

# 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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### OH, SCENES OF BEAUTY!

O, scenes of beauty, hid from me,  
What longing thoughts ye raise,  
While Fancy sings to Memory  
Sweet songs of other days—  
Of happier days while yet mine eyes  
This glorious earth could see,  
And look up to the azure skies,  
And o'er the sun-lit sea.  
O, earth and sea, O, sun and moon,  
And every shining star,  
I still remember, in my gloom,  
How beautiful ye are!

I've loved to watch the sunbeams bright  
Stream from the summer skies,  
Flooding the world with joyous light,  
Cheering the saddest eyes.  
But better still I've loved the night,  
Lit by a softer ray;  
For moonlight made things beautiful  
That were not so by day.  
O, earth and sea, O, sun and moon,  
And every shining star,  
I still remember, in my gloom,  
How beautiful ye are!

—Mirren's Musings.

### The Sermon.

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

### LOOK UP.

BY C. W. STONE.

"The heavens declare the glory of God; and  
firmament sheweth his handiwork." Psa. 19:1.

THOUSANDS of people pass through the  
world without knowing what a telling pic-  
ture of his works God spreads in the heav-  
ens on every starry night. Like Bunyan's  
men with the muck-rake, they have ac-  
quired such a habit of looking down that  
the most glorious exhibition might be visi-  
ble over head without attracting their at-  
tention. They will gaze with admiration  
at a well-wrought painting, admire its  
best representations, look with awe upon  
precipices, contemplate with pleasure  
beauties of its blue sky and floating  
clouds, and go into ecstasies over its mini-  
ature waterfalls. They will pay hundreds  
of dollars for a painting of a landscape;  
while they admire in it the beauties  
and perfection of the likeness, and talk of  
the skill of the artist, they often forget that  
the beautiful as it may be, is but a faint  
representation of one of the great original  
pictures with which the great Artist has  
decorated our earth.

God has surrounded us with beautiful  
things and wonderful things well calcula-  
ted to lift our minds to the contemplation  
of Him by whom all things were created.  
The study of the things of nature, pursued  
in a proper manner, will invariably enlarge  
the mind and elevate the thoughts; and  
open the door of Nature's great storehouse  
of knowledge is once open, and the inquir-  
ing student gets a glimpse of its infinite  
wisdom, he can but gaze in admiration,  
and from his swelling heart he pours forth  
praise and adoration to God, whose "tend-  
mercies are over all his works."

To him who in the love of Nature holds  
communion with her visible forms, she speaks  
in a language. For his gayer hours  
she has a voice, a smile and eloquence  
of beauty; and she glides into his darker  
musing with a mild and gentle sympathy  
that steals away their sharpness ere he is aware."

The book of nature is ever present, al-  
ways open. The lonely traveler may be  
rejoiced as he pursues his journey, and the

weary laborer in the field may be rested as  
he toils, by turning his mind to the study  
of one of its pages.

Study the dewdrop, the waterfall, the  
blade of grass, the oak. Look closely at  
the beauties of the opening rose bud. "Con-  
sider," said Jesus, "the lilies of the field,  
how they grow; they toil not, neither do  
they spin: and yet I say unto you, That  
even Solomon in all his glory was not ar-  
rayed like one of these." "Consider"  
them. Do not let a passing glance suffice.  
"The lilies of the field," even those that  
grow wild, without human care. What a  
happy selection to show God's care! "Con-  
sider" "how they grow." Yes; watch the  
rising stock, the opening bud, the match-  
less painting of the unfolding leaf. "They  
toil not," yet they are gloriously arrayed.  
Who arrays the lily in its gorgeous robes?  
Let Jesus tell. He says, "Wherefore, if  
God so clothe the grass of the field,"—ah!  
it is God that makes the lily grow. He  
has fixed His laws; and the obedient lily,  
growing, points us to its Creator.

The smallest of God's works preach ser-  
mons. What, then, shall we say of the  
heavens? What an endless field for study!  
Look up! and contemplate for a while some  
of the grand things of the sky. In a clear  
day, look up into the ether of the heavens.  
Passing far beyond those light, fleecy  
clouds, we look at the sun. The eye can-  
not endure its exceeding brightness, but  
turns quickly away in pain. Think of the  
glory of God, which so far surpasses the  
light of the sun that mortal man cannot  
look upon his face, and live. Ex. 33:20.  
When the light from Heaven shone around  
Saul, he was made blind for three days.  
When the angel of the Lord descended  
from Heaven to call the Son of God from  
the tomb, the Roman guard fell to the  
ground as dead men; for "his countenance  
was like lightning, and his raiment white  
as snow." In the new earth there will be  
no need of the light of the sun, "for the  
Lord God giveth them light."

We can form no just idea of the distance  
of the sun from us. It is about 92,000,000  
miles, but the mind can hardly fathom that  
number. Rays of light are about 8½ min-  
utes in coming to us from the sun. The  
great size of the sun is another thing that  
baffles our comprehension. Here is an il-  
lustration: The moon is a body smaller  
than the earth, and much nearer to it than  
the sun is, its mean distance being 240,000  
miles. It completes a revolution around  
the earth in about 28 days. Now imagine  
that the earth stands still during that time,  
and that the moon leaves a brilliant track  
to mark its path around the earth. This  
would be an enormous circle. Now place  
the sun where the earth is, and it would  
fill this whole circle made by the moon,  
and extend 200,000 miles beyond it on every  
side.

The grandest display of the handiwork  
of God, however, is visible on a starry  
night, when worlds on worlds bespangling  
the blue expanse are visible.

"Consider" the stars. A new picture  
every night—steadily changing all the  
time. The moon puts on a new face and  
appears farther to the east. Mark its place  
among the stars to-night, and see to-mor-  
row night how much it has moved. The  
planets, sisters of the earth, are seen wan-  
dering apparently to and fro, moving in  
their appointed orbits around the sun.  
The fixed stars appear to move all together  
toward the west, so that the star seen ris-  
ing to-night at nine o'clock will appear at  
that time of night three months hence on  
the meridian, a line drawn from north to  
south overhead. This appearance is caused  
by the eastward journey of the earth in its  
orbit around the sun.

By noting these things we can realize  
that, not only the great heavenly bodies  
move, but our little earth is also moving.  
If you spend twenty minutes in reading  
this article, you will in that time ride on

the earth in its journey around the sun  
over 22,000 miles.

The fixed stars are so many suns; and  
each is undoubtedly accompanied by a  
train of planets with their satellites, or  
moons, as our sun is. Many of them are  
of such size that our sun falls into compar-  
ative insignificance when compared with  
them; and they are at such a distance from  
us that our sun is made to seem quite near  
when we think of it. Light moves at the  
rate of 186,000 miles per second. The  
light reflected from the planet Jupiter, or  
what is the same thing, Jupiter's picture,  
comes to us in three quarters of an hour,  
when at his mean distance from us; that  
of Neptune, the remotest of the planets, in  
four hours. From the nearest fixed star,  
α Centauri, the passage of light occupies  
full three years, from 61 Cygni, ten years;  
from Sirius, the brightest of all the fixed  
stars, twenty years; from the Pole star,  
forty-six years; from the serene Capella,  
seventy-two years; from the Pleiades, or  
seven stars, seven hundred years; and from  
others, as many thousands; and from others  
still, probably as many millions of years.

It appears, then, that from every satellite,  
planet, and sun, there float out in every  
direction rays of light bearing upon them  
the picture of the object from which they  
come. The mariner looks at the pole star,  
and receives the light that left it nearly  
fifty years ago. The astronomer peers at  
Alcyone, and sees it as it was seven hun-  
dred years ago.

To the inhabitants of those stars which  
are at such a distance that it takes light  
256 years to pass from us to them, the  
landing of the Pilgrims of the May Flower  
is just becoming visible; while by others  
about seven and one-fourth times as far  
away, granting them the requisite powers  
of vision, the scene of Calvary may now be  
witnessed. Thus we may say that in the  
different parts of the universe, every scene  
that has transpired since God made the  
heavens and the earth, is somewhere still  
visible.

As the moon follows the earth, and the  
four moons of Jupiter follow it, in their  
journey around the sun, so the sun with  
its train of planets and satellites is moving  
around some other distant centre. This  
seems to be the case with the other stars.  
The centre around which our system of  
worlds is said to be revolving is the beau-  
tiful star Alcyone, one of the Pleiades.  
Thus star is linked to star, and system to  
system; and what is more rational than  
the conclusion, that the grand centre of all,  
whence emanates the attraction that binds,  
and the power that swings, them in their  
mighty orbits, is the eternal Throne of  
JEHOVAH?

The perfect harmony that exists in the  
movements of the heavenly bodies, and  
the minute exactness with which they ac-  
complish their revolutions in set time, show  
that there is one Ruler, and only one, whose  
laws they all obey. The astronomer can  
tell, years beforehand, the exact second  
when Venus in its revolutions will come  
between the earth and the sun, when the  
earth will cast its shadow upon the moon  
causing an eclipse thereof, or when the  
moon will pass between the sun and the  
earth causing an eclipse of the sun. The  
navigator in mid ocean, by measuring with  
his sextant the direction and angular dis-  
tance of the moon from some principal star  
near it, can readily compute his distance  
and direction from any port on the globe,  
whose latitude and longitude is on his map.

The heathen believes in a multiplicity of  
gods, each god ruling over certain things.  
Anciently the Greeks and Romans named  
their chief deity Jupiter, whose empire was  
in the aerial regions; Neptune ruled over  
the seas, rivers, and fountains; Vulcan,  
over burning mountains and fires; Æolus,  
over the winds; Bacchus, over the vine;  
Pan, over the hills and pastures, herds,  
flocks, and bees; Ceres, over grain, har-

vests, etc. Not unfrequently the gods  
would quarrel among themselves, and the  
worshiper, in making his offerings to ap-  
pease the wrath of one, would incur the  
displeasure of another still more powerful.

If such were the case, what discord and  
irregularity would attend the movements  
of the worlds ruled each by many and dif-  
ferent gods! An eclipse might happen at  
any time; the mariner could never reckon  
his longitude at sea; and our little planet  
would be in constant danger of being  
broken into fragments by a collision with  
some of the mighty orbs of space. But,  
thanks be to God, "the firmament showeth  
his handiwork," and the heavens obey one  
God, who is supreme. Nature unites her  
testimony with that of Revelation, and they  
both affirm that there is one Law-giver.  
James 4:12.

The ancients were not unacquainted with  
astronomy, and the Bible makes frequent  
mention of the stars. On the first day of  
creation, God created light, and divided it  
from the darkness, putting the light on one  
side of the earth, and the darkness on the  
other. On the fourth day, God placed this  
light upon the sun, which he appointed "to  
rule the day." He made the moon a re-  
flector of that light "to rule the night; he  
made the stars also."

When God made the promise to Abra-  
ham,—that promise to be fulfilled to Christ,  
whose heirs we may be through faith and  
obedience (Gal. 3:16, 29),—he brought  
Abraham forth and said to him, "Look  
now toward heaven, and tell the stars, if  
thou be able to number them: and he said  
unto him, So shall thy seed be."

The worship of the sun, moon, and stars,  
is expressly forbidden. Ex. 20:3-5; Deut.  
4:15-20.

Job was an astronomer. In chap. 9,  
verse 9, he speaks of Arcturus, Orion, and  
Pleiades, and says that God made them.  
In chap. 38: verses 31, 32, the Lord ad-  
dresses Job thus: "Canst thou bind the  
sweet influences of Pleiades, or loose the  
bands of Orion? Canst thou bring forth  
Mazzaroth in his season? or canst thou  
guide Arcturus with his sons?"

The Lord spoke to the prophet Amos as  
unto one acquainted with astronomy. He  
said, "Seek him that maketh the seven stars  
and Orion," etc. Creative power is the  
badge of the true God. "God that made  
the world and all things therein," said Paul  
when he would make known unto the  
Athenians the true God. "For in six days  
the Lord made heaven and earth, the sea,  
and all that in them is," is the token or seal  
of authority which God gave to that law  
which he spake from Mount Sinai. While  
we look upon the countless worlds that fill  
immensity, may our minds be enabled to  
realize more fully that our God, who made  
them, is great. May we, with the psalmist,  
be better able to see the great condescen-  
sion of the Creator in his love and care for  
us. He says, "When I consider the heav-  
ens, the work of thy fingers, the moon and  
the stars, which thou hast ordained; what  
is man, that thou art mindful of him?"

The appearance of the heavens on a clear,  
starry night is lovely beyond description;  
and it is made use of by the angel Gabriel  
in Dan. 12:3, in one of the most beautiful  
and impressive comparisons that the world  
has ever heard. I will quote it, beginning  
with verse 2: "And many of them that  
sleep in the dust of the earth shall awake,  
some to everlasting life, and some to ever-  
lasting shame and contempt." Now hear.  
"And they that be wise shall shine as the  
brightness of the firmament; and they  
that turn many to righteousness, as the  
stars forever and ever."

"They that be wise." This includes the  
host of the redeemed. They are compared  
to the brightness of the firmament, the glo-  
rious, light, silvery blue, that seems almost  
to glow with inward flame.

"They that turn many to righteous-  
ness,"—the faithful ministers, the shep-

herds of the flock, who have sounded the warning note fearlessly, exhorted faithfully, and pleaded feelingly, with all long-suffering and patience,—they “shall shine as the stars forever and ever.” The silvery expanse of the heavens represents that “great multitude, which no man could number;” and the shining stars, the faithful ministers and all who have labored successfully to save souls. “There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead.” 1 Cor. 15:41, 42.

Work on, worn laborers; your reward is great. And ye whose course of life is through less expanded fields, go on; fill well the humble place God marks for you, and that is all he asks. Be “faithful over a few things,” and thou shalt be made “ruler over many things.” Great advantages slighted bring no rejoicing, but small opportunities well improved may secure happiness forever. The widow’s mite received more credit in the bank of Heaven than the larger offerings of the wealthy. What encouragement we have to do what we can! Reader, take in the beauties of the next star-light night.

“The heavens declare the glory of God; and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge.” The works of God show his wisdom and power, and should lead us to render him unfeigned worship and love. But it is not left with these things alone, impressive as they are; to mark out our pathway and lead us to God,—“We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place.” 2 Pet. 1:19.

The words of the poet are to the point, and with them we close:—

“The heavens declare thy glory, Lord,  
In every star thy wisdom shines;  
But when our eyes behold thy word,  
We read thy name in fairer lines.”

## General Articles.

### THE COMMANDMENTS.—PART 1.

#### The Sabbath and the Ordinances of the Old Covenant,—Their Similarities and Dissimilarities.

VERY often when non-Sabbath-keeping people are urged to “remember the Sabbath day to keep it holy,” they reply, “Well, if you are going to keep the Jewish Sabbath, you should be circumcised, and should keep the passover and the other sabbaths of the Jews. If you keep a part of the law, you are ‘debtor to do the whole law.’ Hence, if you keep the Sabbath you must not pick up any sticks thereon, nor build a fire. If you do, you must be stoned to death.”

