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AND SABBATH HERALD.

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

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THE KING'S HIGHWAY.

O my God, my God, what joy is mine,
What joy to feel thy holy power,
By light which does from Zion shine,
My golden dial tells the hour.
Gloomy night has passed and gone,
My eyes behold the light of day,
Hear a voice, "Arise, move on,
Fear not, it is the King's highway."

Wake, my soul! thy God adore,
Whose hand hath formed all things anew;
The ways of life thine eyes explore;
He hath preserved thee hitherto.
Lord, bid thine angels with me go—
Those watchful guards by night and day;
For when with them, I surely know
That I am in the King's highway,

The way which leads to that abode
Where joys eternal roll and roll.
Let there are foes along the road,
Apolyons who would slay my soul.
But with the sword of truth divine,
I never can for danger stay;
A glorious victory is mine,
My conquest in the King's highway.

Though I be driven to the wall,
And praying friends almost despair;
Nay, though to some I seem to fall,
I know that God has heard my prayer.
I thank thee that my course is laid
Where Beulah's plains her charms display,
And that thy engineer has made
O'er Pisgah's mount the King's highway.

From hence I view the shining shore.
To me the vision is so clear
My heart, my tongue, my voice adore.
That still small voice 'tis joy to hear.
Behold, he saith, the shining ones
Shall be thy guide by night and day;
Nor less than thee, ere time is done,
Shall millions bless the King's highway.
—Lorenzo D. Grosvenor.

The Sermon.

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

TIME OF REWARD.

BY G. V. KILGORE.

Text: "And the nations were angry, and thy wrath
came, and the time of the dead, that they should be
judged, and that thou shouldst give reward unto thy
servants the prophets, and to the saints, and them that
ar thy name, small and great; and shouldst destroy
them which destroy the earth." Rev. 11:18.

This language must be applied to the
me to which it refers. It refers to the
me the kingdoms of this world are to be-
come the kingdom of our Lord Jesus Christ,
Rev. 11:15-18. Daniel shows that Christ
will receive these kingdoms after the inves-
tative Judgment and immediately prior
to the burning flames of the last great day,
Dan. 7:8-14. Then it follows that the
prophets and saints and all that have feared
the name of God, will receive their reward
at that time, and not before, for certainly
they will not get it before Christ gives it
to them. But popular theology teaches
that men have been getting their reward
for the last six thousand years. The right-
eous have all gone to the happy mansions
above, and are there enjoying the full pleas-
ures of their eternal home. The wicked
have all passed into the hot chambers of
hell; and there, amid the shrieks and yells
of demons, they are writhing in torment.
According to this idea, Christ will be
thousands of years behind time when he
says, "Behold I come quickly; and my re-
ward is with me, to give every man ac-
cording as his work shall be." The popular
idea is, that Christ has been separating the

righteous and wicked ever since Cain died;
that the wicked, as fast as they have died,
have been cast into the everlasting fire,
prepared for the devil and his angels; and
that the righteous have been taking their
upward flight, at the same time, to inherit
the kingdom prepared for them from the
foundation of the world. But Jesus says
these things shall take place "when the
Son of man shall come." "Oh! well," says
a clergyman, "the Son of man comes at
death." Think of it: "The Son of man
shall come in his glory, and all the holy
angels with him," when a persons dies!
"No," says another, "that cannot be: but
men certainly do go to their reward at
death, for most all the learned men teach
so, and nearly all the world believe them."
Well, who knows best how things are
managed after this life? Learned men,
whose wisdom shall perish (Isa. 29:14),
or God, who knows the end from the be-
ginning? Men whose thoughts shall per-
ish when they die (Ps. 146:4), who, when
they are dead, "know not anything" (Eccl.
9:3-6), or Christ, who was dead and is
alive forevermore, and who has the keys of
hell and of death?

The word of God declares, that the
wicked are reserved to the day of destruc-
tion; that they shall be brought forth to
the day of wrath; that God knows how to
"reserve the unjust unto the day of Judg-
ment to be punished." Job. 21:30; 2 Pet.
2:9. Learned men, with all their ingenu-
ity, will never get their reward before
Christ gives it to them.

All the Bible writers looked forward to
the coming of Christ as the time of their
reward. Enoch, prophesied saying, "Be-
hold the Lord cometh, . . . to execute
judgment upon all." Job declared, "I
know that my Redeemer liveth, and that
he shall stand at the latter day upon the
earth; and though after my skin worms
destroy this body, yet in my flesh shall I
see God." Not, that his immortal soul, at
the day of his death, would go out of his
flesh and see God—no, no; but at the
latter day, when his Redeemer shall stand
upon the earth—at the end of the thousand
years, when, as Zechariah says, "the Lord
my God shall come, and all the saints with
thee." "And his feet shall stand in that
day upon the mount of Olives," &c. Zech.
14:4, 5. Paul, of the New Testament, ex-
pected his crown of righteousness at that
day when all who love Christ's appearing
will get theirs. 2 Tim. 4:6-8. He taught
that the gathering together of the saints
unto Christ, would take place at the com-
ing of Christ. 2 Thess. 2:1. Peter says,
"And when the chief Shepherd shall ap-
pear, ye shall receive a crown of glory that
fadeth not away." These all agree with
the last writer, John, whose language I
quoted at the beginning: That the time of
the reward of all people is at the last great
day.

"Well then," says one, "where are they
before that day—between death and the
resurrection?" Let Daniel and John an-
swer: "And many of them that sleep in
the dust of the earth shall awake, some to
everlasting life, and some to shame and
everlasting contempt." Dan. 12:2. Speak-
ing of the wicked, John says, "And the sea
gave up the dead which were in it; and
death and hell [the grave, margin] deliv-
ered up the dead which were in them." Rev.
20:13. Wherever they come from
at the last day is where they have been.
Daniel says they arise from the dust of the
earth. John says they will come from the
sea and the grave. This also shows that
they have not been receiving their rewards
before the resurrection; for they awake to
them just then.

This is a harmonious doctrine, yet some
say it is gloomy. Time to the unconscious
dead is nothing. It is but a moment to a
man from the time he dies till the resur-
rection, though thousands of years may
pass. By this plan, God brings all to their

reward at the same time, and not a minute
is lost to any of them. But the prevalent
theory of the present day has some men
receiving thousands of years' punishment
more than others for the same deed. And
it has the saints where the resurrection
could never give them more pleasure than
they already enjoy. But Paul argues that,
if there be no resurrection, "then they also
which are fallen asleep in Christ are per-
ished"—no reward if there be no resur-
rection. That is the doctrine of Christ.
Luke 14:14. Glorious resurrection for the
saints! Glad morn of eternity! Come,
Lord, and come quickly.

General Articles.

THE COMMANDMENTS.—PART 1.

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

THEN that circumcision of the heart
which God demanded of man, and to secure
which was the direct object of that cove-
nant, was henceforth to be sought by all
who would attain unto life until that life be
found through Jesus Christ at the resurrec-
tion of the just. Then, also, that repent-
ance, humiliation, faith, and obedience, re-
quired, and then specially re-enjoined and
encouraged by such glorious promises, and
by Abraham promised, must needs be
taught, first to his posterity, to whom ac-
cording to the flesh pertained the temporal,
material promises, and then to all men to
whom, in common with them, were offered
the eternal rewards. Hence, according to
the almost universal method of teaching by
symbols in earlier times, that inward cir-
cumcision of the heart required, must have
its outward symbol,—the internal and un-
seen must be represented by an external
sign; that unseen effect on the character
must be represented by that which could
be seen in the physical. Therefore the cir-
cumcision of the flesh was instituted as an
ordinance to represent by an external sign
what was required and promised as an in-
ternal work. Gen. 17:9-14.