In such replies, there is an entire lack of distinction between the moral and the secular, between the universal and the limited, between the general and the special, between the object and the means.

Obligation to keep the moral law of God in no sense implies obligation to keep the “law of Moses,” as the national statutes and typical law are termed, no more than obligation to obey the Constitution of the United States implies obligation to still obey the old dead territorial laws, which were once applicable here, but which expired or were abolished long years ago, when the territory became a State. The first is general, universal, and the fundamental law of God’s moral government; the second was a special, limited, secondary, and simply prudential law of the Israelites, “added because of transgressions, till the seed should come to whom the promise was made,” and which was a “school-master,” simply to teach the rudiments of faith till Christ should come and offer himself a sacrifice for sin. The one was “ordained unto life” and must continue as the law of holiness until that life is found at the resurrection, when “Christ shall appear the second time without sin unto salvation.” The other was limited to the time of the sacrifice of Christ upon the cross, as it was a law peculiar to that people, and regulating those ordinances, &c., “which were a shadow of things to come.” See Gal. 3; Col. 2. But because those old temporary, territorial laws were abolished, or expired by limitation when the territory became a State, the Constitution of our general government did not therefore cease to exist. No more was the fundamental, universal moral law abolished by the expiration of the limited, temporary, typical, and civil law.

Again, that moral law contained no precept enjoining circumcision, the passover, or either of the other festival ordinances. Look at it as spoken by God with a “great voice” from Mt. Sinai. Ex. 20:3-17. Look at it again in Deut. 5:6-22, as “engraved by the finger of God” on stone. Ex. 24:12; 31:18; 34:28; Deut. 4:13. Nowhere in the moral law as recorded, spoken, or engraved, are those ordinances commanded, or even referred to, in the slightest degree. Yet, there, in the fourth precept thereof, the observance of “the Sabbath of the Lord” is commanded. And everywhere that law is repeated the Sabbath commandment is included.

Let no one, now, stultify himself by affirming that the moral law of ten commandments and the law enjoining those ordinances are all one. In Deut. 5:22, Moses distinctly declares that when God had spoken those ten precepts unto the assembly of the people with a “great voice,” *“he added no more;”* i. e., he spake no other precepts or laws in connection with them or at that time. And those, thus spoken separately from any others, were the ten precepts that were engraved on stone. Ex. 34:7, 8; Deut. 4:13; 5:22. Moses makes a plain distinction between the moral law and the temporary ritual law in his repeating record in Deut. 4:12-14, where he says, “And the Lord spake to you,” &c. “And he declared unto you his covenant which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone.” Then of the other law he says (verse 14): “And the Lord commanded me at that time [i. e., while in that encampment before Mt. Sinai, though on a different occasion] to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.”

The fundamental law was spoken by God; and by him engraved, at one time; at another time the special, temporary, provisional law was dictated to Moses, by angels as Paul says, and then afterward written in a book by Moses. The fundamental ten precepts had been in force previously, from the first existence of the human family, and were continued in full force at, and from, the day of their rehearsal from Mt. Sinai. But the statutes and judgments were then for the first time given, and were not to take effect and be in force till the Israelites were settled in the promised land. Nor does the moral law (see Ex. 20:3-17; Deut. 5:6-21) prohibit kindling a fire on the Sabbath when such work is necessary to health and life, as it is in our country. Nor yet is the death penalty attached to the violation of the Sabbath by such acts. The case recorded in Num. 15:32-36, was an exceptional one.

It is true that to crimes of a certain definite character against God in violation of the Sabbath law, God did, in the wilderness, attach the penalty of death. Ex. 31:13-15. But God by Moses carefully designated the character of the crimes to be so punished. In Ex. 31:14, it is said, “Every one that defileth it shall surely be put to death.” And in Num. 15:30, 31; Deut. 17:12, their character is further defined thus: “But the soul that doeth aught presumptuously . . . the same reproacheth the Lord. . . . Because he hath despised the word of the Lord and hath broken his commandment, that soul shall utterly be cut off;” &c. “The man that will do presumptuously and will not hearken, . . . even that man shall die; and thou shalt put away the evil from Israel.” “And all the people shall hear and fear and do no more presumptuously.” (Verse 13.) Then, it was for despising God and his authority, for sinning willfully, as Paul termed it, in defiance of God, while the Israelites were being subjected to special discipline in the wilderness, under God’s special directions and subject to his personal supervision and judgment, that the death penalty was attached. But that severe though just penalty was not attached alone to the Sabbath law; it applied equally to the violation of either of the commandments of the moral law. See Num. 15:30. Then as we learn from Num. 15:32-36, “while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath day,” and he was stoned to death therefor. Hence the cant retort against Sabbath-keepers. But what were the facts in the case?

That people were being tested by God as to their disposition to respect and obey him. Ex. 16:4; 20:20. God was thus proving them by testing their willingness to keep the Sabbath while he was miraculously feeding them with manna. Ex. 16. Then in that climate, while being thus

bountifully fed, there was no need for them to build a fire on the Sabbath day. Hence kindling a fire had been expressly forbidden, Ex. 35:2, 3, as all work on that day had been specially forbidden under the penalty of death. Ex. 31:14, 15. That was all right. God was there and then specially disciplining and personally judging the people. So the presumptuously sinning man was brought before Moses and Aaron, and they “put him in ward,” as was done in the case of the blasphemer, “that the mind of the Lord might be showed them” (Lev. 24:12, 13), “because it was not declared what should be done to him.” They consulted the Lord in respect to his case. “And the Lord said unto Moses, ‘The man shall surely be put to death; all the congregation shall stone him with stones without the camp.’” That man had presumptuously gone out and “gathered sticks” in contempt and defiance of God’s authority, willfully reproaching the Lord, and despising his word and breaking his holy commandment.

God, who saw and knew all that, sat as judge in his case, and the judgment was just. But how evident it appears from the narrative of the events that that was an exceptional case. And was it not a solitary one? Why, then, should professing Christian men demand that we, who love God’s holy Sabbath and law, should therefore not build necessary fires on the Sabbath days? We acknowledge that we should do no unnecessary work of that kind, however trifling. But do those who thus retort upon us to repel the claims of God’s Sabbath acknowledge that they should be subject to the stoning-to-death penalty for any such constructive violation of either of the other nine commandments which they confess to be binding on them? Why not? Do be as consistent with your own theory as you ask us to be with ours. But dost not thou “presumptuously” reproach the Lord, despising his word and defying his authority, when thou thus repellst his commandment? Yet we do not invoke the penalty of death by stoning upon you; but we still entreat you in all kindness, Listen to the voice of God, love and “do his commandments,” that you “may have right to the tree of life, and may enter in through the gates into the city.”

No more does obligation to keep the Sabbath holy imply obligation to be circumcised, or to keep those old-covenant festival ordinances.

1. The Sabbath, like marriage, was an institution of holiness, and the moral law enjoining it was a law of holiness, constituted before the sin of the race, and “ordained unto life;” i. e., to guide to that holiness of character which could be rewarded with eternal life. The transgression of the race did not abrogate the obligation to develop holiness of character; though that sin forfeited to man the reward of eternal life and rendered absolute holiness an impossibility, and hence rendered it impossible for him to attain unto immortality without extraneous aid and additional facilities. Therefore that transgression did not affect man’s relation to those institutions of holiness, or his obligation to be obedient to the law of holiness; though it did render necessary additional encouragements to obedience, and a plan according to which holiness might be imputed to him, to the end that he might yet participate in the forfeited blessings of eternal life.

That plan adopted was, in brief, that the punishment and death of a mediator in man’s stead might atone for the original sin, and then the “obedience unto righteousness” and “righteousness unto holiness” of that mediator should be accounted unto man for holiness on condition of all possible obedience to the moral law (with repentance for all individual transgressions), and faith in God, in his mediating Son, and in the plan adopted for justifying the sinner. At that time, there entered into the system of religion given to man the element of faith, which henceforth became a very characteristic element, and had its covenants, ordinances, and laws. All of those covenants, ordinances, and laws of faith were temporary, some being limited to one period of time marked by some great event in carrying out that plan of salvation, and some to another period of time and to other events.

2. The first great event which will be noticed here was an encouragement to obedience and the exercise of trusting, abiding faith. That was a covenant or mutual agreement into which God entered with Abraham, in which God solemnly bound himself to grant certain great blessings upon Abraham and his seed upon condition of faith and obedience to him. “If

ye will obey my voice indeed” (Ex. 19:8) and “keep my charge, my commandments, my statutes, and my laws” (Gen. 26:5) was the condition. “All that the Lord hath spoken will we do, and be obedient;” was the responsive promise of Israel. Ex. 19:8; 24:3, 7. See also Gen. 17:1; 22:18.

That covenant with Abraham was a covenant of grace and salvation. Yet it promised temporal as well as eternal blessings, the temporal being provisional to the eternal, or, in other words, encouraging facilities for attaining to the eternal. It promised temporal rewards and eternal rewards; temporal prosperity and eternal prosperity; temporal possessions and eternal possessions; temporal habitations and an eternal city; the temporal food supplies of the “goodly land,” and the eternal fruits of the “tree of life” in the “better country, that is, an heavenly.” Gen. 17:1-8, 19; 22:17; 26:3-5; 35:11, 12; Ex. 19:5, 6, &c.

The promises of God upon which that covenant was established were of a twofold character; they promised physical blessings and spiritual blessings. In return for these, or as an antecedent condition upon which those promises were predicated, God required heart sanctification by repentance, faith, and obedience. That sanctification of the heart, in harmony with the outward sign thereof, was called the “circumcision of the heart” as a convenience. Antecedently God had said to Abraham, “Walk before me and be thou perfect.”

Moses, while enjoining upon the Israelites, in the name of God, a fulfillment of their covenant obligations said, “Circumcise therefore the foreskin of your hearts, and be no more stiff-necked. Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave and swear by his name.” Deut. 10:16, 20. And this was in consonance with what God had required in case of the offending of the Israelites. “If they shall confess their iniquity, . . . if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember;” &c. Lev. 26:40-42.

This same thought is found repeated in Deut. 30. “And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.” Verse 6. “And thou shalt return and obey the voice of the Lord, and do all his commandments,” &c. Verse 8. (The whole chapter needs to be read.) Compare these quotations with corresponding scriptures, and especially with Col. 2:11-13; 3:1-4; Rom. 2:25-29; 3:5, 6; and true circumcision will be seen to be of the heart. It was heart sanctification.

It was “setting bounds to the heart round about” by God’s law and indicated will. It was by repentance, dying to sin and the world; by faith, rising to a new life in trusting hope; by obedience, returning to God; and by love, drawing near to Him in whom the desired life was to be found. Thus it was circumscribing the heart, or life, round about by the precept and will of God, and so cutting off from access to it Satan and all his temptations to sin. Hence, it was called circumcision—circum—around, and cadere—to cut.

A. C. SPICER.

### SABBATH REFLECTIONS.

My soul is glad that the kingdom of immortal beauty is soon to be ushered in. That the present reign of corruption, sin, and woe, of misery, of heart-breaking sighs, of trouble, fear, and sorrow, is soon to give place to the blissful reign of peace, joy, love, and never-ending felicity.

All hail! Glorious day of deliverance! Make haste and dawn. Dispel with thy beaming rays the moral darkness which envelops like a thick cloud this dreary earth. Give back to her weary ones that peace and joy that has been lost by disobedience. O my soul! thou canst but feebly realize the blessedness of an eternity at the right hand of God. Thou canst not comprehend the immensity of the sacrifice that was offered on Calvary’s rugged mount for thee. Oh! the unbounded love, the “depth of mercy” that was shown by our adorable Redeemer! He is coming soon to complete the glorious plan of redemption. Yes; he is coming! Coming to bring liberty to the captive; coming to raise the dead to life and immortality; coming to bring peace to earth’s weary ones; coming to take vengeance on those who have refused the offers of mercy.



es; coming! coming! King of kings,  
19:5 Lord of lords. Courage, weary pil-  
ment. Be strong, fear not, and soon the  
26:5 ing in his beauty thine eyes shall see, and  
Lo! shalt behold the land that is very far  
LILLA D. AVERY.

REUNION.

Where shall we meet who parted long ago?  
The frosty stars were twinkling in the sky,  
The moorland lay before us white with snow,  
The north wind smote our faces rushing by.  
Where shall we meet? On such a moorland lone?  
A crowded city street, or country lane?  
A sandy beach-walk, while the sea makes moan?  
A quiet chamber? Shall we meet again  
Any spot of old familiar ground,  
Our childish haunts? or in a far-off land?  
Or what if on earth no spot be found  
For longing eyes to meet, and clasping hand?  
Or then?—If angry fate reunion bars,  
Better meeting waits beyond the stars.  
Where shall we meet who parted in the night?  
Some calm dawn, or in noontide heat?  
Or day? to-morrow? or will years take flight  
Before our yearning hearts find welcome sweet?  
Where shall we meet? While summer roses lie  
Beside our path, and rustle overhead?  
In autumn, when a leaden winter sky  
Looks coldly on the empty garden-bed?  
While youthful faith and hopefulness are ours?  
Or only when our hair is growing gray?  
Or when we may have done with earthly hours  
The future it comes to us, that happy day!  
Or then?—Let life's lone path be humbly trod,  
Where or when we meet, we leave to God.  
—All the Year Round.

THAT GREAT DAY.

"OUR God shall come, and shall not keep  
Hence; a fire shall devour before him, and  
shall be very tempestuous round about  
him. He shall call to the heavens from  
above, and to the earth, that he may judge  
the people. Gather my saints together un-  
der me; those that have made a covenant  
with me by sacrifice." Ps. 50:3-5.  
When this prophecy is fulfilled, the sin-  
ners in Zion will be afraid; fearfulness will  
imprison the hypocrites. Those who once  
were in covenant with God, but afterward  
gave up the truth because there were so  
many sacrifices to make, will bitterly la-  
ment. Their agony will be great. But  
the worst of all conditions, it seems, will  
be that of those who slackly lived out the  
truth till the last—those who professed to  
be looking for Christ, and at the same time  
were swallowed up in worldly interests.  
They have caused unbelievers to feel safe;  
because they told, by their actions, that  
the people need not be particular about these  
special truths. They have said, "The  
Lord is not coming in our day;" and  
those who believe that God's law must  
be obeyed, in order to secure eternal life,  
found no better than anybody else.  
These things some say by their actions,  
which speak louder than words. For the  
man that really believes a storm is coming  
prepares for it. He watches the signs in  
the sky. He talks to others about it. If  
his family are not all in a safe place, he is  
anxious about them, and tries to help them  
secure shelter. But he who goes about his  
work as usual, and makes no exertion to  
prepare for this storm, shows that he doubts  
that there is a storm coming. If he has  
lain in the field lying down, and does not  
try to put it up, but keeps right on cutting  
down more; or if he has stacks open, and  
does not try to cover them, but keeps laying  
foundations for other ones, all would say,  
this man does not believe there is any  
storm approaching. And if he should de-  
clare that he believes the storm is not far  
distant, for the signs appear to say so, and  
that he knows the barometer shows the air  
in a condition for rain, all would say he  
is a very slack farmer. Just so it must  
be with those in the service of Christ to-  
day. All who really believe Jesus is soon  
giving are preparing to meet him. But  
what can people think of those who profess  
to believe this, and at the same time are so  
careless about it that they are scarcely ever  
heard talking about it to others who do not  
believe it? Or what is to be thought of  
those who do talk about it, but act so near  
the world that none would know they  
thought about it, if it were not for their  
talk? They are certainly like the slack  
farmer.

"There shall be weeping and gnashing of  
teeth." Think of it, lost forever! Others  
also laying their eternal ruin to their slack  
and careless life. While the shining hosts  
of the faithful ones hail the coming Lord  
as their God, knowing that he will save  
them, these unfaithful ones will wail be-  
cause of him.

Had they been diligent in serving the  
Lord, they could claim a part in that glo-  
rious salvation, and others could not point  
to a misspent life as an excuse for them-  
selves. But now all hopes of salvation are  
ended. Probation is over and mercy is no  
more. A life of ease has been enjoyed in  
sowing to the flesh; but now the reaping  
time has come, and lo! nothing but cor-  
ruption is to be found. The "tempestuous  
fire" is all that is to be expected while life  
lasts. Lost! Who can realize the true  
meaning of the term? Eternal ages will  
roll on, but he who is lost will never have  
his name recorded among the living. Lost,  
not because their names were not recorded  
on the church book, not because they did  
not go to meeting and speak occasionally,  
not because they did not aid the cause with  
their means once in a while,—no, no, but  
because their chief desire was to gain  
riches of this life, and because their influ-  
ence upon those around them was bad.

Now, dear reader, are you one of the  
slack ones? If you are, think of the scrip-  
ture before quoted: "Our God shall come  
and shall not keep silence; a fire shall de-  
vour before him, and it shall be very tem-  
pestuous round about him." Who will be  
saved in that day? Read what the same  
scripture says: "Gather my saints together  
unto me." But who are they? Read on:  
"Those that have made a covenant with  
me by sacrifice." I want to keep this in  
mind all the time. Do our business affairs  
hinder us from serving God as we ought  
to serve him? What will we do with such  
affairs when "our God shall come"? We  
could far better sacrifice the advantage of  
such business and do something else, than  
to slight the cause of God. "For what is  
a man profited, if he shall gain the whole  
world and lose his own soul?"

Why, my dear friend, whoever you are,  
that love the things of this world more than  
you do the service of God, look at your  
prospects: This world's goods will be worth  
no more than a pile of chaff when "our  
God shall come." The tempestuous fire  
will burn up your property, and you along  
with it unless you turn your attention to  
the things of God. Turn to God now.  
Do not wait for a more convenient time.  
Waken up to your profession. The Lord  
is coming. Examine your heart. "Cleanse  
your hands, ye sinners, and purify your  
hearts, ye double-minded." "Well, but,"  
says one, "I can't help loving my ways  
that I am accustomed to." Hear what the  
Bible says: "The carnal mind is enmity  
against God; for it is not subject to the  
law of God, neither indeed can be." Cru-  
cify self. Surrender to God. Then you  
can keep the commandments from the  
heart. The reason our hearts are not per-  
fectly in obedience to Christ is because  
we have never fully surrendered to him.  
When one nation surrenders to another, it  
obeys the laws of the other nation. It  
never does before. Just so with us. When  
we surrender to God, we will obey his  
laws. We never can before.

Many say, "We cannot keep the com-  
mandments." To say this is to acknowl-  
edge we have a carnal mind; for it is the  
carnal mind only that cannot keep the law  
of God. Yet some of those who profess to  
know the Lord will say they cannot keep  
his commandments. Hear what John calls  
such men: "He that saith, I know him,  
and keepeth not his commandments, is a  
liar, and the truth is not in him." "Well,  
how can I get so I will love the things of  
God," say you? Read the Bible. Pray to  
God. Let the cause of God cost you some  
of your means. We must be awake to the  
times in which we live if we are saved.  
"Our God shall come, and shall not keep  
silence; a fire shall devour before him, and  
it shall be very tempestuous round about  
him." Make haste and get ready.

G. V. KILGORE.

Hampton, Iowa, Nov. 16, 1876.

HOW LONG?

How natural the inquiry, How much  
longer will it be before the Lord shall  
come? Many that embraced the truth  
years in the past thought he would have  
come before this; and some reason that as  
he has tarried longer than was expected, it  
may be much longer yet before he will  
come. I think this is a very illogical con-  
clusion. If he ever comes, his coming is

nearer now than it ever was before. All  
Adventists believe that the fulfillment of  
prophecy shows that his coming is near.

But how much longer will it be? We  
admit that we seek in vain for a definite  
answer in the Bible, and still it is our priv-  
ilege to know all that it is best for us to  
know concerning it.

We know that this generation shall not  
pass away before he comes. Matt. 24:34.  
We know that very soon after the "horn"  
speaks the great words of infallibility, the  
"beast" is to be slain and his body given  
to the burning flames. Dan. 7:11. And  
we know that this will be accomplished by  
the brightness of Christ's coming. 2 Thess.  
2:8. And every important event transpir-  
ing among the different nations teaches  
the careful student of prophecy that "it  
will be but little longer."

But this does not satisfy the weary pil-  
grim. As he roams in this dark world  
mourning the absence of loved ones whom  
death has called away, the language of his  
heart is, How much longer before Jesus  
will come and raise the sleeping saints?  
Oh! it cannot be long. But how definite  
can the answer be? For years, and espe-  
cially for the past year, I have watched for  
evidence on this point, striving to labor on,  
hoping to be prepared, "still looking for  
that happy morrow." The progress of the  
last message affords the greatest reason for  
hope in this respect. Without a doubt we  
are in the sealing time. The angels are  
holding the winds. Rev. 7:2. God has  
miraculously opened the way in the Old  
World, and the message is going. Seventh-  
day Adventists are now known throughout  
the world. The loud cry can be raised,  
the number made up and sealed, the work  
be done, and the third angel's message be  
closed, in a very short time now, even be-  
fore some of us realize that it is being done.  
The preparatory work for such a move is  
in the past.

With intense anxiety I have watched the  
evidence of the formation of the image in  
our own land and the movements among the  
nations in the Old World. The work for  
the erection of the image is steadily moving  
forward, and in a few years at most it will  
be complete. Then will come the enforce-  
ment of the law requiring the reception of  
the mark of the beast. Then the mighty  
struggle of the people of God, ending in  
the day and night cry in response to which  
our Lord comes for the deliverance of his  
people. Equally significant are the com-  
motions among the nations of Europe, but  
no general outbreak can come while the  
angels are holding the winds. The na-  
tions are restrained, and the Lord tarries  
for the last message to complete its work.  
It will close soon, and the people who have  
seen and heard these things which proph-  
ets predicted and holy men in the past  
hoped and prayed for, will also see the  
sealing work completed and hear the faith-  
ful ones cry, "Lo, this is our God."  
May God greatly speed the day.

SMITH SHARP.

PRESS ON.

This is an age of progress. The pres-  
ent century is remarkable on account of  
the onward march of civilization. The  
arts and sciences have improved. Inven-  
tions have multiplied. Knowledge has in-  
creased; and the whole world has pressed  
on at a rapid rate. Satan has had his  
shoulder at the wheel, and some of the push  
has been due to his energetic spirit. Crimes  
unparalleled have been committed,  
and wickedness has flourished in "high  
places." The Bible student sees in all this  
a fulfillment of prophecy; and now, if ever,  
we need to press on in the divine life.  
The sands of time are about run out; prob-  
ation is nearly ended, and the last pages  
of the history of this world are nearly writ-  
ten. Life and death are at stake. An  
eternal inheritance is before us, and a work  
to do, of the importance of which we never  
dreamed. Every moment is more precious  
than a nugget of gold. Every hour helps  
decide our eternal weal or woe.

I seem to see written upon the clouds in  
letters of fire, "Time is short." Brothers  
and sisters in Christ, if your feet stumble  
upon the rocky steep of this mortal life,  
Jesus will put beneath you his strong arm,  
and help you to arise and press on. If  
fortune plays you false and the world looks  
dark to-day, be of good courage, "there is  
a good time coming to-morrow;—press on.  
If the world frowns at your consistent god-  
ly life, never mind; it will envy you by and  
by, and weep that it did not with you  
press on toward the mark of the prize of  
the high calling as it is in Christ Jesus.  
If hunger stares you in the face, if death

enters your household, if sickness makes  
life a burden, do not be disheartened; but  
remember you seek a city whose inhabit-  
ants are never tired, hungry, or sick, and  
where death is not known; therefore, faint  
not, but press on even to the gates of the  
shining city, and receive the prize and wear  
the crown promised to the overcomer.

ELIZA H. MORTON.

POPISH EXALTATION.

JESUS CHRIST, as one of his last acts, left  
mankind this new law: "Love one another,  
as I have loved you; by this shall all men  
know that ye are my disciples." Popery  
hates all that are not of its communion,  
and condemns them soul and body to the  
pit. The blessed Saviour declared his king-  
dom was not of this world, being spiritual;  
that he judged no man, but that the words  
he uttered should judge them in the last  
day. The popes claim the dominion of the  
whole world, spiritual and temporal; they  
wear a triple crown, and pretend to judge  
all men.

The Saviour, previous to his death, con-  
descended to wash his disciples' feet, assur-  
ing them they should have no part with him  
unless they submitted to it. The popes, so  
far from submitting to this lesson of hu-  
mility, arrogantly permit their followers to  
kiss their feet.

Our blessed Lord claimed not a spot on  
earth, nor had he a place where to lay his  
head; to him, sufficient for the day was  
the evil thereof, both with respect to food  
and raiment,—not so the popes: from their  
votaries they extort the scanty gains of the  
sweat of their brows; they go gorgeously  
attired, and fare sumptuously every day.  
Our Saviour freely pardoned the sins of his  
penitent creatures without fee or reward—  
the popes presume to pardon sins; nay,  
grant indulgences for committing more;  
but it is for money and sordid lucre.

Can any find a resemblance in these two  
characters? Is not the counterfeit easily  
discovered? And will not men blush with  
shame when they see how grossly they  
have been deluded by this deceiver. Let  
them but fairly read the gospel of Jesus  
Christ; they will there find he delegated  
his power to no man in the way the popes  
claim it, and that he alone is the interces-  
sor between God and man, and no man  
can approach God but through him.—  
Extract from Mr. Goring's "Thoughts on  
the Revelation."

STATEMENT OF ACCOUNT BETWEEN  
A CHRISTIAN AND HIS MASTER.

Dr.	Cr.
The Sufferings of This Present Time.	The Glory to Be Revealed in us.
In labors more abundant, 2 Cor. 11:23.	There remaineth a rest, Heb. 4:9.
In stripes above measure, 2 Cor. 11:23.	If we suffer we shall reign, 2 Tim. 2:12.
In prisons more frequent, 2 Cor. 11:23.	The glorious liberty, Rom. 8:21.
In deaths oft, 2 Cor. 11:23.	The gift of God is eternal life, Rom. 6:23.
Five times forty stripes save one, 2 Cor. 11:24.	We shall appear with him, Col. 1:3.
Thrice I was beaten with rods, 2 Cor. 11:25.	A crown of glory, 1 Pet. 5:1-5.
Once was I stoned, 2 Cor. 11:25.	A crown of righteousness, 2 Tim. 4:8.
Thrice I suffered shipwreck, 2 Cor. 11:25.	A crown of life, Rev. 2:10.
A night and a day in the deep, 2 Cor. 11:25.	An inheritance incorruptible, 1 Pet. 1:4.
In journeys, 2 Cor. 11:26.	An inheritance undefiled, 1 Pet. 1:4.
In perils of water, 2 Cor. 11:26.	An inheritance unfading, 1 Pet. 1:4.
In perils of robbers, 2 Cor. 11:26.	An inheritance in Heaven, 1 Pet. 1:4.
In perils by my countrymen, 2 Cor. 11:26.	Glory, honor, immortality, Rom. 2:7.
In perils by the heathen, 2 Cor. 11:26.	Our body like his body, Phil. 1:21.
In perils in the city, 2 Cor. 11:26.	Salvation with eternal glory, 2 Tim. 2:10.
In perils in the wilderness, 2 Cor. 11:26.	An abundant entrance, 2 Pet. 1:11.
In perils in the sea, 2 Cor. 11:26.	With Christ in his throne, Rev. 3:21.
In perils among false brethren, 2 Cor. 11:26.	Reign on the earth, Rev. 5:10.
In weariness and painfulness, 2 Cor. 11:27.	There shall be no more pain, Rev. 21:4.
In watchings often, 2 Cor. 11:27.	There shall be no night, Rev. 22:5.
In hunger and thirst, 2 Cor. 11:27.	Hunger and thirst no more, Rev. 7:16.
In fastings often, 2 Cor. 11:27.	Right to the tree of life, Rev. 22:18.
In cold and nakedness, 2 Cor. 11:27.	Put on immortality, 1 Cor. 15:53.
Sundries, care of the churches, 2 Cor. 11:28.	Ever be with the Lord, 1 Thess. 4:17.
Total: Our light affliction which is but for a moment, 2 Cor. 4:17.	Total: A far more exceeding and eternal weight of glory, 1 Cor. 4:17.

"I reckon that the sufferings of this present time, are not worthy to be compared with the glory that shall be revealed in us. Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Rom. 8:18, 37-39.  
Audited by Paul, the Apostle of Jesus Christ, tent-maker.—Sol.

## The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, DEC. 7, 1876.

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

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

### THANKSGIVING DAY.

APPROPRIATE services were held at the church at half past ten o'clock, Thanksgiving day. Eld. U. Smith gave a short, but very cheering, discourse, dwelling upon Bible reasons for being thankful and pointing out many instances of giving thanks as recorded in the Scriptures. He showed very clearly that the Bible exhorts us in all things to give thanks; that we should be thankful in affliction, even,—thankful that it is no worse with us than it is.