In giving it, God called it "a token of
the covenant." Paul (Rom. 4:11) calls it
"the sign, a seal of the righteousness of
the faith which he had yet being uncircum-
cised," &c. Outward circumcision of the
flesh, then, was but a symbol, a token, a
sign, of the inward work under faith, re-
quired in the heart, which might be "im-
puted" "for righteousness." Verse 22. It
signified consciousness of guilt, sorrow for
sin and penitence therefor, humiliation,
and entire submission to God, and a con-
fession that death was deserved, not only,
but that the natural seed was corrupted
and sold under sin unto death, and could
not inherit the promise of eternal life; and
that those who would inherit that promise
must crucify the flesh with the lusts there-
of, die unto sin and the world, and be
cleansed and purified. Hence it was, that
Isaac, who was promised in the covenant,
could not be accepted as representing the
seed who might inherit the heavenly prom-
ises; but God says, "In Isaac shall thy seed
be called." That representative seed could
be none less pure and holy than the Son of
God. Isaac's children might, indeed, in-
herit the temporal promises; but only
Christ's children can inherit the heavenly
and eternal promises.

Then again as those covenant promises
were of a two-fold nature, partly temporal
and partly eternal, in part material and in
part heavenly; and as circumcision was al-
so two-fold, that of the inward sanctifica-
tion of the heart, and that which was out-
ward in the flesh; so, also, in harmony
therewith, the sign or token of that cove-
nant was two-fold, outward and inward.
The inward sign was repentance, confes-
sion, humiliation, submission, faith, conse-

cration, and an obedient and holy life
wrought out by the aid of the Holy Spirit
in the heart. That was a perpetual token
that the plan of redemption proposed by
God was accepted in good faith, and that
the covenantor cheerfully accepted all the
duties it imposed, and by faith "put on
Christ," and by virtue of having become
Christ's accepted child, he had become one
of Abraham's seed and an heir of eternal
life according to the covenant promise.

The outward sign or token was a circum-
cision of the flesh. That was a metaphori-
cal symbol to indicate by an outward sign
what was required within the heart. It
meant a "crucifying of the flesh with the
affections and lusts,"—a putting off the
whole body and life of sin and a "putting
on the new man." It was an external
"seal of the righteousness of faith," and
every time seen it was to remind the child
of faith of the flesh mortification and heart
sanctification demanded by God. Further-
more, while the inward circumcision of the
heart, heart sanctification, was required as
a sign of the acceptance of the covenant in
respect primarily to the eternal rewards,
and a condition upon which they were to
be bestowed, on the other hand the external
circumcision of the flesh was adopted as
referring more especially to the secondary
promises of the covenant—to the earthly
rewards. Then the outward circumcision
in the flesh, which was primarily a visible
symbol of the invisible, inward circumcis-
ion, was adopted as a token or sign of the
covenant primarily in relation to the limit-
ed, temporal promises; and hence also it
was restricted to the people who were en-
titled to inherit the temporal promises, and
limited, as to time, to the time when the
holy "seed should come to whom the prom-
ise of eternal possession was made" (the
time when Christ should come), and by his
blood, "shed for many for the remission of
sins," be able to "confirm that promise
made unto the fathers," and thus re-estab-
lish "the better covenant upon the better
promises." Heb. 8:6; Matt. 26:28; Gal.
3; Col. 2.

3. The second great event to be noticed
here was the deliverance of the children of
Israel from Egyptian bondage. That event
and the mercy of the Lord to the Israelites
when he smote all of the first-born of the
Egyptians, was memorialized by an annual
festival called the "ordinance of the pas-
sover." As noticed when reviewing Ex. 12,
an analysis of that ordinance presents the
following characteristics:—

a. It was termed by God "the ordi-
nance of the passover," "the feast of un-
leavened bread."

b. It was a commemorative festival.
"This shall be unto you for a memorial."

c. It was to continue throughout the
generations of the children of Israel as a
peculiar, national people.

d. It was restricted to the Israelites.
"All the congregation of Israel shall keep
it." "A foreigner and a hired servant shall
not eat thereof." "There shall no stranger
eat thereof."

e. It was, moreover, restricted to the
male population of Israel. Ex. 24:23.

f. It was an annual, seven days' feast.

g. That was not to be observed then, as
as it was not for forty-three years; but
when they were established in the prom-
ised land.

Then, it was a special, memorial, festive,
thanksgiving, annual ordinance of seven
days' duration restricted to the males of Is-
rael and excluding all others; instituted to
aid the Israelites to keep in remembrance
that "with a strong hand the Lord had
brought them out of Egypt," and to recall
annually the goodness of God to them, to
the end that by these remembrances they
might be "constrained" to love God and
to "keep his commandments, his statutes,
and his laws." Although during that sev-
enty days' festival, all usual "servile work"

was forbidden, yet exclusive sabbath rest was not required.

4. Two other annual, national, festival ordinances were instituted by God for Israel in connection with the giving of the national civil statutes as recorded in Ex. 23:4-19. The first was the "feast of harvest,"—"of the first-fruits of wheat harvest;" the second, "the feast of ingathering at the end of the year." These possessed no memorial character, and were only of one day's duration each, but were simply national, annual, thanksgiving ordinances. They were occasions for annually giving thanks to God for his goodness and mercy to them in supplying their temporal wants and blessing and prospering them. In other respects their characteristics were like that of the passover, and hence they were restrictive, exclusive, and limited, just as was it.

Then as these three annual festivals were but national ordinances, they were limited to the period of the distinct nationality of the Israelites, and ceased by limitation when the Israelites ceased to be a distinct nation. The fact that they were ecclesiastical as well as civil ordinances did not and could not extend them into the Christian dispensation, did not entail them upon the reorganized church under Christ. In fact those three festival ordinances, together with circumcision, constituted the base of that "middle wall of partition" between Jews and Gentiles, which Paul declared was "broken down" by Christ, so "making both [Jews and Gentiles] one." Of that wall, circumcision was the head corner stone while the three festival ordinances helped to constitute the foundation, and it was built up afterwards of a multitude of meats and drinks and divers washings and carnal ordinances, with their law of carnal commandments, called "the handwriting of ordinances," "imposed on them until the time of reformation."

Those were appropriately called a "middle wall of partition" by Paul, and were properly said to be "against us and contrary to us," because they were restricted to the Israelites, and excluded all other peoples from the privileges of their ecclesiastical organization. They were right in themselves, and adapted to the times and purposes for which they were constituted as means of instruction in faith and discipline to obedience. They were the "school master" to teach faith until Christ should come. But when he came, our Teacher, they were no longer needed or applicable, and hence that rudimentary teacher was discharged,—"abolished in Christ's flesh,"—"nailed to the cross,"—as it was termed. But what was then so dismissed was the "law of carnal commandments" "contained in ordinances," which were a "shadow of things to come," and which were "added" (to the precepts of the law of holiness) "because of transgressions till the seed should come to whom the promise was made"; i. e., Christ.

Therefore to acknowledge obligation to keep the Sabbath as appointed in Eden as an institution of holiness, and to recognize the moral law as still binding on man, both of which were fundamental and existed before transgression, and as such are recognized (as still binding) in the New Testament as emphatically as in the Old, does not imply obligation to keep those "carnal ordinances" and "law of carnal commandments" which have been "blotted out." No more does it than acknowledging obligation to obey the law of marriage, the law of chastity, the commandment against theft or murder or perjury, implies obligation to be circumcised and to keep all those other carnal ordinances and the law of types and ritual ceremonies of the past dispensation. Observe the contrast:—

1. The Sabbath was instituted in Eden, and it was there sanctified to man before his transgression. So was the moral law, the fourth precept of which commands the observance of the Sabbath, and regulates man's conduct in respect to it. Both the Sabbath and the moral law, then, were adapted to a condition, and provided for a religion, of holiness.

2. Those carnal ordinances were instituted, circumcision 2106 years, and the passover and the other two annual festivals with their regulating laws, 2513 years, after the transgression and sin of the race. And these were adapted to a condition only, of depravity by sin; and they and their regulating law were constituted as temporary aids to instruction in faith, to help lift fallen man up from his low estate and lead in faith and hope to a better life till a better and perfect instructor should come and lift him up to a higher life in purer, clearer light, and imparting divine strength, ena-

ble him to walk heavenward by the light of the noonday "Sun of Righteousness."