Remarks were made by others, Prof. Bell adding a cheering testimony to the goodness of God. The remarks were interspersed with the singing of select hymns and anthems by the choir. The feeling of true thanks-giving to the Author of all good and the Giver of all our comforts and glorious privileges was clearly manifest in the services of the meeting; and all went away feeling that it had been a profitable meeting.

How appropriate it seems that we, poor, dependent creatures that we are, should render heartfelt thanks and unfeigned gratitude to Him on whom we depend!

In the evening, by request of Dr. J. H. Kellogg, who with all his cares is ever mindful of the wants, the enjoyments, and the proper good cheer, of the patients, several of the singers of this place gave a short and lively little concert at the Health Institute. The audience showed its appreciation of the effort by a rising vote of thanks.

We remember several very happy Thanksgiving days that were passed with the loving home circle; and, although on this last occasion, thoughts of such scenes and of the broken circle would come into our mind, yet we never passed a Thanksgiving day more profitably and more pleasantly than we did this of 1876. And while we looked back to scenes of the past, we thought also of the future; and our prayer went forth that those same loved ones, with all that love the Lord and keep his commandments, might assemble at the great Thanksgiving, even the marriage supper of the Lamb. C. W. S.

### THE SANCTUARY.

Forty-Third Paper.—The Subject Concluded.

We are now prepared to take a retrospective view of this important subject. The questions with which we started out in the beginning of these articles, are now answered.

To the question, "The Sanctuary—what is it?" the answer has been plainly found. It is not the earth, not the land of Palestine, not the church; but, as revealed to us in the word, it is first the dwelling which the Lord provided for himself here among men, in the tabernacle of Moses, and afterward in the temple of Jerusalem; and finally we behold it as the temple of God in Heaven, his dwelling place on high.

To the question, "When is it?" the answer has come. In all its most important aspects, it is now. Beginning with Moses, fifteen hundred years before Christ, it becomes an object of ever-increasing interest, till, as we reach our own generation, and the work connected with it is about to close, the issues there to be decided make it an all-important centre of consideration and study.

To the question, "Where is it?" the answer is equally plain. During the typical dispensation, it was here upon earth; in the present antitypical dispensation, it is in Heaven.

"What are its uses?" It is the centre around which all the worship of God revolves, and to which every act of devotion points. "And why?" Because it is the habitation of God, and there in the most holy, he placed the transcript of his will, the ten commandments; and there on the mercy-seat, the cover of the ark, is the focal point in the work of redemption, where "mercy and truth meet together and righteousness and peace kiss each other." There reposes the law which shows transgression; and there is presented the blood which satisfies the law, and, so far as the sinner's record is concerned, blots out the sin.

"What are its relations and how extensive?" The forty-two previous papers in this series of articles have partially and imperfectly answered this question. It relates to everything in the

plan of salvation, and has to do with every individual who comes within the range of Christ's redeeming work.

"What prominence is given to it on the inspired pages of the book of God's revelation to men?" Great prominence. The word occurs one hundred and forty-six times, not merely as casual mentions, but often as the theme of the discourse itself.

"What bearing has it upon the interpretation of the prophecies?" A bearing the most intimate. It shows that no prophetic period reaches to the coming of the Lord, but only to the short but indefinite work called the cleansing of the sanctuary which just precedes that coming. It thus saves us from the folly of time-setting. It clears up and explains the mystery of the disappointment in the past Advent movement. Mistaking the sanctuary to mean the earth, it was supposed that the cleansing of the sanctuary meant the purifying of the earth by fire; and as the Lord is to be revealed in flaming fire, it was argued that the Lord must then come. Hence the coming of the Lord was looked for at the end of the 2300 days in 1844. But the prophecy only says, "Then shall the sanctuary be cleansed," which we now see to be the closing work of our High Priest in the temple above. It explains the parable of the wedding garment, Matt. 22:11-13, shows where that preliminary work of Judgment comes in, which must precede the coming of Christ, and shows how and when that sentence which eternally fixes every man's condition, whether he be filthy or righteous, unjust or holy, can go forth before the Lord appears. Rev. 22:11.

"How is its past history calculated to interest, or its present work concern, us?" Its past history interests us because it is the text-book from which we learn the nature of the work of our great High Priest above, and the manner of his ministration; and its present work concerns us, because in connection with the declaration of the prophecies concerning it, we learn more definitely than from any other source, our proximity to the end.

"In what way are our dearest interests connected with it?" Our dearest interests are there because there is our only hope of life and salvation. There is to be found the only means that can cleanse our soul from guilt, and there the only Advocate who can plead our cause. If we accept his mediation on the free terms offered, our case will go well; if we reject it, all is lost. The court is now sitting; and its session soon will close, and its eternal decisions be rendered.

These are the claims it now has upon our attention, the strongest and most urgent that can ever be brought to bear upon men.

All through its history are epochs of interest. It was a point of great interest when the tabernacle was first reared in this world of ours, and an outward symbol of the work of salvation was given to men.

It was a point of interest when the tabernacle gave place to the larger and more glorious structure of the temple, and when in the dedication of that temple the most imposing religious ceremony was performed which the world has ever witnessed.

It was a point of still greater interest when the typical dispensation closed, and a transfer was made from the sanctuary below to the sanctuary on high. Henceforward we come directly to Jesus, the mediator of the new covenant, and turn our attention to Jerusalem above.

A point of still deeper interest to us was reached when at the end of the 2300 days in 1844 the time came for the cleansing of the sanctuary, and the ministration was moved from the holy into the most holy place. Then the temple of God was open in Heaven. Then was discerned, by faith, the ark of God's testament there. Then the position of the moral law was seen, enthroned in the very presence of Jehovah, immutable, eternal. Then was discovered the connection between this subject and the seal of the living God, the sealing work, the last message of mercy, and the closing up of the great Advent movement of the present generation. Then the foretold Judgment hour began, and the church entered upon the great Sabbath reform. With this subject all portions of the message are connected; this is the grand centre and citadel of the present truth.

Then it was seen that the time of probation could last but a little longer; for the final work in the sanctuary must be brief. Should it be otherwise it would destroy the type, and show in the plan and work of God a want of consistency and harmony, which we know does not exist. And already for thirty-two years this work has been going forward. We understand

that beginning with the human race at the opening of the world's history, the examination passes down through successive generations, in consecutive order, till at length the cases of the last generation, the living, are reached, who come latest into this investigative Judgment, and the work closes. And what generation has the work now reached? Has it come down to the age of Noah? of Abraham? of Job? of Moses? of Daniel? Has it reached the age of the apostles and the early Christians? Are their cases now in review before the great tribunal above? Has it come down to the setting up of the papacy, to the dark ages, when the Waldenses and other few faithful witnesses in obscurity and concealment kept the light of God's truth alive in the world? Has it come down to the great Reformation, to the times of Luther? of the Wesleys? We know not. We only know that it is passing down somewhere through these generations, and rapidly approaching the living, when our cases will come up for decision, and our destiny be decided forever. And here we now stand waiting, may we not also say, preparing?

But with considerations of such thrilling interest even as these, our view of this subject does not end. We go forward a little in the future, and behold the sins of all the righteous loaded upon the head of the antitypical scapegoat to be sent away forever. We see Satan bound, and the saints forever free from his power. This is a point of transcendent interest to all the righteous. Then we take our first draughts from the cup of immortality. Our sins are borne away. They come up to trouble us no more. We cannot recall them; and even God says that he will forget them. He who instigated them will then have received them back again. Here the serpent's head is effectually bruised by the seed of the woman. Here the strong man armed (Satan), who has been shutting up even the followers of Christ in his prison house, the grave, for six thousand years, will be bound by a stronger than he (Christ), and his house be spoiled of its precious treasures. Then will the tares have been bound in bundles for the burning, and the wheat have been gathered into the heavenly garner. Then our High Priest will have come forth from the sanctuary to pronounce the everlasting blessing upon his waiting people. Then we shall have come, not by faith merely, but in deed and in truth, unto Mount Zion, and the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. Then will the redeemed, placing the foot of triumph upon the world, the flesh, and the devil, raise their glad voices in the song of Moses and the Lamb. Glorious and longed-for day! May the Lord hasten it in his good time.

One more scene remains: the kindling of those final fires prepared for the devil and his angels, at the end of the thousand years. Here is also the perdition of ungodly men. And here all the agents of evil, root and branch, Satan and all his followers, be they angels or men, are destroyed from the universe of God. The deepest taint of the curse is burnt out; the last vestige of disgrace is removed; and nothing remains but the great and solemn lesson of sin and its fearful results, which will tend to confirm in uprightness and holiness all other intelligences in all the universe.

Thus triumphantly God's controversy with sin will end. Here are finished the results of all Christ's work as connected with the sanctuary. Redemption is successfully completed. The original purpose in regard to this world, that it should be the beautiful abode of holy beings, is carried out. The requisite number to people it is secured, and the earth is renewed to be their eternal abode. Here the righteous are called to inherit the kingdom prepared for them from the foundation of the world.

And from this height of ineffable bliss, away through the ever-revolving cycles of eternity, there open before us boundless vistas of

EVERLASTING LIFE AND ETERNAL GLORY.

U. S.

### WORK IN MICHIGAN.

THE general quarterly meeting which is to be at Alaiadon, Dec. 22, 23, will be one of importance to the cause in Michigan. We expect a general attendance of the directors from all parts of the State.

Arrangements were made at the late general meeting at Battle Creek to have the entire State canvassed previous to this time as far as possible. There are companies and churches who have never been organized in Tract Societies; and some who have been, have never seen a blank report to fill out to be returned. In short, the

missionary work has been sadly neglected. We blame no one for the past, but we invite a general rally now. Our brethren generally are willing to act when they learn how. There are those all over the State that can direct this labor. At our meeting at Alaiadon, these things will be especially considered. Much, yes very much, can be done this winter. Shall we make one general rally?

Our apportionment of names for the Signs of the TIMES, REFORMER, and almanacs, no doubt has seemed large to many. But my experience for the past few weeks has convinced me that there is not a Conference in the country which can fill its apportionment as easy as this, were the matter properly taken hold of by the brethren. There are but few churches but that are ready to act, and act promptly. We say, therefore, to our leading brethren generally, who feel for the cause in this State, remember the general Tract and Missionary meeting held at Alaiadon, Dec. 22, 23. Come prepared to remain until Tuesday morning if necessary.

S. N. HASKELL.

### CHURCH AND STATE.

THE connection of the church with earthly governments is the great sin of Babylon. The church is espoused to Christ, who is her head, 2 Cor. 11:2. She becomes a harlot by seeking the friendship of the world and patronage from the State. Says an apostle, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?" Jas. 4:4. And of Babylon it is said, "The kings of the earth have committed fornication with her." See Rev. 17:2; 18:3.

The evils of a union of church and State, as developed in past history, were seen, in a measure, by the founders of our American government; and Congress was prohibited by constitutional law from legislating for an established religion, or from prohibiting any in the free exercise of their religious rights.

But the time has come, when it is openly demanded that such an amendment of the constitution shall be secured as shall "place all Christian laws, institutions, and usages, in our government, on an undeniable legal basis in the fundamental law of the nation." And this centennial year (which is also leap year, when the females may do the wooing) witnesses the organization of a party in politics, and puts a presidential candidate in the field, pledged by their platform to enforce the observance of what is called the Christian Sabbath.

The church is symbolized by a woman. This woman is "contrary" to other women, in that she hires her lovers and gives a reward, and no reward is given to her. Eze. 16:30-34. The reward she offers to the corrupt politicians of our degenerate times, is the honors, emoluments, and spoils of office. If the rulers of the State will legislate in behalf of the church and promote her schemes, the church will sustain these rulers in preference to all others. These are the terms of the contract through which she forsakes the Lord and forfeits his protection, preferring the protection of the State. Thus she commits abomination "with the kings of the earth."

For some years past the American church has been whispering her love in gentle words like these: "I infer, therefore, that the civil magistrate may not be called upon to enforce the observance of the Sabbath, as required in the spiritual kingdom of Christ; but when Christianity becomes the moral and spiritual life of the State, the State is bound through her magistrates to prevent the open violation of the Christian Sabbath, as a measure of self-preservation. She cannot, without injuring her own vitality, be recreant to her duty in this matter."—Dr. Durbin.

"The principle that Christianity is recognized by the State as something which essentially belongs to it, gives us, we think, the true and simple basis, upon which the laws relating to the observance of the Sabbath are to be enforced. The law throws its protection round the sacredness and quiet of the first day of the week, not because it recognizes it as a sacred day in itself considered, but for other reasons."—N. Y. Evangelist, 1854.

"The United States is founded on the principle of the sanctity of the Sabbath, and if its observances are disregarded, the nation is doomed to early destruction."—Rev. J. W. Erdman.

"Unless the sacredness of the day is respected, the liberties of the American people will not endure."—Rev. Mr. Hickey.

The above are samples of the approaches of the church; but now she puts the question squarely, offering the bribe of power and gain to those who will be corrupt enough to break



own the barriers which the wisdom of our fathers, under God, reared for the protection of religious liberty, and legislate in favor of the "laws, institutions, and usages," of a corrupt church, especially such as have no foundation in Scripture, and consequently cannot be sustained by any argument so logical as that of the Bible.

R. F. CORRELL.

#### WHAT THE DIRECTORS SAY.

WORDS of good cheer from the directors of the T. and M. Society are always gratifying. In some districts, I judge the directors and workers in the missionary cause, are making history fast in the almanac distribution. A portion of our members seem to have a mind to work. The subject of taking almanacs was laid before each district throughout the State at the latest quarterly meetings. The question was discussed with interest, and fairly settled, that we should take five thousand almanacs.

To be sure, some of the brethren did not vote on the question. Five of the districts received their almanacs in good time. The other, we hope, has its almanacs before this time. We have lent this district four hundred. But what are four hundred Family Health Almanacs before a few brethren and sisters who feel the importance of the work?

The director of this district writes: "I received a letter from Bro. G.; good news. To answer his expression, 'the almanacs go like hot cakes.' He ordered me to send him ninety more. There have been about four hundred almanacs distributed, and we have not had a fair taste of the almanac interest yet."

Another writes: "Our almanacs go well. T. and M. sold twenty-eight in a short time." And the following good words come from an earnest worker: "Some of the brethren are taking hold of the work and doing all they can, while others are not much interested. Some say, they did not vote to take any almanacs, and think those who voted to take one thousand should sell them. It is discouraging to see any one who believes the third angel's message manifest so little interest. We are doing all we can to stimulate them to action, and we hope with some success. Although it may appear little in the eyes of many, yet I have felt while going from house to house, to sell these almanacs, that it was no small thing, but that it was a part of the last warning message."

Yes, as light is shining upon the claims of the moral law, it is, too, shining upon those laws which pertain to health and relate us to life. Hundreds of Sabbath-keeping families have reason for the most profound gratitude for the benefits and blessings of health reform; yet we fear many of these highly favored ones, are asleep to the duties they owe to their fellow-men. The reading of one of these almanacs may prove the stepping-stone to the very blessings we are so graciously enjoying. Can it be that any having just sense of this work can sit down and fold their hands and do nothing? Can it be that any who profess to stand in the light will fail to give the Health Almanacs a place in their house? The Judge of all the earth is testing character. We may develop character in small things. And Jesus says, "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much."

Now at the eleventh hour the Master says, "Go ye also into my vineyard; and whatsoever is right, that shall ye receive." "So when even is come, the lord of the vineyard saith unto his steward, Call the laborers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny."

Toil on dear brethren, a little longer: scatter the rays of light, sow the seeds of truth. And when weary and worn with labor, or pressed with discouragements, remember, "he that reapeth receiveth wages, and gathereth fruit unto life eternal."

We wish we could hear equally good news from older and larger districts. Long years since, brethren, you joined heart and hand with the people of God to help send forth the solemn tidings of truth to the world. You are now being out-done by those called to the vineyard at the eleventh hour. The brother who has sold one lot of almanacs and calls for ninety more, is a farmer who embraced the truth this year.

I hope none of the old hands have sat down outside of the interests of this work to watch the final result, as Jonah after warning Nineveh sat down outside of the city watching its destiny. Poor Jonah! he was not only very unhappy,

but was soon without the protecting shadow of the gourd, which came up in a night and perished in a night, and for which he manifested a greater care than for the souls he had been sent to warn. God gently reproved this prophet. Does he not speak to you, dear reader? I would hear his voice. I would obey and live.

"Hold up thy light, O child of grace!  
Be not afraid to let it shine  
On all around, but rather fear  
To hide this precious light divine."

A. S. HUTCHINS.

#### OUR QUARTERLY MEETING AT KNOXVILLE, IOWA.

WE greatly desire that this meeting, which is to be held December 30, 31, shall be generally attended by the directors, and by the brethren and sisters within a reasonable distance. We hope all our districts will labor earnestly between now and that time in the distribution of reading matter, almanacs, getting subscribers for the SIGNS, REFORMER, etc., so they will have something to report. We want every district to report in time. All district reports to be sent to Bro. C. G. Johnston, Sigourney, Iowa. Let all the directors see that the members have blanks to report with. Now is the time to labor. If we don't do anything the next three months we shall probably make a complete failure this year. We hope this general quarterly meeting will be a great success, an encouragement to all who attend it. We hope Bro. Haskell will attend and help us all in the good work by his counsel.

As the board of directors at their last session voted to pay their own expenses in attending the quarterly meetings instead of drawing upon the Society, and as some of them are hardly able to do this, we trust our brethren in their several districts will look after this and assist their directors in bearing this expense. It is reasonable they should do this. It is important that we have a general attendance of the directors at our quarterly meetings to make a general plan of operation for the whole Society. Their presence is a great encouragement to the workers, and is worth far more to the cause than the cash cost. But our brethren should share these burdens as far as consistent with the directors. For instance, in Dist. No. 1 the director is one of our most earnest workers, and his presence at our last meeting and his earnest words were a real blessing to the meeting. We hope the friends in his district will help him in sharing such burdens so that he may not be forced to stay away. And the same is true of other districts.

In regard to our pecuniary standing, I wish to say, there is great need of improvement. By a recent statement from the Office I judge by the time of our next general meeting at Knoxville, we shall be in debt about \$800.00. Our directors must make a very strong effort in each district to raise all the means they can. We must not neglect this important item in our T. and M. work. Our credit and financial standing as a Conference and Society has for years been among the very best. Can it be possible our brethren in this large and rich Conference have made up their minds to reverse this and go along in debt from this time forward? From the last few month's experience, I am led to fear it. Many seem to have become thoughtless and indolent in regard to the claims of God's cause upon them. This is the most discouraging omen for the cause I see in this State. If we continue to pursue this course, we shall see sad and dark days in Iowa. I know times are hard, but shall we relax our efforts on that account? On the contrary, we must redouble them. Brethren directors, look after these financial interests and try to come to our general meeting prepared to help all you can in lifting this debt. Talk of this matter in your district quarterly meetings, and especially to our brethren of means in private. Set before them the claims of the Lord upon them, and the claims of their fellow-men. Oh! we must be in earnest, or our light will become darkness. Clouds are gathering over our country and in the old world. Troubles are arising which threaten our nation with sorrow and woe. Shall we not enter anew into the work? Faithfulness becomes us all in this important time.

GEO. I. BUTLER.

#### AN EXPRESSION FROM THE SCHOOL.

WE were glad to find in the last REVIEW the note of news from Bro. and Sr. White, stating their near approach to their place of destination. There is ever a vague loneliness in the suspense, when friends launch out on a long jour-

ney; and we anxiously wait to hear the echo of news from the destined port. More than a vague—a decided, sense of loneliness and loss seemed felt in Battle Creek, as this California company took their leave.

No doubt each of the institutions here feels sensibly the loss of those who have so earnestly labored for their welfare; but we were more particularly thinking of the school, where we have especial reason to appreciate the interest of Bro. and Sr. White in our behalf. Though their multiplied cares and duties rarely permitted them to visit our school, yet I trust all of us realize their great solicitude for our continued prosperity. We shall ever cherish in memory their Christian counsel as they met with us the day before their departure. May the very appropriate words of Bro. White be carefully stored in each student's mind that they may aid him in the noble pursuit of knowledge.

And likewise let us all treasure up the faithful counsel of Sr. White, urging us to look to Jesus Christ as the great Educator in all that is wise and good. Let us keep continually in mind this precious truth, that to connect with Heaven is to open the channel to an inexhaustible storehouse of every needed help and blessing. Especially is this the way for the student, who should seek to cultivate the mind and heart, not only to prepare for the duties of this life, but for the glories of the immortal state. We will ever cherish those parting words, and hope still for the continued sympathy and prayers of the true friends of our school.

S. M. S.

#### MINISTERS, ATTENTION!

WOULD God every minister of ours would not only read, but commit to heart, the following golden words from the old pious fathers of ancient Methodism. They are from the old discipline of many years ago. Brethren let us weigh well these solemn admonitions.

"The Matter and Manner of Preaching."

"Q. What is the best general method of preaching."

"A. 1. To convince; 2. To offer Christ; 3. To invite; 4. To build up; And to do this in some measure in every sermon."

"Q. What is the most effectual way of preaching Christ?"

"A. The most effectual way of preaching Christ is, to preach him in all his offices; and to declare his law, as well as his Gospel, both to believers and unbelievers. Let us strongly and closely insist upon inward and outward holiness in all its branches."

"Rules by which we should continue, or desist from Preaching at any Place."

"Q. 1. Is it advisable for us to preach in as many places as we can without forming any societies?"

"A. By no means. We have made the trial in various places, and that for a considerable time. But all the seed has fallen by the wayside. There is scarce any fruit remaining."

"Q. 2. Where should we endeavor to preach most?"

"A. 1. Where there is the greatest number of quiet and willing hearers."

"2. Where there is most fruit."

"Q. 3. Ought we not diligently to observe in what places God is pleased at any time to pour out his Spirit more abundantly?"

"A. We ought: and at that time to send more laborers than usual into that part of the harvest."

"Visiting from House to House, guarding against those Things that are so common to Professors, and enforcing Practical Religion."

"Q. 1. How can we further assist those under our care?"

"A. By instructing them at their own houses. What unspeakable need is there of this! The world says, 'The Methodists are no better than other people.' This is not true in the general; but, 1. Personal religion, either toward God or man, is too superficial among us. We can but just touch on a few particulars. How little faith is there among us! How little communion with God! How little living in heaven, walking in eternity, deadness to every creature! How much love of the world! Desire of pleasure, of ease, of getting money! How little brotherly love! What continual judging one another! What gossiping, evil-speaking, tale-bearing! What want of moral honesty! To instance only one particular: Who does as he would be done by in buying and selling?"

"2. Family religion is wanting in many branches. And what avails public preaching alone, though we could preach like angels? We must, yea, every traveling preacher must, instruct the people from house to house. Till this be done, and that in good earnest, Methodists will be no better."

"Our religion is not sufficiently deep, universal, uniform; but superficial, partial, uneven. It will be so till we spend half as much time in this visiting as we now do in talking uselessly. Can we find a better method of doing this than Mr. Baxter's? If not, let us adopt it without delay. His whole tract, entitled *Gildas, Salvianus; or, The Reformed Pastor*, is well worth a careful perusal. Speaking of this visiting from house to house, he says, (p. 351.) 'We shall find many hinderances, both in ourselves and the people.'

"1. In ourselves there is much dullness and laziness, so that there will be much ado to get us to be faithful in the work."

"2. We have a base, man-pleasing temper, so that we let them perish rather than lose their

love; we let them go quietly to hell, lest we should offend them."

"3. Some of us have a foolish bashfulness. We know not how to begin, and blush to contradict the devil."

"4. But the greater hinderance is weakness of faith. Our whole motion is weak, because the spring of it is weak."

"5. Lastly, we are unskillful in the work. How few know how to deal with men, so as to get within them, and suit all our discourse to their several conditions and tempers; to choose the fittest subjects, and follow them with a holy mixture of seriousness, terror, love, and meekness!"

"But undoubtedly this private application is implied in those solemn words of the apostle: 'I charge thee therefore before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the word; be instant in season, out of season: reprove, rebuke, exhort, with all long-suffering.'

"O brethren, if we could but set this work on foot in all our societies, and prosecute it zealously, what glory would redound to God! If the common lukewarmness were banished, and every shop, and every house, busied in speaking of the word and works of God, surely God would dwell in our habitations, and make us his delight."

"And this is absolutely necessary to the welfare of our people, some of whom neither repent nor believe to this day. Look round, and see how many of them are still in apparent danger of damnation. And how can you walk and talk, and be merry with such people, when you know their case? When you look them in the face, you should break forth into tears, as the prophet did when he looked upon Hazael, and then set on them with the most vehement exhortations. Oh, for God's sake, and the sake of poor souls, bestir yourselves, and spare no pains that may conduce to their salvation! What cause have we to plead before the Lord that we have so long neglected this good work! If we had but engaged in it sooner, how many more might have been brought to Christ! And how much holier and happier might our societies have been before now! And why might we not have done it sooner? There were many hinderances; and so there will always be. But the greatest hinderance is ourselves, in our littleness of faith and love."

"But it is objected, I. 'This will take up so much time we shall not have leisure to follow our studies.' We answer, 1. Gaining knowledge is a good thing, but saving souls is a better. 2. By this very thing you will gain the most excellent knowledge, that of God and eternity. 3. You will have time for gaining other knowledge too. Only sleep no more than you need; and never be idle, or triflingly employed. But, 4. If you can do but one, let your studies alone. We ought to throw by all the libraries in the world, rather than be guilty of the loss of one soul."

"It is objected, II. 'The people will not submit to it.' If some will not, others will. And the success with them will repay all your labor. O let us herein follow the example of St. Paul! 1. For our general business, *Serving the Lord with all humility of mind*: 2. Our special work, *Take heed to yourselves, and to all the flock*: 3. Our doctrine, *Repentance toward God, and faith toward our Lord Jesus Christ*: 4. The place, *I have taught you publicly, and from house to house*: 5. The object and manner of teaching, *I ceased not to warn every one, night and day, with tears*: 6. His innocence and self-denial herein, *I have coveted no man's silver or gold*: 7. His patience, *Neither count I my life dear unto myself. And among all other motives let these be ever before our eyes*: 1. *The Church of God, which he hath purchased with his own blood*: 2. *Grievous wolves shall enter in; yet, of yourselves shall men arise, speaking perverse things*.

"Write this upon your hearts, and it will do you more good than twenty years' study. Then you will have no time to spare: you will have work enough. Then, likewise, no preacher will stay with us who is as salt that has lost its savor. For to such this employment would be mere drudgery. And in order to it, you will have need of all the knowledge you can procure, and grace you can attain."

"The sum is, Go into every house in course, and teach every one therein, young and old, to be Christians inwardly and outwardly: make every particular plain to their understandings; fix it in their minds; write it on their hearts. In order to this, there must be line upon line, precept upon precept. What patience, what love, what knowledge, is requisite for this! We must needs do this, were it only to avoid idleness. Do we not loiter away many hours in every week? Each try himself; no idleness is consistent with a growth in grace. Nay, without exactness in redeeming time, you cannot retain the grace you receive in justification."

"Q. 2. Why are we not more holy? Why do we not live in eternity? Walk with God all the day long? Why are we not all devoted to God? Breathing the whole spirit of missionaries?"

"A. Chiefly because we are enthusiasts; looking for the end without using the means. To touch only upon two or three instances: Who of us rises at four, or even at five, when we do not preach? Do we know the obligation and benefit of fasting or abstinence? How often do we practice it? The neglect of this alone is sufficient to account for our feebleness and faintness of spirit. We are continually grieving the Holy Spirit of God by the habitual neglect of a plain duty. Let us amend from this hour."

Much or all of this is applicable to ourselves. We need such warnings as the above very often.

D. M. CANRIGHT.

## CHARITY.

How blest the spot where charity  
Doth find a dwelling-place!  
How barren is the man who lacks  
This most essential grace!

Patience and meekness are combined  
By charity in one.  
Duty with joy completes the work  
That charity begun

Let brethren all among themselves  
Have fervent charity,  
For so a multitude of sins  
Shall surely covered be.

All other gifts we may possess,  
Yet, if in this we fail,  
Faith, hope, and wisdom, all combined  
Will be of no avail.

Faith, hope, and charity, abide,  
But charity is chief.

O let us with these graces rare,  
Make perfect our belief.

J. C. CLEMENS.

## 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.

## REPORT FROM SWITZERLAND.

WE are still actively engaged in the preparation of matter for our paper, in the reading of proof, and in the transformation of a considerable portion of what is printed in the *SIGNES* into tracts. This work, with the various duties associated with it, demands the closest attention and the most diligent labor, but it gives little time at present to report for the *REVIEW*. Those who read our paper will judge for themselves as to the work bestowed upon it, but we can say in truth that no pains have been spared to make it as instructive, correct, and inviting as possible. We believe that in this work God has been our helper.

I hope that our circumstances will soon be so changed that I can be free to give myself mainly to the preaching of the word of God. This is my great desire. Bro. Bourdeau is in southern France, and is so much crowded with work to meet the demands upon him for preaching, that he earnestly asks that some one from Switzerland should go to his assistance. I know not that any one can be sent. It is my desire also that help may be sent us, who can take charge of the proof-reading, mailing, accounts, and other matters connected with the publication of the paper and of the tracts. I am willing to labor in this kind of work if this be the will of God. In fact, I have found God's blessing in this labor, and so I am cheered in its performance. But I wish as far as possible to give myself to the work of preaching, and this at present is mostly out of the question. With the utmost effort that I can make, I have hitherto hardly kept up with the duties connected with the paper and the tracts.