3. The Sabbath and the principles of the moral law were universal in their character, being applicable to all men in all times and under all conditions and circumstances of life, and providing for all general obligations, and commanding all general duties, protecting all virtues, and forbidding all vices. Hence they were unrestricted in their application, unlimited as to time; and, being founded in the nature and relations of moral beings and in the need of man, they were irrevocable. At and from the day the Sabbath was given to man, all were, and have been, required to "remember the Sabbath day to keep it holy," without distinction as to seasons or places and without restriction as to sex, nationality, age, or condition.

4. On the other hand, those ordinances and their regulating laws, were special, restricted to the Israelites and to the male sex in Canaan, and limited, as "shadows," to the incarnation and death of Christ.

5. The Sabbath was given as a memorial institution to commemorate the work of creating the heavens and the earth and all created things and the rest of God from that work, and was designed to stand forth before the world as such memorial monument, upon which all men in all times and places might read, as it comes around in the weekly cycle, "There is a God, and but one living and true, and that is he who created the heavens and the earth, the sea and all that in them is and rested on the seventh day from all his works which he had created and made, wherefore he blessed the seventh day and sanctified it," and thus by its recurrence, recalling every one of those facts, commands the heart's love back to God, rebukes idolatry, and constrains from all men exclusive honor and homage to the Creator of all.

6. Those ordinances were adopted as merely educating and disciplining expedients, restricted to one exclusive people, and to a period of only about 1500 years.

7. Again, those ordinances and statutes and ceremonial laws served their temporary purpose until Christ came, when at his crucifixion they were no longer needed or applicable, and all, ecclesiastically considered, expired with him upon the cross. The civil statutes became inoperative soon thereafter when that people ceased to exercise the functions of civil government. But had the Sabbath accomplished its purposes and ceased to be needed by man? Verily, no. Nor shall it so long as there is a God to be remembered and worshiped, and a mortal who owes such homage and needs the hallowing influence of its suggestive and reminding character and of its sanctifying opportunities and appointments.

Nor has the moral law accomplished its purposes and ceased to be needed,—nor will it ever, so long as there are moral intelligences to be subject to the government of God.

A. C. SPICER.

POLITICS.

POLITICS is a term referring to the management of public affairs, in towns, cities, and nations; and it does not necessarily limit itself to the conduct of elections and the low, corrupt administration of senates and courts of justice.

Daniel, in the court of Babylon, and in the presence of the Medo-Persian monarchs, was a politician, or more properly a statesman, of the first class, whom no rewards could swerve, nor threats intimidate. Peter and John publicly announced their position on a question which the powers of their day had made a political one; and most of the prophets of the Old Testament and the apostles of the New Testament were brought in contact with the politics of the times in which they lived, because the governments of those times attempted to legislate upon moral questions, and legalized and enforced principles and forms of religious worship, with pains and penalties for non-conforming to such laws and religious regulations.

In the low, common use of the term "politics," Christians have little to do with it, as the common mission of a modern politician embraces in its scope a large share of corruption and intrigue; but in the higher use of the term, the best men of the world, from Noah down to the sturdy reformers of our own time, Luther and Wickliffe of the sixteenth, and others of the seventeenth, eighteenth, and nineteenth, centuries, have been forced by God's wise arrangements to wrestle manfully for the right in courts, in senates, and in councils.

See Luther in the Diet at Worms confronting the highest and proudest of the world's mighty men, both ecclesiastical and

political; and now, when moral and religious principles are discussed, if the government attempts to decide the matter for the people, it becomes the duty of every good man to do all in his power to check the advance of the political power upon the proper domain of the church. It is the duty of all to love God; but will it help the matter for the government to enact a law to this effect? All Christians believe in baptism; but shall the government point out the mode of baptism, and say just how the ordinance shall be administered?

Christians generally keep one day in the week holy; but how will it work for the government to specify the day, and say which shall be kept holy? Shall it say that the first day or the seventh shall be so observed? Would not the State be out of its sphere in so doing? and are the men who usually sit in legislative halls competent to decide upon such affairs?

The moment a government makes laws on religious subjects, that moment it assumes a power which it has no right to act upon. We speak here of such points as above quoted. Of course, it is in the province of the government to protect its citizens against crime and oppression. It is not to be an oppressor, nor cause others to be so. It should protect the weak against the strong in matters of justice; but when it legalizes particular forms of religion, and seeks to be a guide for the church in holy things, it becomes a blind leader of the blind, and both will fall into the ditch.

It has been the ruin of earthly governments to undertake this task, as the pages of history do abundantly testify. With the past before them, the European kingdoms are fast rushing into the same maelstrom which engulfed their predecessors; and the American republic bids fair to fall into the same pit, and in like manner.

But shall Christians meddle with politics? In one sense we say, no; in another sense we say, yes. As long as the State does not oppress the people, nor mislead them, the Christian can go on in the even tenor of his way, and no warning cry is called for; but when false systems of religion are legalized, then a Luther arises with his hosts of helpers, to clear the path and make a way for truth to pass in her dignity and beauty.

When oppression fills a continent with man-hunters and man-stealers, and dots the ocean with piratical slave-ships, crowded with miserable victims whose groans fill Heaven, then God raises up a Wilberforce to stem the flood of crime and woe; and the consequence we see in the fact, that the most powerful navy in the world becomes at once the ally of the weak and defenseless, and the slave trade is outlawed by the greatest nations upon the earth.

God has not set his church here in this dark world to be a dark, clumsy thing, the foot-ball of every wicked tyrant. No; her Hezekiah's triumph in spite of the proud, boasting Sennacheribs; and her Davids get the victory over the Hanuns who seek her dishonor. The governments of earth cannot transform God's people into hounds to pursue the oppressed as they flee from servitude. Religious toleration and political freedom are the boons God delights to confer upon the people he loves; and when they walk in the light, no power can long restrain the freedom of the people, and the freedom of the press. God's people are free to stand up in defence of freedom and of right. He likes to see them outspoken as possible, with prudence, in behalf of the truth, and in defence of the oppressed.

Politics! Shall we meddle with politics? No, if we must mingle in the noisy crowd, and shout the praises of the poor, puny man who is to be raised to the pinnacle of power. No, if we must give currency to the many-voiced, slanderous reports, which fill the political atmosphere with clouds and mists. But we may deposit a ballot quietly in the box in behalf of freedom, and as quietly give a reason therefor. We may vigorously and heartily denounce the extravagance and crime so openly and unblushingly manifested in high political circles. We may speak as Paul did of the superstition and bigotry of the present so-called enlightened age.

Surely, to be a politician in a low sense is not to be a Christian; but to mingle in politics as did the prophets of ancient times, to tell the people that a sin is hidden beneath a ballot, which strengthens the oppressor, is no crime.

JOSEPH CLARKE.

Work is both a necessity and a blessing. "He that will not work, neither shall he eat." Physically he ought not to; spiritually, he cannot.

THE MOWING MACHINE WHICH WORKED ON SUNDAYS.

Few men, women, or children, would unblushingly acknowledge that they are prone to tell lies. A lie has an ugly look; it is disgraceful; it is a cowardly and sinful thing, and this every one agrees in. But there are numerous kinds of lies; and some of these touch us all more nearly than we are ready at first sight to believe.

"A lie which is wholly a lie can be met with and fought outright; But a lie which is partly the truth is a harder matter to fight."

So the poet Tennyson says; and his opinion ought to be worth something. And this is of a lie which was partly the truth that I'm going to speak now.

Our village is, like many other villages in the northern counties of England, outgrowing its name. Much smaller places are called "towns" in the south; with sessions-houses, and country banks, and sundry other glories. But our village is a village still, although its inhabitants number many thousands. Large factories are on its streets, and long rows of "villa residences" stand on its outskirts.

Our old parson died not long ago. He was a kindly man, who had long been ailing in body and failing in mind. He was unfit to do any work for years before he died; yet we missed him when he was gone, and many tears fell upon the churchyard grass the day he was buried.

The new parson is a contrast to him in every way. He has thick, black hair instead of the few lines of silver which were on dear old Mr. Langdon's head. He has a clear ringing voice, and a brisk step, and he seems as if no work could tire him. He preaches in the streets on week-days, and he is always in the cottages, or in the lanes where the work-people loiter about after work-hours, speaking to all—to hardened drinking men, to weary women, to idle, thoughtless children—and bidding all come to the dear Saviour, who can alone make the sons of men happy and restful and satisfied.