It was my wish for several reasons to publish our paper from time to time as we could, and not regularly each month. This would enable me to take time for other work, and if at any time we lacked money we should not be compelled to get in debt. But our friends here said that this manner of publishing would destroy, or at least much injure, the influence of our paper, and that we must not go upon that plan. They could speak something from the lesson of experience, which had weight to my mind. So we undertook a monthly journal. There are many tokens that our paper is doing good. It ought to be advertised extensively in the best French journals of Europe. But though we have not yet advertised at all, our paper is called for by strangers distant from this city.

I find God's blessing all the time. But I see no time to write reports, and it seems to me that I cannot say much that will interest the friends in America by speaking of the kind of work that fills all my time and consumes all my strength. But I can say that God is here with us, and that is the best of all.

J. N. ANDREWS.

Bâle, Suisse, Nov. 16, 1876.

## VERMONT AND CANADA.

THE last week in October, myself and Mrs. B. went to Burke, Vt., to arrange to have our family leave Vermont permanently. While there, we enjoyed three refreshing seasons of worship on the Sabbath with the brethren and sisters of Burke, Sutton, and Wheelock. Oct. 28, met at Bro. Saxby's, Burke. Bro. S. had been on the background; but he fully resolved to accelerate his steps, and to gain a home with the faithful in the kingdom. Nov. 4, met at Bro. Caswell's, Sutton. All feasted on the truth,

and gave cheering testimonies, among whom were a French brother, his wife, and several of their children. The entire family are trying to obey the truth. Five united with the church. The 18th, met at Bro. Willey's; had a good attendance, and the Lord greatly blessed us.

On Wednesday, Nov. 22, came with my family to this place. Last Sabbath we met with the brethren in these parts at West Bolton, P. Q. About thirty were in attendance. Some did not attend on account of bad roads. The word spoken was appreciated; the social meeting was a precious season, and all took a lively interest in the Bible class and Sabbath-school. Shall endeavor to push forward the work as the way will open. Brethren, pray for us.

A. C. BOURDEAU.

Waterloo, P. Q., Nov. 27, 1876.

## OVID, MICH.

ACCORDING to appointment, we reached this place and spent the day visiting from house to house; found them all holding on, although they have been without any preaching since coming into the Sabbath in July last. This shows the power of the truth to convert and hold men in its embrace.

We held, in all, six meetings with them. A church of fourteen members was organized; there are several more whom we expect will soon unite with them. Four received baptism, one of whom was a lady from Charlotte, who had just come to visit her parents, who had received the truth of late, and upon investigating, she decided to become a commandment-keeper, and, like the jailor, "was baptized." Systematic Benevolence was organized for 1877. The pledge is \$75.92. The late plan of the General Conference for raising means to carry on T. and M. work, which was to raise a sum equal to one-third the s. b. pledge, was adopted. This is a good example, and we expect all our churches will follow it.

GREENBUSH.

Sunday evening, met with this church. Systematic Benevolence was considered, and pledges made to the amount of \$106.07, for the coming year. This church adopted the late plan of the Gen. Conf. for T. and M. work. At both of these places canvassers for our periodicals were appointed.

SPRINGBROOK.

On Monday, Bro. Birmingham brought us about twenty miles to this place. Here are about a dozen who are resting on the Sabbath and sustaining their meeting. The importance of a united effort was set before them to raise means to carry forward this message, and nearly all took hold of it in all its branches. Their s. b. pledge is \$39.00 for 1877, and the T. and M., \$13.00. There have been some discouragements resting upon these brethren, but we are glad to be able to report things somewhat improved. In all these meetings, we have felt that the Lord has been willing to come in and help in this good work. Brethren, pray for us.

JEROME FARGO,  
A. O. BURRELL.

Ithaca, Gratiot Co., Mich., Nov. 28, 1876.

## GREENWOOD CO., KANSAS.

I CLOSED my meetings in Greenwood County, Sabbath, Nov. 18. Many acknowledged the truth, but few have yet obeyed. There are six or seven keeping the Sabbath. Some of them have commenced in earnest to overcome. One or two were addicted to strong drink, tobacco, etc., and have of their own accord given up these hurtful things. If they will only prove faithful, they can do the cause much good. Many that have not embraced the truth acknowledge that if this doctrine will induce men to undertake such reformations, it is worth having.

SMITH SHARP.

## IOWA.

SINCE our General Conference, I have held a few meetings with the Sandyville and Caloma churches. I have been at Osceola for the last three weeks. Have had some very interesting meetings at this place. Sabbath and Sunday last were profitable days for this church. Three were identified with us, two of whom were baptized. Systematic Benevolence was re-organized, and raised from \$115.00 to \$213.00; and some of the brethren not present are willing to help some, which will raise it to \$240 or \$250.

J. M. Peebles and a trance speaker, a boy of eighteen, were holding a series of

lectures on spiritualism when we commenced. They add their voice to the popular cry of peace and safety, and a good time coming. This subject we advertised and examined from a Bible standpoint before a large crowd.

J. H. MORRISON.

Osceola, Iowa, Nov. 27, 1876.

## INDIANA.

My silence for the past few weeks in the "Progress-of-the-Cause" department has not been on account of inactivity.

Immediately after the camp-meeting, I pitched the tent at Bunker Hill, Miami Co. Two years ago, I held a tent-meeting at that place, which resulted in raising up a small church. The members have felt deeply the necessity of a meeting-house. As the outside interest has always been good from the first, it was thought that, could the tent be erected and a few meetings held, an interest could be awakened, and many would aid in building a house. A good degree of interest was aroused considering the cold weather and political excitement. The project of erecting a house of worship was introduced, and met with general favor, and several hundred dollars have been subscribed. We see no reason why there may not be a nice house erected by the first of next May, if our brethren take hold of the matter, and energetically push forward the work.

I am now giving a course of lectures at Jalapa, Grant Co. The Protestant Methodists have kindly granted me the use of their meeting-house. The people are very kind, furnishing wood and oil. The turnout thus far has been good considering the small place. The order is excellent, and there is some interest to hear. I hope through the blessing of the Lord the effort may be productive of good.

S. H. LANE.

## WISCONSIN.

WE commenced meetings four miles north of Mauston, where Bro. Tenney and Smith held a tent-meeting last summer. We found eight Sabbath-keepers in the vicinity. There was a small interest in the minds of a few, but we could not persuade any of them to obey.

I spoke twice at the Lone Rock school-house, south-west of Mauston, where once there was a large company of Sabbath-keepers. I found only two that seemed to have any real living, working, spirit in them.

I also spoke three times in Mauston; but on account of dark nights and muddy roads, there were but few out. We tried to encourage the few to faithfulness in good works by faith. We organized s. b. amounting to \$75.20 a year. They have an interesting Bible-class and good meetings. Bro. Benjamin Carter is the leader and s. b. treasurer. We tried to show them the importance of engaging faithfully in missionary work as they have a good field in which to labor. Several of their neighbors are thoroughly convinced of the truth, and may yet obey.

I. SANBORN.

## WASHINGTON CO., NEB.

I CAME to this county and commenced meeting at the Dawson school-house, Nov. 5. I have given twenty-two discourses. The Lord has been at work by his Spirit. Bro. Dawson and wife have come out on the truth. He was a first day Advent preacher. He says that he came to the meeting all propped up; but that the truth of God took all the props away from him and down he came. He says, "Oh! how blind I was!" Bro. Sheldon is keeping the Sabbath with some others. I give those names so that Bro. R. M. Kilgore may rejoice with me that Bro. Dawson and Sheldon have come out on the truth. Sister Clough has lived here a long time with no one in this neighborhood to keep the Sabbath with her; but, thank the Lord, she has now got some good brethren to go with her. I think there will be a good church here if these continue to work. I feel to give all the glory to the Lord. I desire to keep humble so that the Lord can work for me. Your brother in hope,

J. BARTLETT.

## KANSAS.

Nov. 10-14, I met with the brethren at the Sacket school-house, five miles north of Parsons. I found the brethren all holding on, maintaining their weekly meetings. They appear to be gaining strength and confidence in the truth.

Nov. 17-22, in company with Bro. Ayers, I visited the brethren at Labette, and labored with them. Here the church had been thrown into confusion by H. C. Blanchard, who has separated himself from the body of S. D. Adventists, and taken nearly half of the church with him. We organized a new church out of the loyal members, to be known as the Oswego church. Bro. A. J. Stone was set apart as their elder by the imposition of hands. Sixteen came into the church, and others will yet come, who are in entire sympathy with the body of our people. Here Bro. Ayers and I parted, he going to Elk Falls, while I came to Monmouth, to fill appointments for Nov. 24-26. Here the opposition is determined. We were shut out of church and school-house. We held our meetings in a private house, but the Lord wrought for us. Three young sisters were added to our numbers. Seven were baptized. In the evening of first-day, we celebrated the ordinances for the first time in this church. It was a blessed meeting from first to last. I am now at a school-house, five miles east of Cherokee, Crawford County, just commencing a series of meetings. Address, Cherokee, Kan.

J. H. COOK.

## ANNUAL REPORT OF IND. T. AND M. SOCIETY.

THE Ind. Tract and Missionary Society held its fourth annual meeting Nov. 25 and 26 at Rochester, Ind. Meeting opened with prayer by Bro. J. M. Rees. Report of the last meeting was read and approved. The report of labor during the year was read, which is as follows: Number of families visited, 227. Number of letters written, 87. Money received: for membership, \$15.00; by donations, \$66.33; from the sale of 24,560 pp. of books, \$15.35. Total amount of money received, \$96.68. No. of new subscribers: *SIGNS*, 20; *REVIEW*, 24; *INSTRUCTOR*, 18; *REFORMER*, 10. Distribution of reading matter: No. of *REVIEWS*, 195; *INSTRUCTORS*, 78; *REFORMERS*, 50; tracts and pamphlets, No. of pages, 27,484; value, \$17.17. Books furnished to libraries, 11,738 pp. Total value, \$24.53. On motion by Eld. S. H. Lane, the following persons were duly elected by the Society: for president, Eld. James Harvey, North Liberty, St. Joseph Co.; vice president, J. M. Rees, Kokomo, Howard Co.; secretary, Eliza Carpenter, North Liberty, St. Joseph Co.; treasurer, Florence J. Gramtham, Kokomo, Howard Co.

On motion, Dist. No. 1 was divided forming a new district comprising Steuben and Noble Counties, designated as Dist. No. 5.

Voted that the following persons act as directors: for Dist. No. 1, J. D. Shilling, Grovertown, Stark Co.; Dist. No. 2, J. M. Rees, Kokomo, Howard Co.; Dist. No. 3, Isaac Zirkle, Mechanicsburg, Henry Co.; Dist. No. 4, Noah Carahoff, Patrickburg, Owen Co.; Dist. No. 5, Daniel Minier, Ligonier, Noble Co.

Adjourned to 2 p. m.

## SECOND SESSION.

Opened with prayer by Wm. R. Carpenter. Voted that the quarterly meetings be held simultaneously throughout the State. Voted that on the last Sabbath and Sunday in February a quarterly meeting be held at Alto, Howard Co. Remarks were made by Elders James Harvey, S. H. Lane, and others, respecting the duties and qualification of officers. It was recommended that Elders S. H. Lane and James Harvey visit the churches, and instruct them, and impress upon them the necessity of more earnestness to advance the cause of truth. This meeting was not largely attended because of so short a notice. The brethren felt that the meeting was one of profit to them, and would be for the advancement of the cause.

Adjourned.

JAMES HARVEY, Pres.

ELIZA CARPENTER, Sec.

## WORK FOR WISCONSIN.

WE wish to make a strong effort the present winter to increase the circulation of the *SIGNS OF THE TIMES* and *HEALTH REFORMER*. To engage in this work to the best advantage, we urge all of our directors to read carefully *REVIEW* No. 20, present volume, and make an earnest effort to carry out the plan adopted by the Michigan Conference as recommended by the General Conference in its late session. As our success depends greatly on the activity of our directors, we urge all who have accepted



the office of director to do their duty faithfully. We expect to visit all of the districts this winter, and we hope you will all be able to give a good account of yourselves.

We ask all of our ministers to interest themselves in this work. If any information is wanted in reference to any part of the work, write me at Leon, Monroe Co., or Monroe, Green Co., Wis.

Come, brethren, let not Wisconsin be behind in this good work.

H. W. DECKER.

### NINE THOUSAND FOR NEW ENGLAND.

IN REVIEW, Vol. 48, No. 20, we have a systematic calculation of the number of almanacs proportioned to each Conference embraced within the pale of the General Conference, said almanacs to be distributed by the working members of the various Tract and Missionary Societies, organized for the express purpose of spreading the light in a world lying in wickedness and covered by gross darkness. To the New England T. and M. Society, with a membership of less than three hundred, we find assigned the modest sum of six thousand almanacs for distribution. But the worthy president of the New England T. and M. Society, having an eye to business, and knowing the zeal heretofore manifested by this missionary corps, added another three thousand, making in all nine thousand almanacs, to benefit nine thousand New England firesides.

But how shall these nine thousand almanacs be disposed of? What method shall we adopt to equalize the work and meet the expense thus incurred? At the most, we have not more than two hundred efficient members. Dividing nine thousand by two hundred gives to each individual just forty-five almanacs. At five cents each, these would be worth \$2.25.

But there are some of our brethren and sisters who have not facilities for disposing of so many, while there are others who could, if they would, sell hundreds of them in a few days. A little boy and girl here at the Hub, having caught the missionary spirit, went from house to house with the Health Almanac, and in two evenings sold nearly a score of them for ten cents each, some taking two copies. A brother sold twelve one afternoon, besides attending to his other duties.

How shall we equalize the work, so that the blessing of God attending this branch of missionary labor shall be equally realized? I have thought of several ways in which this may be accomplished.

1. That each member of the T. and M. Society buy from ten to one hundred almanacs, according to his circumstances, at five cents each (which would cover first cost and freight), dispose of them as soon as possible, and then duplicate the order. Many of these could be sold for ten cents each, affording a profit of one hundred per cent.; and this course, if followed up, would give you, at the end of the quarter, a very handsome sum to set down on your report as a donation.

2. That the districts order almanacs as follows:—

Dist. No. 1,	800	Almanacs.
" " 2,	4000	"
" " 3,	500	"
" " 4,	800	"
" " 5,	400	"
" " 6,	500	"
" " 7,	2000	"

Send along your orders, brethren. Let not these golden moments pass unimproved. Let the zeal manifested by those circulating the agents of death stimulate us to greater activity in this noble cause. Of course, there are some, who, during these hard times, cannot spare the money to pay for the almanacs, at once; but, money or no money, order through your district director or librarian as many as you can dispose of judiciously. There are scores in our respective districts who can (and doubtless will) buy hundreds of these almanacs for free distribution.