Of course, many may find fault with him. Some think him meddling with the affairs of others. Some say he has "opinions." Some dislike him, and are offended at his words. But it appears to me that if the apostles Peter and Paul themselves were with us now, they would be found fault with in just the same way.

The parson has his admirers too; and they are—some of them—as ill-judged and unwise as his enemies. They talk of him in terms of extravagant praise, and this only makes the other party more bitter against him.

Curiously enough, it was from one of the staunchest of his friends that this story about him took its rise, as follows. A family party were sitting round the tea-table, discussing the events of a late call at the vicarage.

"How fond the vicar is of his garden, to be sure!" said one. "He came in all hot and flushed from digging and working there himself. I wonder he doesn't keep a man-servant to attend to it, and to do other odd jobs. Mr. Langdon did."

"Yes, but Mr. Langdon had private property, and this vicar has only his living," said Mr. White, the father of the family.

"And he gives so much away," added Mrs. White, in an admiring tone.

"If he does not keep a man he keeps a mowing machine. We saw it at work, didn't we, Mary?" said the eldest of the young people, turning to her sister.

Mary looked puzzled. "Don't you remember it, Mary? It was at work on the little strip of lawn at the side-door. Don't you remember?"

"Ah, yes;" and Mary laughed as she replied, "of course I remember. A large mowing machine too; and would you believe it, mamma?—it works on Sundays!"

"Nonsense, Mary," said Mr. White. "Don't say such a silly thing."

"But it is true, papa," said Mary, laughing still; and her sister agreed with her.

"That I will never believe," declared Mrs. White. "However fond the vicar may be of his garden and his flowers, he would never break the Sabbath in such a way as that; he is far too sincere and too good a man!"

How it got about the parish nobody ever could tell, but certainly a few days after this little conversation at the White's tea-table, all the world of our village was talking of the vicar's mowing machine that was kept going on Sundays!

"I don't blame him," said Timothy Rye,

leader of much of the ruffianism of the age. "I don't blame him. If he chooses to work on Sundays, why shouldn't he? It's a free country."

"But I do blame him," said John Bonner, Timothy's chosen companion. "Why should he come preaching and jawing at me, making out that he is so good and we are so bad, when all the time he does exactly as we do, when the doors are locked and he thinks no one can see him? He's a mowing machine, that's about what he is!"

And so the talk went on. And the "fact" of the Sunday mowing told very heavily against the parson.

Little Johnnie Simms said he listened beside the vicarage gate on Sunday afternoon after service, and he could distinctly hear the whirring of the wheels of the machine; and Polly Simms, his cousin, said she could catch a glimpse of the vicar working away in his shirt-sleeves!

One Sabbath evening the parson was passing the street to the church, and he was assailed by a knot of idle men who were leaning against the wall. "Come in, my friends," he said, cheerfully, pointing at the open door of the building. "Come in! It is now, in the time of our health and strength, that we should remember our God Father in Heaven."

No one answered him in words, but when Bonner burst into a scornful laugh as the parson moved away.

"What makes them so rude, I wonder?" said the vicar, half to himself and half to the clerk who walked beside him. He looked heavily as he spoke; for it was very discouraging to him to meet with such conduct from men for whose souls he toiled and prayed.

He expected no answer, but the clerk hesitated, "Please, sir, I think a great deal of it is owing to that mowing machine!"

"That what?" said the vicar, stopping short in his astonishment.

"Your mowing machine, sir," the clerk replied, in a firmer tone; for he had heard and believed in the parson's Sabbath-breaking, and it "riled him to hear him attempt to throw dust in his eyes," as he said afterwards.

The vicar shook his head. "I don't understand you," he said; "but it is service to me now. Come to me this evening and explain."

But there was nothing to explain, the clerk thought. The people were surprised at the parson's talking so much about keeping holy the Sunday while he broke it himself for the sake of his garden. That was the clerk could tell; and it didn't want much explanation.

"But I haven't such a thing as a mowing machine belonging to me!" said the parson. "And as for working in my garden on Sundays, why, I have no time to pull half a dozen weeds on that day, even if I wished to do so, and that you know yourself, Jacobs."

The clerk looked grave. It wasn't for him to judge, he said; and then he began to put away the books, and leave the vestry order.

The vicar was perfectly perplexed. He made inquiries, but no one could or would tell him more than the clerk had done. At last somebody said, "It was certain that the parson had a mowing machine, for Johnnie Simms had heard it, and the Misses White had seen it."

A light broke over the vicar's mind. "The Misses White!" he cried. "Oh, I remember now!"

If no one could tell how the story got out of the village, no one could tell either the explanation of it all was made public. The vicar never took the trouble to contradict one word besides that first contradiction which he had given to the clerk.

But somehow it soon became known to everybody that the whole thing was a joke between Miss White and her sister. They had called at the vicarage and seen a little calf cropping the grass on the lawn; and poor little sick calf of Farmer Golding's, which the parson had taken in to let it eat short, sweet grass. Its small hoofs did no harm, and as it munched away the parson had smilingly said to Miss White that it was his "mowing machine."

This was the cause of the whole scandal. This was what had kept the gossips busy every street of our village. I had helped them. I say it with shame, that I too had pondered and speculated about our vicar's conduct.

Oh, I will try not to be a "gossip" after the olden fashion! I will not be like those who "spend their time in nothing else, but to hear to tell or hear some new thing." I

will pray David's prayer: "Set a watch, O Lord, before my mouth; keep the door of my lips!"

And if people repeat some unkind, ill-natured "fact" about my neighbors, I will remember the story of our new parson's mowing machine.—*Tract Magazine.*

ON THE SABBATH.

[THIS devout and beautiful hymn was written by the first JOSEPH STENNETT, who died in 1713. He was all his life an observer of the Seventh Day Sabbath, for which day it was undoubtedly composed; and it was perhaps first used by his congregation, which then met at Pinner's Hall, Broad Street, London. Having been abridged and altered by various compilers, by whom it has been accommodated to the First Day, it is now brought to light, in its original shape, from the Author's Works (London, 1732, 8vo.) IV. 231—4—W. H. B., 1848.]

I.
Another six-days work is done,
Another Sabbath is begun:
Return, my soul unto thy rest;
Revere the day thy God has blest.

II.
But weep that thou hast done no more
In this and many weeks before,
For him whom thou art bound to praise
On working and on resting days.

III.
If common actions ought to tend
To praise him as their common end,
How should his glory be design'd
In every thing of sacred kind?

IV.
For servile work six days are given;
For sacred use but one in seven:
When, for my work God gives such time,
Shall I begrudge a day to him?

V.
Lord, one in seven's too much for me;
And six too little seems for thee:
My time, my all besides, is thine;
Nothing, no not myself, is mine.

VI.
Nothing I properly could claim
As truly mine, but sin and shame:
This guilt thou hast removed; and given
Thyself, thy Son, thy grace, thy heaven.

VII.
My soul with grateful ardor burns,
My God, to make thee some returns:
Well may I render thee thy own;
Well mayst thou reap where thou hast sown.

VIII.
This grateful soul by thee redeem'd,
This holy time by thee esteem'd,
And what I am or have beside,
What I can give or thou provide,—

IX.
I offer all, my God, to thee:
If thou accept both mine and me,
I'll praise thy grace, thy name adore,
And wish, to offer, I had more.

X.
Oh! that my thoughts and words may rise
As incense to propitious skies;
And fetch from heaven that sweet repose
Which none but he that feels it knows.

XI.
This heavenly calm within my breast
Is the dear pledge of glorious rest,
Which for the church of God remains;
The end of cares, the end of pains.

XII.
With joy God's wondrous works I view,
In various scenes, both old and new:
With praise I think on mercies past;
With hope of future pleasures taste.

XIII.
In holy duties thus the day,
In holy pleasures melts away.
How sweet a Sabbath thus to spend
In hope of one that ne'er shall end!