And here the words of the great apostle, as recorded in 2 Cor. 9, apply admirably: "Therefore, as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. . . . For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and ye burdened; but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want; that there

may be equality. . . . Wherefore show ye to them, and before the churches, the proof of your love, and of our boasting on your behalf."

Comments on this scripture are unnecessary. I would simply add, should there be any in this Conference or any other, having their means in banks, stocks, bonds, farms, merchandise, etc., waiting for a time when the cause of God will need means more than at the present time, let me say to such persons, on the authority of the Testimony to the Church, that that time will never arrive. See Testimony No. 26, page 111. God has spoken to us, shall we heed the warning voice? Remember, dear reader, the day of the Lord is near, it is near and hasteth greatly; and the angels of God will soon be commissioned to gather his saints, those that have made a covenant by sacrifice.

M. WOOD.

### LOVINGTON, ILL.

THE next T. & M. quarterly meeting of Dist. No. 10 will be held at Lovington, Moultrie Co., Ill., Dec. 31, 1876. Bring in your report, or send it so that we will get it before the meeting. Cannot each member send in the name of some one worthy to become a member, accompanied with \$1.00 for membership?

This district has disposed of quite a number of tracts the past year; but the receipts from the sale of tracts will not exceed \$2.00; and we are expecting another large bill every day, which we must pay for soon. Now let us all work as we never worked before to scatter tracts and get the present truth before the people. If we cannot sell tracts, give them away, and keep up the library by donation. Let each report be accompanied with a small donation, whatever each one feels able to pay each quarter. If it is only 25cts. per quarter, it will keep up the library. If the Lord is good enough to bless us with the means, let us use a part of it for the advancement of his cause. It will be nothing more than giving God his just dues.

Dear brethren and sisters, we, as a people, expect the soon coming of the Son of man in the clouds of heaven; then what good will our earthly treasures do us? They will not buy us an admittance into the city, the New Jerusalem, neither will they procure for us the crown of glory. So let us lay up treasures in Heaven by doing the will of God, and laboring physically, mentally, and financially, to save those of our friends and neighbors around us, who are dying for the truth of God's word. May God help us all to discharge our duty as good and faithful members of the T. and M. Society, is our prayer.

J. MALLERNEE, Director,

BELLE MALLERNEE, Sec.

### THE POWER OF A TRACT.

IN the winter of 1874, as I was seated in the comfortable office of Dr. — in the little city of Hastings, Michigan, a gentleman came in carrying a neat-looking valise. We soon found that he was a book and tract distributor. He had a curious looking engraving which he called "The Way of Life from Paradise Lost to Paradise Restored." He was neatly, yet plainly, dressed, and really made a good impression. He dilated at some length on the merits of the book he was selling—"The Hygienic Family Physician"—showing the advantages we have over disease when treated from a health-reform stand-point. As I had taken the *Laws of Life*, I was very much interested.

But not so with the doctor; he believed the "good old way was the best." As the agent directed his conversation to him, I sat as an interested listener. Not being successful with the book, he endeavored to interest him in a paper called the *REVIEW AND HERALD*, which he claimed was *the paper for the times*, giving, as it did, clear expositions of the leading lines of prophecy, which have their termination in our day, and as it advocated the restoration of the original Sabbath of the Lord, which he said had been trodden under foot for hundreds of years by the majority of mankind. He was confident that each number would contain items which could not fail to interest the earnest inquirer after truth. But no; the doctor thought the seventh day might do for the Jews; but, as for him, he was willing to risk his salvation on the observance of the Christian Sabbath.

A shade of sadness seemed to gather on the face of the distributor. I felt to sympathize with him, as I judged from his appearance that his sole object was to do

good; but it was only for a moment, and he was more animated than before as he said, "You certainly would not object to reading the paper if I should send it free of cost?" Still the doctor hesitated. He then laid some tracts on the table with the remark that we must have something to read. I presume the doctor was convinced that he was honest in his belief, even if it was an error, and he a keeper of the Jewish Sabbath. As he departed he said, "I shall send the paper for six months."

The tracts lay in their original position on the table for some three or four weeks, when on leaving the office one Saturday evening my attention was called to them; and I said that if he was willing, I would take some of them home and look them over the following day. "Yes, certainly, take some—take them all," said he, "I am really tired of seeing them around." Well, I did. Yes, I took them all, several hundred pages. Some on the "Sabbath," the "State of the Dead," the "Immortality Question," "Littlejohn and Statesman," and others. When I took them I had not the faintest idea that I should read them all. That evening I read them aloud. My companion, as well as myself, was deeply interested, so much so that it was late when we retired. The next day I continued to read them until my eyes became so weak that I had to refrain for a time. Oh! how gladly did we receive the *truth*, as we were sure it must be. For over a year we had prayed for the Lord to send some one to preach the truth in its gospel purity, and we felt that our prayers were answered.

Previous to this time, we were entirely ignorant of the peculiar views of Seventh-day Adventists; but our hearts were not in sympathy with the *practices* of the church to which we belonged. It was but a few days after taking the tracts from the office that I found a *REVIEW AND HERALD* posted to the doctor in my letter box, and as I entered I found him reading one of the same. I remarked that I had the Adventist paper for him. At that he uttered a very improper word, and thrust the paper into the stove, saying that he was ashamed to have his name on such a paper. Said I, "If you intend to destroy them, let me have them." "You can," said he, "if you will have your name affixed instead of mine, as I don't want people to know that I countenance such trash." I took the paper home and we read it. The first remark in regard to it was, "What a clean paper! not a word of slang in it." Never before had we read a paper so full of instructive matter, and we anxiously looked for its return each week as we would for a near and dear friend. We were convinced that the seventh day was the Sabbath, and—I do not say it boastfully—we did not plead our peculiar circumstances—for in my business Saturday was an important day—but immediately endeavored to keep it sacredly unto the Lord. How clear the Bible has been since! Passages in which we had failed to see beauty are now like rays of living fire. Truly the "entrance of Thy word giveth light."

We immediately opened our house for meetings, it being a central point for the few faithful ones who are trying to keep the "commandments of God and the faith of Jesus." Since that winter, I have scattered many of the precious tracts, the result of which eternity will reveal. As I look around and see others who are better by nature than we are, still sitting in darkness, and who are unwilling to investigate these solemn truths that we as a people hold dear, my heart is sad. Soon the Lord will come; and the scripture says, "To them who look for him will he appear the second time without sin unto salvation." If it is salvation to those who are looking for him, may we not infer that it will be the opposite to those who are not? May the Lord bless the tract distributors.

L. G. MOORE.

### PERNICIOUS SAYINGS.

THERE are some common sayings that are so plainly conceived in sin, that one cannot help wondering how they ever came to pass into adages. Still they are heard from the lips of men making high professions of morality and even of religion, and are handed down from generation to generation as precious heirlooms of language.

One of the most common of these and one of the wickedest is: "It will make no difference a hundred years hence," applied to some error that might have been avoided, some sin that need never have been committed, or some word uttered that had better have been left unspoken. Now, if we stop and think, there is no simple act but

that will make a difference a hundred years hence, and perhaps a great difference. The cackling of a flock of geese is a very simple thing, but it saved Rome and had its influence upon the succeeding years of a nation's existence. The impulse of one conspirator to save a friend saved the Gunpowder Plot from destroying a whole parliament, and perhaps changed the whole future of English history. A burnt finger may delay a journey that would have cost a life and turned the path of whole generations. It is an insult to the good God, who does not let a sparrow fall without his cognizance, to say that any act, however simple, may not have its influence on following years and after ages.

There is another saying touching the sowing of wild oats, that is, perhaps, the worst of the lot. It has driven many a lad to destruction, furnishing him with an easily-spoken excuse for youthful follies and youthful sins sure to bring misery in their wake. That Christian statesman and author, Thomas Hughes, has spoken most eloquently against the use of this saying. "In all the range of accepted British maxims," he exclaims, "there is none, take it for all in all, more thoroughly abominable than this one as to the sowing of wild oats. Look at it on what side you will, and I will defy you to make anything but a devil's maxim of it. What a man—be he young, old, or middle-aged—sows, that, and nothing else, shall he reap."

Was there ever anything truer? We see boys sowing wild oats every day; and we see them as men reaping the crop they have sown. These wild oats bear bitter grain. Sometimes their fruitage is disgrace that is paraded out to the world as Satan's victory. Sometimes it is the dishonoring of a parent's tender love; and its fruitage is gray hair brought to the grave in sorrow, lines of suffering on the faces of loved ones, and bitter remorse that we have turned the sweetest thing on earth to gall. Oh, these wild oats! They are like the witch-grass and the white-weed in the farmer's land;—they cannot be rooted out, and they taint every good crop that follows after their sowing. Boys need not sow wild oats. The ground is waiting for good, sweet seed that will thrive and bring forth teeming harvests of goodness; and God is ready to care for the crop with the sunshine of his love and the tender rains that fall from his hand.

There is another saying that we hear now, that seems to me strikingly untrue in view of the lessons taught us by the world's history: "*Vox populi, vox Dei*,"—"The voice of the people is the voice of God." We swamp all true progress by such a saying. Was it the voice of the people that called first for the Reformation? No; it was the voice of Heaven-endowed, defiant, impetuous Martin Luther;—and he was in a very small minority indeed when he began. The voice of the people and the hand of the people, saving some strong spirits, were against him; and had he listened to them as the voice of God, he would have accomplished no revolution against corrupt and thriving popes.

Oh, no! The voice of the people is not always the voice of God, or Lot would have stayed in Sodom, and Lot's wife would not have been transformed into a pillar of salt. Was the voice of the people the voice of God when the people cried out, "Crucify him! Crucify him!" and shouted in derision as He climbed Calvary with his burden of the cross? No; this "*vox populi, vox Dei*" is a stumbling-block to progress; for through man's proneness to error it is often the cry of sin and oppression, of persecution and of shame.

Let us be careful with these and other sayings, lest by uttering them we be guilty of light words and harmful words, which may injure our fellow-men and displease God.—*Illustrated Christian Weekly*.

### Obituary Notices.

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

FELL asleep in Jesus, in Campbelltown, Steuben Co., N. Y., Sabbath morn., Nov. 4, 1876, Mrs. Hannah Morse, widow of Roswell Morse, aged ninety-one years, nine months, and twenty days, after suffering with paralysis and erysipelas for sixteen days. She had kept the Sabbath for many years, was a firm believer in the soon coming of the Lord, and had expressed the wish that she might be at rest before the time of trouble should come. During her severe sufferings she would say, "The Lord knows best." My dear mother, the resurrection morn will soon dawn, when I hope we shall meet to part no more. Sermon by Eld. B. Rumsey, Methodist, from 2 Tim. 4: 7, 8.

HARRIET MORSE.

## The Review and Herald.

Battle Creek, Mich., Fifth-Day, Dec. 7, 1876.

### "Sunshine" for Christmas.

THE "Sunshine Series" is the "triple extract" of a twenty-years' collection by Mrs. E. G. White. The single story of "Bertha's Grave-yard" is worth the price of the package. While highly pleasing and instructive to children, it is not incapable of moving older minds and touching older hearts. Send \$2.00 for five packages to test your canvassing qualities. I know of nothing for the Christmas stocking that would be more pleasing to the children.

C. W. S.

PERSONS having money at this Office waiting for Spirit of Prophecy, Vol. 2, will please give us their present address and we will forward the book.

### Take the New Hymn Book.

It is a good selection, well arranged, of convenient size, music good and interspersed all through, not lumbered with ephemeral pieces, but made up of good, substantial hymns for congregational use, which will hold good to the end, some of which are new and of rare value. Should not all take it who are able? It will help our Publishing Association, and thus forward the good cause.

Do you think it might be sold for less than one dollar? Well, I like to see people economical. I like to see them deny themselves of superfluities and hurtful and expensive indulgences, that they may aid the cause of truth. But suppose the Association make a profit on the book, who are the gainers? We are the gainers as agents in God's cause. It increases our capital in the cause of truth, and thus adds to our treasure laid up in the bank of Heaven. But perhaps you have put no stock into this institution. Perhaps you would be glad to if you were rich, but are not able. Now by buying the book you can put in a few cents. Who is not able to put in a few cents? If all would do it, the aggregate would be much. Now do not flatter yourself that you would do much if you were able. "He that is faithful in that which is least is faithful also in much." Now prove that you would be faithful in much if you had it, by being faithful in a little. Get a few cents into the cause of God, and thus help a mite in the publication of the truth that is testing the world and deciding the destiny of souls. Get a real interest, though it be small, in the work of God, while you get a good book of hymns through which to sing, read, and meditate, the praises of the Lord.

R. F. COTTRELL.

A NEW Peter the Hermit has appeared in Russia in the person of Alexander Prohostchikoff, an ex-captain of the Guards, and one of the wealthiest citizens of Moscow. It is said he is employed under the highest official auspices in inflaming the populace to the requisite pitch of fury which the Russian government may care to cultivate in support of the official policy in the Eastern question. He has come to conceive, or pretend, that he has a special mission from Heaven to rouse the Russian people for a crusade against the Turks.

### Electric Telephony.

THE experiments in electric telephony, which Prof. A. Graham Bell has been conducting for several years past, have resulted in the development of apparatus by means of which the human voice, as ordinarily used in speaking, can be transmitted with certainty and ease to an indefinite distance—assuredly hundreds of miles. The contrivance is exceedingly simple, and the expense is considerably less than the cost of an ordinary Morse sounder. The application of this discovery promises to completely revolutionize the business of transmitting messages by electricity between distant points.

The latest experiments with the telephone were made yesterday, over the wires of the Eastern Railroad, that day being selected because the trials would not then be interrupted by the ordinary business of the line. Prof. Bell, President Rockwell of the Eastern road and wife, Miss Stearns, Mr. Morrison, and Mr. Hubbard, besides two telegraph operators, were the occupants of the Boston office. The instruments were arranged for about a twenty-mile test, consequently Salem, about sixteen miles away, was the point at which a second telephone was fixed. Mr. Thomas A. Watson, assisted by

the Salem operator, was in charge there. All those at the Boston end of the line held free and easy conversation with the Salem office, even a whisper or a loud breath being distinctly heard at either end when given at the other. A remarkable instance of the extreme delicacy and faithfulness of the instrument was shown in the fact that when Mr. Hubbard first addressed the listener at the Salem end of the line, Mr. Watson instantly recognized his voice and called him by name before replying. Instead of grounding the wire at Salem, that office was made a way station, the through line extending to North Conway, one hundred and forty-three miles away. To give a more exacting test the Boston instrument was then attached to the Portland wire, and the circuit made complete from Boston, through that city, to Salem, a distance of about two hundred miles. The voice could be heard with considerable clearness after having passed over this great distance, but owing to the unfit construction of the telephones for the duty required of them (they being arranged for about twenty miles), a distinctness was not attained which would allow a conversation to be carried on. Prof. Bell is continually improving his invention, and he doubts not that he will ultimately be able to chat pleasantly with friends in Europe while sitting comfortably in his Boston home.—*Boston Post*.