XIV.
Till I am so divinely blest,
I'll love this weekly day of rest;
And still, when days of work begin,
Remember there is no time for sin.
—*Sabbath Memorial.*

I WANT TO BE THERE.

I HAVE heard of a glorious land where a people will live whose sins have been forgiven them; and I want to see that land and live with its inhabitants.

I have heard of the society of that country, and I think it will be good, and I want to enjoy it. The people that live there are redeemed beings. They are a chosen company, composed of the really good from each generation. Holy men of old that walked with God will be there. Adam can tell us of the temptation and fall, and of his feelings when he first heard the story of redemption. Moses can tell us of the forty-years' journey in the wilderness, and of his view of the promised land.

I want to be there to see the angels and hear them talk and sing and tell of their visits to us here when we were discouraged and ready to fall. I want to walk with them on the street that leads by the throne of God, and along the river of life. I want to be there to behold the majesty of the King of that country, and to see the glory that he had before he left it to come down to this fallen world. I want to be there to see him when he looks at the redeemed company; and I want to hear him when he says, I behold the travail of my soul and am satisfied, and to see him as he shows

the redeemed the glories of that land and says, These rich glories are yours to enjoy forever.

I want to be there to join with the angels and redeemed in adoring Him who has done so much for me. I want to be there to spend an endless life to the glory of Him who has forgiven my iniquities and washed me with his blood. I want to be with that great company that will say, "Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation." Oh! I must be there.

SMITH SHARP.

A RATIONALIST'S LOGIC.

A RATIONALIST, sure of his logic, accosted Mr. Moody the other day with, "Mr. Moody, will you meet me in argument on this whole question?"

"No," said Moody; "I will not."

"Just as I expected. You can dogmatize *ad libitum* at the Tabernacle, but you dare not meet the tests of reason."

"Look here, my friend," said Moody; "you are an educated man, and have a wide range of learning; now, do you suppose you could make a fly understand all that you know?"

"No; of course I could not."

"Well, the difference between you and God is a million times greater than the difference between you and a fly. Would it not be more in keeping if you would not deny what *you know* that God has said to you *through your own conscience*? Settle that quarrel of yours with God, and you'll have enough to do."

There was no answer to this, because the man knew that he was having just that battle on hand.—*Sel.*

THE TEACHER'S WORK.

THE work of the teacher in the formation of character is second only to that of the parent. The impressions formed in childhood determine the course of the whole after-life. The teacher can influence the youthful mind as easily as the seal stamps upon the yielding wax its own figure. A little girl, when asked whom she wished to be like, replied, "I wish to be like my teacher." Those words revealed the influence which that teacher had over one heart. The child looks upon its teacher as an oracle of wisdom, and no word, act, or look escapes its notice.

Parents, I appeal to you: If you value the eternal welfare of your children, secure for them teachers of high moral character. Remember that mental culture is but a small part of a true education, and that those teachers who seek to train the intellectual faculties merely, come far short of doing their duty.

You may bequeath to your children gold, silver, jewels, and all manner of earthly treasure; but remember that those things "perish with the using." Better than temporal wealth is strength of character to resist evil; therefore, surround your children with the purest influences, secure for them the best instructors, and you will be giving them something of infinitely greater value than money or bank-stocks.

Teachers, I appeal to you: Consider the greatness of your calling, and imitate the example of Him "who taught as never man taught." In every youthful heart there are elements of good and germs of beauty. Cultivate those higher qualities of the soul, those nobler traits of character. Elevate the standard of human excellence, and let not truth and virtue trail in the dust. Discourteous the profane and vulgar. Weave into the web of human life all that is pure, just, and magnanimous.

Teach your pupils to be honest, industrious, virtuous, and useful. Remember if you attend to the improvement of the intellect alone, your work will be like the house built upon the sand. Your pupils have a spiritual as well as a moral nature; therefore, endeavor to direct their young minds heavenward, and seek to educate them in reference to that higher, nobler life for which this present life is but a preparation. If you do this, great will be your reward, many the stars in your crown, and sweet the "well done" of the Master.

ELIZA H. MORTON.

IS IT OUT OF GOD'S WAY?

NOT long since I heard a man of good education talking on religious matters, and among other things he said, "Do you suppose the great God who makes the laws of the universe, controls the planets, &c., is

going to *turn out of his way* to interfere with every little matter of ours?" He also said that God had made the fixed laws of nature and never deviated from them; that every result came from its natural causes; that there was no such thing as a miracle, &c.

Now all should be very willing to admit that God is great. He is "terrible in majesty." "The sea saw and fled, the earth shook and trembled." Yet this same great Being assures us that "he humbleth himself to behold the things that are in heaven and in the earth;" that "he is a father of the fatherless and the widow's Judge." How much of the comfort and happiness of this life would be gone if all were to feel that God could not or would not notice or help in any trial or anxiety! Does God have so much to do that he gets tired or confused? It would not always be for his glory or our own good to do what might seem best to us. Poor old Job! afflicted as perhaps no other mortal ever was, he did not know why God dealt with him as he did; he could not see his purpose; yet he had a faith as firm as a rock, that God would bring it all right; and surely he did. Angels are spoken of as an innumerable company, and we are told that they are all ministering spirits.

Nor was it out of God's way, when a little captive maiden in a strange land honored her God, through her instrumentality to display his power in healing the proud ruler. It was not out of his way, when a little lad lay on the burning sands of the desert, dying from thirst, to send an angel to show the poor mother where to find water for her perishing child. It is not out of his way to note the fall of every sparrow, or to listen to the prayer of his weakest, humblest child. He does hear you and me when we come in an acceptable manner; and in his own good time and way he will answer. The same God, yesterday, to-day, and forever. We may still trust in the "multitude of my trouble I will call upon thee, for thou wilt answer me."

JULIA E. DUFFIE.

A CANDLE IN THE POWDER.

A MERCHANT was celebrating the marriage of his daughter. While they were enjoying themselves above, he chanced to go to the basement hall below, where he met a servant carrying a lighted candle without a candlestick. She passed on to the cellar for wood, and returned quickly without the candle. The merchant suddenly remembered that during the day several barrels of gunpowder had been placed in the cellar, one of which had been opened. Inquiring what she had done with the candle, to his awful amazement her reply was that, being unable to carry it with the fuel, she had set it in a barrel of "black sand" in the cellar.

He flew to the spot. A long, red snuff was just ready to fall from the wick into the mass of powder, when, with great presence of mind, placing a hand on each side of the candle, and making his hands meet at the top over the wick, he safely removed it from the barrel. At first he smiled at his previous fear, but the reaction was so great that it was weeks ere he recovered from the shock which his nerves sustained in that terrible trial.

There are candles in many a barrel of gunpowder to-day. Many homes have been blown to ruins by them. There is a candle in the cellar of the wine-bibber. It burns brighter with the added fuel of every cup he drains, and, ere he is aware, all his hopes for this world and the next will be blown up with a ruin more terrible than any destruction that gunpowder may bring.

There is a candle in the cellar of the liquor-dealer, burning slowly but surely. He who is dealing death to others will be startled by a sudden blasting of his own peace, when the wrath of God, restrained no longer, shall fall upon him in a moment. "Every way of a man is right in his own eyes; but the Lord pondereth the hearts." "He that by usury and unjust gains increaseth his substance, shall gather it for him that will pity the poor." The man who is willfully destroying himself may be deluded, and see no danger; the man who is destroying others may say, I do not see it; but the eyes which ponder both their ways see, not only the evil, but the sudden "destruction" which is before them if they do not speedily repent and reform. See to it that no righteous anger burn against you. See to it that no burning candle in your cellar is endangering you.—*Sel.*

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, DEC. 14, 1876.

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

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

REPORTS.

SEND in your reports, brethren in the field, send them in. Send them every week, so that they will have that newness that is necessary to make them interesting. All other things being equally good, a report lacks interest in proportion to the time it runs back, and to the infrequency and irregularity of its occurrence. A report that comes in every week is a well-connected, continued, true story; and that report will be looked for with interest and read with gladness; and the moves of the writer being kept constantly before the minds of the readers, he will share a larger place in their thoughts, and be more naturally assured of their prayers.

In writing your reports, allow me to suggest, you should remember that they are being written to be read. Much attention should be paid to the composition. It should be the aim of the writer to adopt an easy, narrative style, avoiding, unless it be for variety's sake in a few sentences, that stereotyped, diary style, which consists of a dry statement of facts with dates, and which too often runs along without any subjects expressed for its verbs. Here is an example: Nov. 3, came to Troy. Held two meetings on Sabbath, and one on first-day. Ordinances were celebrated. Nov. 10-12, met with the friends at Kent.

This would answer for a pocket diary where a bare statement of facts is all that is absolutely demanded; but for publication, it should be made to talk with the reader, to tell the reader in a conversational, narrative manner the history of the writer's labors, giving dates in such a manner as not to produce the impression that the dates are the most important features. Were I to correct a manuscript like the above example, I would have it read thus: I came to Troy Nov. 3. We had two meetings on Sabbath and one on Sunday. The ordinances were celebrated. The following Sabbath and first-day, I met with the friends at Kent.

This example is too brief to cover many cases. The faults with it were these: 1, It began with a date. This is remedied by transposing. 2, The subjects, *I* and *we*, and the article *the*, were omitted. These we supply. 3, To avoid sameness, we change the wording of the date in the last sentence. 4, The whole is wanting in incident. This defect the editor cannot remedy, for he don't know the facts. It is not so important that the reader be told that a meeting was held at Troy as that he be informed of what was accomplished there. The column of appointments quite generally tells *where* and *when* meetings are to be held; but the "progress" columns should tell in addition to this what takes place.

I have written this, not so much to say how reports should be made, or furnish rules for their construction, as to call attention to the fact that improvements can be made. A little thought will accomplish much. Make the reports read as smoothly as possible. *Cannot the editor mend them a little?* Yes; but a new coat would look better made from whole cloth than from patches; and sometimes in mending, it is very difficult to match.

Put in the items of interest, don't forget them. For a good example of this, and of the narrative style of reporting, read the *Acts of the Apostles*. C. W. S.

MEETING AT TOMPKINS, MICH.

THIS meeting was held according to appointment, in the large new school-house built some two years since, near Bro. Giles' in Tompkins.

We were agreeably surprised, as we entered the house, Sabbath morning, Dec. 2, to find a large congregation filling every seat, many of whom were those who had come in from without, to hear what views S. D. Adventists had to present.

Following the discourse, a short social meeting was held, in which the brethren and sisters took hold with freedom to testify their appreciation of the clear light of present truth, and their love for our blessed hope.

Meetings were continued to Sunday afternoon, five discourses in all being given. Bro. E. P. Daniels spoke twice. The subjects presented were those connected with the great themes which constitute the burden of the third mes-

sage; namely, the signs of the times, the second coming of Christ, and the duties to be enjoined upon the people at this time when God is calling upon men everywhere to repent, to reform their practice in reference to his law, and prepare for his coming kingdom. The people listened with attention, and some of them spoke of the interest they felt in these things and their desire to hear more.

Sunday evening the Wesleyan Methodists had the house on a regular appointment, and a discourse was given by their minister, Eld. Day. They had been holding revival meetings, and, we were informed, had secured as the result, about a dozen converts. He seemed to feel that there was some danger near, which must be guarded against, and hence denounced our meeting as an effort to draw away the members of his flock; whereas, this was the regular monthly meeting of the Jackson church, appointed before the Methodists had held any extra meetings, and before it was known that they designed to hold any. And nothing was said against their work or denomination, nor the least allusion made to drawing them away. Whence, then, all this fear? They evidently feel that here is something they are unprepared to meet. If their members are intelligent, the true way would be to present better reasons for the views they hold than we can produce for anything different. Then they have no cause for alarm.

We were sorry to be misrepresented, as we were when the speaker carried the idea that we believed in no future hell for the wicked. If all there is in future, is to be annihilated, then, said he, men would make the most of this life and go on in every kind of sin. In this he seemed to overlook the fact that if he would act thus, then his present religious course is not prompted by the love of God and a desire to serve him, but simply by the fear of hell. As much as to say, I would like to follow all kinds of sin and pursue wickedness in all its forms, and would do so; but there is an eternal hell that I am afraid of, and to escape that I'll serve the Lord. We hesitate not to say that no person who is not drawn by the love of God, melted by the story of the cross and attracted by the recompense of the reward, will ever be found inside the city. Yet the fear of God's judgments has a certain influence to exert, and so Paul says, "Knowing therefore the terror of the Lord, we persuade men." But because there is a hell for the wicked, it need not necessarily denote eternal conscious suffering.

But another fact is strangely overlooked upon this point. If the tendency of our doctrine is to lead men to give up to sin, then we ask why we do not find the majority of such in the ranks of those who believe it. But this is not the case. In fact, we have yet to learn of one who from an intelligent conviction that the Bible teaches the death of the sinner, instead of his eternal conscious misery, has abandoned himself to a life of sin.

The question of the second advent was handled in a manner equally unworthy of the subject. Said the speaker, We believe in the literal coming of Christ as much as anybody. We believe it is drawing nigh. We exhort people to prepare for it. It may come the next hour; it may not be for a thousand years. The world comes to an end to every man when he dies. It don't make any difference if we are only ready. Such was the medley of confusion and contradiction set forth on this subject, in almost as few sentences as here given. He said he knew of no exception to the statement that it comes as a thief; it comes to all in this manner; but he evidently forgot Paul's words in Thessalonians: "But ye brethren are not in darkness that that day should overtake you as a thief."

Salvation was his theme. "Less of sun, moon, and stars," said he, "and more of salvation;" and how many hundred times this word was used, we will not pretend to say. Salvation is a glorious theme, properly treated; but when the changes on this word, and "saved, fully saved," constitute the warp and woof of a discourse, it soon tires upon the ear. We desire to judge as charitably as possible of the effort under review, but facts compel us to say that not one item of new information was advanced, and not a reason given for any assertion made, and the audience were no wiser at the conclusion than at the beginning. If this is a sample of the efforts under which the new converts have come out, they will not long endure; for this is a thinking age, and all who stand abreast of the times must be able to give a reason for the hope that is in them.

Monday we went to Spring Arbor, where Brn. Daniels and Frisbie have labored, and a good substantial company of brethren and sisters have been brought out upon the truth. The

object of this visit was to assist in the more complete organization of the church. Bro. Weed was chosen and ordained elder, Bro. Humphrey, deacon, Bro. Butcher, clerk, and Bro. Parshall, treasurer. The brethren there are full of interest in the cause. Several other substantial persons seem to be not far from the light; and there is apparently every reason to believe that further labor in both Tompkins and Spring Arbor would accomplish good.

U. S.

THE FIRST POPE.

J. B. GOODRICH: Having consulted the best authorities within reach here, in regard to the first election of a pope, the following conclusions appear:—

Peter is claimed by the Catholics as the first pope; but Bower says that there is no evidence that he ever was in Rome at all. His successor, Linus, they claim to have been appointed by St. Peter. In regard to those that followed, Cle-tus, Clement, Evaristus, Alexander, Sixtus, Telesphorus, &c., there is much confusion among authors both as to the succession and the identity of the persons. It is not till we come down to Eleutherius, twelfth bishop of Rome, A. D. 176, that Bower uses the word election.

The American Encyclopedia says: "Pope (Gr. *papa*, father), a title applied by the eastern Christians to all priests, and in the West originally given to all the bishops, but now restricted to the bishop of Rome. The Roman Catholics regard the pope as the legitimate successor of St. Peter, and the visible head of the church, the invisible head being Christ. He was anciently elected by the people of his diocese, but is now chosen by the cardinals, a vote of two-thirds being required to elect. On account of the union of temporal and ecclesiastical power in his person, it has long been an understood condition that he should be an Italian."

In reference to the cardinals, and when the college of cardinals which elects the pope was instituted in its present form, the Encyclopedia further says:—

"Cardinal, originally any clergyman bearing an official appointment in a principal church. By degrees, however, the title became the exclusive designation of the principal clergy of the Roman Church, who, as the natural counsellors of the pope, acquired an influence and consideration of a superior kind. Thus, in process of time an ecclesiastical senate was formed to advise and assist the sovereign pontiff in the government of the church; and the constitution of this body was continually perfected, until it was ultimately fixed in its present form by Pope Sixtus V."