### The Dragon Voice.

[THE following items collected by the American Protestant show what the Church of Rome would like to do.

C. W. S.]

No Bible shall be held or read except by priests. No Bible shall be sold without a license, except upon the pains and penalties of that mortal sin that is neither to be forgiven in this world or the next.—*Council of Trent*.

To give the Bible to the laity is to cast pearls before swine.—*Cardinal Hosius*.

Accursed be those very crafty and deceitful societies called Bible societies, which thrust the Bible into the hands of inexperienced youth.—*Pope Pius IX*.

If the Catholics ever gain—which they surely will do, though at a distant day—an immense numerical superiority, religious freedom is at an end.—*Archbishop of St. Louis*.

There is, ere long, to be a state religion in this country, and that state religion is to be Roman Catholic.—*Priest Hecker*.

Protestantism, of every form, has not, and never can have, any right where Catholicism is triumphant.—*Catholic Review*.

We hate Protestantism; we detest it with our whole heart and soul.—*Catholic Visitor*.

### Report!

REQUEST is hereby kindly made, that, if any or all of our ordained or licensed ministers in Ill. are laboring in the field, they report through the REVIEW all items of interest, calculated to feed the flock of God. Report frequently. Please respond.

G. W. COLCORD.

### Notices.

THOSE that have furnished themselves with the new Hymn Book, and wish to act upon Bro. White's suggestion, will please send their old ones to me, at Ladora, Iowa, by mail, and oblige,

F. A. BARLOW.

THOSE that come to the meeting at Alaiadon from the north, south, and west, will come via Lansing, then on the D. L. and L. M. R. R. to Meridian; those from the east to the same station. Teams will meet the trains.

ALEX. CARPENTER, Director.

LET every district (except No. 11), Ill. T. and M. Society, hold its next quarterly meeting Dec. 31. Dist. No. 5 please postpone till that date. I expect to meet with friends in Dist. No. 11, tract meeting, Jan. 7, 1877.

All work for Christ. G. W. COLCORD.

WILL every church treasurer who has not received blanks send me a card by next mail? I will send them immediately after receipt of card.

F. M. T. SIMONSON, Sec. Ill. Conf.

THOSE coming to the Alaiadon meeting, Dec. 22 and 24, will leave the train at Meridian.

J. FARGO.

### Graham.

I SENT to Robt. Vickery, Belvidere, Boone Co., Ill., for a barrel of graham flour; and although I have used graham for ten years, yet I never saw so good an article. It is to every one's advantage to purchase of him. We are anxious to have this excellent article brought to the knowledge of all the brethren. I never knew that there could be such flour produced. We are sending this without the knowledge of Bro. Vickery.

FRED SIMONSON.

Round Grove, Whiteside Co., Ill.

## Appointments.

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

DEDICATION of church at Carson City, Mich., Dec. 16 and 17, in connection with which Dist. No. 7 will hold its T. and M. quarterly meeting. Let all come prepared to stay two days.

U. SMITH,  
J. FARGO,  
A. O. BURRILL.

BRETHREN in Abington, Conn., and vicinity have agreed to meet for worship once each month. First Sabbath in January, at J. S. Miller's, Danielsonville, &c.

P. C. RODMAN.

MARSHALL, Mich., Dec. 9; Sunday, Dec. 10, where Bro. Jas. Gilbert may appoint.

M. B. MILLER.

THE Lord willing, I will meet with the church at Sterling, Rice Co., Kan., Dec. 16 and 17. This is designed to be a general meeting for the Sabbath-keepers in this part of the State. We hope to see a general turnout and to hear from those that want labor. Can Bro. Dawson meet me at this meeting?

J. N. AYERS.

THERE will be a meeting at the church in Princeville, Ill., Sabbath and Sunday, Dec. 30 and 31, 1876. Several important matters are to be attended to. The propriety of selling the church property will be considered. We wish all our brethren who have heretofore worshipped with us at Princeville to write, and let us know where you are and how you do. Please address me at Princeville, Ill. Bro. G. W. Colcord may be expected at this meeting.

B. F. MERRITT.

THERE will be meeting Sabbath and first-day, Dec. 9 and 10, at Antrim, Shiawassee Co., Mich. A cordial invitation is extended to sister churches to meet with us. Will Bro. Byington meet with us.

O. F. OLMSTEAD, Elder.

I WILL hold a T. and M. meeting for Dist. No. 11, at Antrim, Mich., Dec. 9 and 10. We hope to see a large turnout, as we have business of much importance to transact, pertaining to the circulation of our periodicals.

ALEX. CARPENTER, Director.

THE quarterly meeting of Dist. No. 1, Iowa and Neb. T. and M. Society, will be held Dec. 16 and 17, at West Union, Iowa, in connection with the quarterly meeting of the churches at Waukon and West Union. Cannot Bro. Washburn meet with us? Let us have a full report from every member of the T. and M. Society.

F. H. CHATMAN, Director.

QUARTERLY meeting of Wis. T. and M. Society, Dist. No. 8, at Mackford, Dec. 16 and 17, in connection with our quarterly meeting. An especial effort should be made by the brethren and sisters to come to this meeting and stay till its close, as we hope to make this an occasion of unusual interest.

RUFUS BAKER, Director.

If the Lord will, I shall hold meetings in Ill.

as follows:—

Place	Dec.	18.
St. Anne,	"	19.
St. Mary,	"	20-22.
Sheldon,	"	23, 24.
Watseka,	"	25, 26.
Onarga,	"	28-31.
Gridley,	Jan.	5-7.
Clyde,	"	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.

WE will meet with the churches in Indiana as follows:—

Place	Dec.	9, 10.
Patrickburg, Owen Co.,	"	16, 17.
Bourbon, Marshall Co.,	"	23, 24.

At each place we hope to see a general turnout of all the friends. We expect to hold a business session on first-day at each place, and to devote some time to the T. and M. work and s. b. Meetings to commence on Friday night.

J. HARVEY,  
S. H. LANE.

QUARTERLY meeting of the T. and M. Society of the Fish Lake church, Dist. No. 7, Dec. 17, at the brick school-house in Deerfield, Waushara Co., Wis.

WM. Y. EAGER, Director.

DEDICATION services will be held at State Centre, Iowa, Dec. 9 and 10. Meetings commence Sabbath evening. Lectures and meetings with the church will continue as long as the interest may demand. The brethren and sisters from the surrounding country are cordially invited.

GEO. I. BUTLER.

QUARTERLY meeting at Martinsville, Clark Co., Ill., Dec. 30, 1876. Tract Society meeting for Dist. No. 7, the 31st.

MARTIN KITTLE.

I WILL meet with the church at Afton, Union Co., Iowa, to hold a series of meetings to commence Friday evening, Dec. 8. We want to see at this meeting every one of our brethren in this vicinity and all that can come from neighboring churches. May the Lord revive his work among his people.

J. H. MORRISON.

QUARTERLY meeting of Dist. No. 3, Iowa and Neb. T. and M. Society, will be held at Pilot Grove, Washington Co., Iowa, Dec. 16 and 17. We earnestly solicit a full attendance of our district. Come, brethren, let us consider the wants of the cause, and fully enlist ourselves in the Lord's good work. If there are those of you that cannot come, do not fail to send in your report with liberal donation.

J. W. ADAMS, Director.

I WILL meet with the friends of the cause at East Saginaw, Mich., Monday evening, Dec. 11. Arrangements can then be made for meetings the next day, if thought best.

Wednesday evening, Dec. 13, at Chesaning. These meetings are designed more especially for our brethren and sisters and their children.

Will some of the brethren meet me upon the arrival of the train at East Saginaw?

S. N. HASKELL.

I WILL be at Bear Wallow, Dec. 16 and 17; quarterly meeting at Powder Mills, Dec. 23 and 24; Edgefield Junction, Tenn., Dec. 30 and 31; and in Cheatham Co., Tenn., Jan. 6, 7. These meetings will all commence Friday night with the Sabbath. The T. and M. Society will hold a meeting in connection with our quarterly meeting at Powder Mills. Brethren and sisters do make a great effort to attend these meetings. The ordinances will be attended at Powder Mills.

Hope our s. b. treasurers will be ready to square up for last quarter; also the tent pledges will all be about due at that time. Hope as far as possible that the brethren will come prepared to pay these pledges.

S. OSBORN.

## Business Department.

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

My address is Utica, Dane Co., Wis.

E. M. CRANDALL.

### RECEIPTS

For Review and Herald.

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

\$2.00 EACH. T. M. Steward 51-1, L. O. Stowell 50-20, Mrs. Hott Hoskins 50-22, S. F. Weeks 50-22, Abner Thompson 51-1, J. Ghering 51-1, Edson Dow 50-21, W. J. Cross 51-14, Mrs. Betsey Landon 51-1, Clara Bryant 50-22, Bennett Huffman 50-22, Hannah Sawyer 51-10, Mrs. R. C. Straw 51-1, Benjamin Burrill 50-22, Ellen M. Towne 50-22, P. A. Miner 45-6, Henry Main 50-22, A. Stone 51-1, Sherman K. Foster 50-20, J. W. Lucas 51-1, C. S. Worthing 50-23, H. A. Mead 50-21, James L. Sp 50-22, D. A. Robinson 50-23, W. Wood Butte 51-14, E. H. Giles 50-21, D. B. Richards 51-1, M. L. Jones 50-23.

\$1.00 EACH. J. B. Sweet 49-21, Mrs. R. Slater 49-22, S. Kellogg 49-16, Henry S. Priest 49-20, W. C. Gage 49-25, James A. Parmelee 49-22, Geo. Poulson 49-22, Mary Rodman 49-22, Lucy M. Mott 49-24, Hannah Yates 49-22, W. H. Moore 49-22, F. A. Barlow 49-21, O. Hoffer 49-22, C. E. Shepard 49-22, S. I. Cottrell 49-22, May Chandler 49-21, H. W. Applegarth 51-13, J. L. Jordan 49-23, A. M. Howard 49-23, Mrs. E. J. Downs 49-22, James F. McCoy 49-22, Brewster Coit 50-8, Jediah Deming 49-21, Leroy Burleson 49-22, J. G. Walston 49-21, E. R. Bliss 50-1, Wm. Hopkins 49-23.

MISCELLANEOUS. Geo. Bodger 50c 49-14, Mr. S. P. Mayhew 50c 49-14, A. D. Woodruff 50c 49-10, W. F. T. Williams 50c 49-10, Mrs. Wm. Edson \$1.50 50-22, Mrs. J. E. Woodruff 1.20 51-1, Theron Stafford 1.50 50-20, Anna M. Oyen 2.25 51-2, E. H. Pallen 50c 49-11, Mrs. L. Hobart 50c 48-25, Wm. Y. Eager 50c 49-11, S. B. Teters 50c 49-11, Marshall Enoch 50c 49-22, Almira C. More 75c 49-22, Sarah Huntley 1.50 50-22, D. A. Marsh 75c 49-22, Adie McOmber 50c 49-20, Jennie Hiestand 75c 49-23, T. J. Watson 75c 49-23, Geo. E. Loomis 25c 49-15, J. M. Whitney 50c 49-16, Philip Cool 50c 49-13, J. C. Quick 50c 49-13, Miss L. A. Winters 50c 49-13, Henry E. Lewis 50c 49-13, John Marley 50c 49-13, John Friend 50c 49-13, T. H. Thorpe 50c 49-13, Eld A. W. Bartlett 50c 49-13.

### Books Sent by Mail.

G. H. Truesdall 50c, Lenore Halverson \$1.00, C. S. Bryant 25c, Samuel Bowen 1.25, Jacob Neill 21, Jane Locklin 35c, Ole Peterson 1.25, Sarah A. Banks 65c, E. E. Richardson 85c, L. McCoy 3.00, E. Whipple 2.50, Wm. P. Andrews 40c, Rev. E. Loomis 25c, Rudolph Lander 1.60, W. S. Brown 1.00, H. G. Burton 10c, N. W. Vincent 2.00, J. H. Thompson 2.00, M. Larkee 20c, B. F. Strader 30c, C. de Vos 15c, Franklin Squires 3.00, Frank E. Hemenway 2.00, Geo. J. Vaughn 25c, L. N. Fitch 25c, A. Curtis 10c, J. L. Jordan 20.80, Mrs. E. Walker 25c, H. Parker 25c, A. H. Barth 1.15, M. D. Cambell 1.00, Mary Losey 20c, Marshall Enoch 50c, Mrs. N. Brush 3.00, J. L. Burwell 25c, A. H. Wentworth 1.00, L. Day 1.00, M. Ellen Hopkins 1.00, A. H. Osborn 20c, G. C. Baker 10c, M. M. Correll 10c, W. Wood Butte 2.00, S. W. Chedel 20c, J. D. Avery 50c, H. G. Washburn 25c, David Dewitt 2.50, J. C. Loomis 1.50, Elma Williams 38c, James C. Culver 25c, A. R. Meeks 50c, Wm. Gilbert 60c, Wm. Covert 85c, Wm. Griffith 2.50, W. Hopkins 10c, S. Curtis 10c, A. W. Bartlett 1.00, Royal Hammond 95c, John Fowler 10c, Engles 10c, Emory Alexander 2.00, Annis Coats 1.00, I. W. Cook 1.00, W. A. Hall 3.00.

### Books Sent by Express.

Jacob Kenechtel \$3.00, De Witt Piper 3.50, W. Cary 5.15, John Ely 10.92, Geo. I. Butler 13.15, J. M. Galle more 2.50, J. A. O'Bryan 7.50, John Klostermyer 12.50, D. N. Wood 3.20, O. Farr 3.00.

### Books Sent by Freight.

Ezra Graham 17.36, Wm. Kerr 238.99, A. B. Rust 25.75, D. H. Lamson 18.76, S. Osborn 150.95.

### Cash Rec'd on Account.

Ind T & M Society \$75.00, Kan T & M Society 50.00.

### Mich. Conf. Fund.

Parkville \$38.00.

### Gen. Conf. Fund.

Norman Dewey (s. b.) \$25.00.

### Mich. T. & M. Society.

Dist 3 \$9.00.

### S. D. A. E. Society.

B. F. Lewis \$10.00, Lucretia Day 10.00.

### Educational Aid Fund.

Nelson Leland \$1.50.

### Pacific Mission.

Betsey Judd \$11.50.