The date of the pontificate of Sixtus V. is 1585. It will thus be seen how gradually this work has grown up. And when the first pope was installed by a formal election, it would be difficult to determine.

U. S.

INSPIRATION.

INSPIRATION signifies breathing into. There is an inspiration that is common to all men. "There is a spirit in man; and the inspiration of the Almighty giveth them understanding." Job 32:8. When man was created, God "breathed into his nostrils the breath of life," and as a consequence, man became a living and intelligent being.

But there is an inspiration given to the children of God—those who are his children in a higher sense than by creation only—an inspiration that gives spiritual life and understanding.

By this sort of inspiration the Holy Scriptures were given. 2 Tim. 3:16. "Holy men of God spake as they were moved by the Holy Spirit." 2 Pet. 1:21. This inspiration was given to the Christian church. Upon the chosen apostles Jesus breathed, saying, "Receive ye the Holy Ghost." John 20:22. But they were to wait in Jerusalem until the promised Spirit should come upon them and fully prepare them for the work of being the "witnesses" for Jesus to all the inhabitants of the earth. Luke 24:48, 49; Acts 1:8. This inspiration was not confined to the first apostles. The promised Comforter was for the church in general. While under its influence upon the notable day of Pentecost, Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:38, 39. Miraculous powers were not confined to the apostles; but they were promised to those who should believe their testimony. "These signs shall follow them that

believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16:17, 18.

There are numerous instances on record of the exercise of the gift of prophecy in the church, and all the gifts of the Spirit belong to the established order of the church—"God hath set them there." 1 Cor. 12:28. And at the time when the great commission for the gospel age was given and the gifts of the Spirit promised, the Lord added, "And, lo, I am with you all way, even unto the end of the world." The end has not yet come, therefore the promise of the Spirit, sent in the name of Christ, still remains good, and we may reasonably expect its manifestation in the closing work of the gospel.

We believe that the time is come for the closing messages of the gospel to be given. And this is a special work, the importance of which language is inadequate to express, it must be accompanied by divine inspiration and power. Should it be otherwise, it would be unlike all God's dealing in the past; for we are ready to affirm and prove that since man sinned and the great plan of redemption and salvation was devised, *Every step of progress in the work of God among men has been accompanied by inspiration of God.*

In the first family of man, the bleeding sacrifice was offered and accepted of God. This sacrifice was a type of Christ, and must, to be accepted, be offered by faith in him; but this duty could not have been learned, but by revelation. By faith the apostle affirms, Abel made his offering. This step was taken by inspiration.

Enoch, the seventh from Adam, prophesied of the second advent of Christ, when he shall come to execute judgment, giving to every man according as his work shall be. It will not be denied that this was by inspiration of God—he spake as he was moved by the Holy Ghost.

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by which he condemned the world, and became heir of the righteousness which is by faith. He was "a preacher of righteousness" and warning; and no believer will deny that his message was given by inspiration of God.

Abraham, Isaac and Jacob were chosen men of God, and acknowledged as prophets. The Spirit testified of them through David, saying "He reproveth kings for their sakes, saying, Touch not mine anointed, and do my prophesies no harm." Jacob prophesied that Judah should be the ruling family in Israel till Christ should come. Gen. 49:10.

None will deny that Moses was moved by divine inspiration in the performance of the work allotted to him, in the fulfillment of the divine plan and promises; or that Joshua and the several judges of Israel were moved by the same Spirit.

And, when the kingdom of Israel was established, Samuel, by inspiration of God, anointed Saul, and afterward David, to be their king.

Solomon's temple was built by inspiration of God. God revealed his design to David and Solomon. And even the workmen, in the work of the tabernacle and the temple, were inspired by the Spirit of God with wisdom to do the work. Ex. 31:3; 36:1; and 1 Kings 7:14. And when the temple was re-built, after the captivity in Babylon, the work was carried forward by inspiration. "And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo."

John the Baptist was inspired of God to preach his message, foretold by Isaiah and Malachi, and to do the work assigned him of preparing a people for the reception of the Lord Jesus. Though he did no miracle, yet he could not have fulfilled his mission without the divine aid.

As we have already seen, the Holy Spirit was given to the first apostles to qualify them for their work; and down into the present dispensation, as far as the record of revelation extends, we have the record of the exercise and manifestation of the gifts of the Spirit.

And all who will acknowledge that the Reformation of the sixteenth century was a reformation, must believe that the reformers were inspired and upheld by the Spirit of God, who called to stand before emperors and kings, popes, cardinals, bishops, and priests, to bear testimony for the truth, amid the dense crowds of the malignant and blood-thirsty enemies. If the Reformation was a reformation, it was inspired of God.

This brings us down near to our own times, when the closing messages of the everlasting gospel are to complete the work of reformation, and prepare the people of God for the second coming of Christ; for it is evident to the discerning mind that the work is not yet completed. The false doctrines of the great papal apostasy have not all been abandoned by Protestant churches; the commandments of God and the faith of Jesus are not restored in their purity and entirety, but by the last message of the gospel. Rev. 14:9-12.

Now since every step in the development of the truth and the fulfillment of the work of God among men, from the beginning of the world to the present time, has been accompanied by inspiration of God, to suppose that the gospel work shall close, and the last warning be given without it, is a most manifest absurdity. And yet there are those who say they do not object to the work of Seventh-day Adventists—they could accept, or at least tolerate, all, but just for the visions. These they cannot receive. This is about equivalent to saying that they could receive the message as from Heaven, if there was no God, or inspiration, in it! To such I wish to say that nothing aside from the testimony of inspiration, as recorded in the Bible, has caused me to believe as I do. I did not believe the visions, and on their testimony believe the third angel's message; but I believed, from the prophecies of the Bible and their fulfillment, that the message of the third angel was present truth, and this shut me up to the only reasonable and unavoidable conclusion, that the inspiration which had accompanied the proclamation from its very beginning, and was in harmony with every word of God, which had preceded it, was of God.

This leads me to notice the test of inspiration; for, since there are many false prophets gone out into the world, we are to try the spirits, whether they be of God. Bring their teachings to the standard of the word of God. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." The words and works of God are in perfect harmony from beginning to end. Each succeeding prophecy must be in perfect accordance with those that have gone before. The New Testament, though it presents new facts in the fulfillment of God's promises, is built upon the prophecies of the Old. Everything not in harmony with the Old is false. The Bereans were right in hearing the apostles with readiness of mind, and searching the Scriptures daily whether these things were so. They had an infallible test, in what God had said in the Old Testament (for the New was not yet written), to try the new message of the gospel whether it were of God. Thus they became believers in Jesus. The prophets were fulfilled in him. Noble Bereans! Oh! that there were more of this noble stock at the present day! There would be more believers in present truth.

In concluding this writing, I wish to say that, *Inspiration is not infallibility.* Some persons, could they be convinced that one spoke by inspiration of God, would look upon such a one as an infallible guide in all things, and, like the beloved disciple, would fall down to worship the one through whom the truth was communicated. I know of no one who claims infallibility, but the pope of Rome. None of the men of God of old who spake as they were moved by the Holy Spirit, were infallible. Are there no sins and errors recorded against Noah, Abraham, Jacob, Moses even, the judges of Israel, David and Solomon? Some of these were guilty of the most grievous crimes. But their only hope of pardon and salvation was in deep and thorough repentance, like that of David, described in the fifty-first psalm.

And were the apostles infallible men? Although Peter denied his Lord, yet God made choice of him to preach the first sermon under the great commission, to the Jews, on the day of Pentecost, Acts 2, and afterward the first to the Gentiles at the house of Cornelius. Acts 10. See Acts 15:7. The Catholics claim Peter as the first pope; but if the popes are infallible, they have become so since his day. Paul says, "But when Peter was come to Antioch, I withstood him to the face, for he was to be blamed." He says that he and "the other Jews dissembled," and that Barnabas, through their influence did the same. And in that sharp contention between Paul and Barnabas, it is almost certain that one, and probable that both, were to blame.

God is infallible; but he has not given this attribute to any mortal man. All of human kind are liable to mistakes, errors and faults. But God inspires fallible men to fulfill his word and to aid in the accomplishment of his

work. All the praise belongs to God. He works in all his truly consecrated sons and daughters both to will and to do of his good pleasure.

But many professed Christians who suppose they are walking in the Spirit, are deceiving themselves. They make their inspiration a shield against truth and duty. Present to them duty, as clearly revealed in the word of God, and they will tell you that they know that they are saved, and they are saved now; God blesses them with his Spirit, and he would not do so, if they were in default in regard to duty. They make the word of God of none effect through their inspiration. Such inspiration is spurious. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

Some, because that God gives a degree of inspiration to all his true children, infer that each can take an independent course, and not be subject to discipline and rule. To those who would correct their faults they reply in substance, The whole congregation is holy, every one of them; ye take too much upon yourselves. Their inspiration leads them to disregard the injunctions, to "obey them that have the rule," and to "submit to one another in the fear of God." The by-path they chose does not lead to Heaven.

But all who will renounce self, obey God's word, and truly consecrate themselves to his work, shall share in the inspiration of the Spirit of God, and by patient perseverance to the end, shall share also in the glory which is about to be revealed. Would that all the Lord's people were prophets! R. F. COTTRELL.

FAMILY WORSHIP.

MUCH importance is attached to the manner in which the religious services of the family are observed. All true worship, whether it be in family or elsewhere, consists in paying due respect, veneration, and homage, to God. At the proper season, the entire household should come together. All should be present during the entire service. There should be order, and the surroundings should accord with the occasion.

If a neighbor calls on business, the master of the house only need be detained. But this case is different. A heavenly guest is to be invited. His coming may depend on the united request of parents and children. And it is of the utmost importance to both parents and children that the invitation should be complied with. It would illy become the occasion if some of the household were doing chores about the house during a part or the whole of the service.

It has been too near a habit with some to permit chores to be done in the house during every part of the service except the offering of prayer. There are extreme cases of course, but it ought not to be so in any case. The veneration we owe to God and our great need of his blessings forbid all such looseness in his service. "Let everything be done decently, and in order." Let parents make a point of training their young children to proper behavior at this hour, until they have fully learned it, and delight in it, then they will not be troublesome in the house of God.

Let the services be brief, but not hurried. Let them be full of interest, and conducted in a manner to interest the children. As far as consistent, each one should take an active part, and the children be encouraged to sing and pray vocally. ALBERT STONE.

"FAREWELL TO METHODIST DISCIPLINE."

LIKE a prophetic lamentation, these words were spoken more than one hundred years ago and placed as a solemn warning in the Methodist Discipline. Alas! for that now proud and mighty church, they have not been at all heeded. The Discipline says:—

"BUILDING CHURCHES.

"*Ques.* 1. Is anything advisable in regard to building churches?
 "*Ans.* 1. Let all our churches be built plain and decent, and with free seats wherever practicable; but not more expensive than is absolutely unavoidable, otherwise the necessity of raising money will make rich men necessary to us. But if so, we must be dependent on them, yea, and governed by them. And then farewell to Methodist Discipline, if not doctrine too."
 Now go look in all our cities at their costly edifices which virtually shut out both the poor and the gospel. Observe their style and fashion. See them bowing to the rich and winking at the sins of the wealthy. Why is this? Ah! they must have the money of these proud sin-

ners to build and sustain these costly establishments. "And then farewell to Methodist Discipline, if not doctrine too." That farewell parting took place several years ago. Let us take warning by them.

D. M. CANRIGHT.

"AND THERE WAS NO MORE SEA."

SUCH is the statement of John in Rev. 21:1. From this isolated text some conceive the view that there is to be no sea in the new earth state. But such an idea is hardly consistent with the general tenor of the Scriptures, nor is it a necessary conclusion from this text. Mr. Elliott, the voluminous writer on the Apocalypse,—a profound scholar in Hebrew, Latin, and Greek,—translates the passage, "The sea is no more." So also Dean Alford in his "New Testament for English Readers." This certainly is more in accordance with the Greek, which literally reads: *καὶ ἡ θάλασσα οὐκ ἔστιν ἔτι*, "and the sea not is longer."

The entire verse in which the above phrase is found reads, "And I saw a new heaven, and a new earth; for the first heaven and the first earth were passed away; and there was no more sea." The leading idea here seems to be a new heaven and a new earth, in contradistinction to the old heavens and earth. Now as the sea is an integral part of the earth, as a matter of course, when the old earth passes away, the old sea will depart, too; and is it not just as reasonable to suppose that when there is a new earth, so, too, there will be a new sea.

That there is to be a sea in the restored earth is plainly taught in more than one passage. In Rev. 5:13, is a description of the glorious new earth. It says, "And every creature which is in Heaven, and on the earth, and under the earth, and such as are in THE SEA, and all that are in them heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever." Here we find "the sea" in the grand restitution of all things. The old sea passes away with the old earth, but when the new earth is ushered in, per consequence we have a new sea.

In the seventy-second psalm there is an extended prophecy of the future kingdom of Christ. In the eighth verse it says, "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." This shows that there will at least be two seas in the earth renewed.

The same prophecy is repeated in Zech. 9:10, with additional particulars: "And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off; and he shall speak peace unto the heathen; and his dominion shall be from sea even to sea, and from the river even to the ends of the earth." The only rational exegesis of this prophecy is that it presents both seas and rivers in the future, new-earth inheritance.

The very idea of a river in the present state suggests the thought of a sea, lake, or ocean, it being always connected with such bodies of water. That there will be rivers and streams in the new earth is proved by the last two references, and also by another very plain passage, which is here quoted: "But there the glorious Lord shall be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby." Isa. 33:21. And chap. 35:6, says, "In the wilderness shall waters break out, and streams in the desert." The tenor of all the above texts is one way, namely, that in the new earth we shall have seas, or lakes, with rivers and streams.

It is not argued that the future inheritance will be like the earth in its present state, three-fourths of it under water; but the point is clear enough that Rev. 21:1, simply teaches that the old "sea was no more." G. W. A.

TO CORRESPONDENTS.

Does Paul mean to be understood that we should choose one that is of the least esteem to judge in matters of difference between brethren? 1 Cor. 6:4.
 c. s. c.
 Ans. We think not. We think that Paul uses a little irony in that verse.—If now it should happen that trials, involving secular matters, are held among you, you will set up as judges those who are despised in the church, will you?
 The fifth verse shows this to be the sense of the fourth: "I speak to your shame." And then he asks in all candor, Is it so, that there is not a wise man among you? no, not one? Is there not even one that shall be able to judge between his brethren? Paul would have the

wise men of the church do this important business.

Fayette Kingsley: See articles on the two covenants in Nos. 16 and 18 of present vol. For information on the word *soul*, see "Man's Nature and Destiny," chap. 6.

How can you harmonize Heb. 9:4 with 1 Kings 8:9.
 H. M. VAN SLYKE.

Ans. The pot of manna, and Aaron's rod that budded, were both laid up before the Testimony. Ex. 16;34, Num. 17:10. Leaving out Paul's testimony, there is no scripture to show that they were inside the ark. They might be before the Testimony, and yet be outside the ark. The book of the covenant was put in the side of the ark. Deut. 31:26. Prideau thinks it was put in a till on the outside of the ark.

But admitting that Paul says these things were inside the ark, there is no more disagreement between his testimony and 1-Kings 8:9 than there was between the statements of the two men in relation to the chameleon; and they were both correct. One said the creature was blue, and the other affirmed that it was green. They had seen it at different times.

Now we know the book of the covenant was lost and found. 2 Chron. 34:30, 14. It is also possible that the pot of manna and Aaron's rod, if they were once in the ark, were removed from it during its separation of 136 years from the sanctuary. This shows us how the record in 1 Kings 8:9, which speaks of the ark after its return, can be true, and yet not contradict Paul in Heb. 9:4.

- 1. How do you harmonize Eccl. 7:20 and 1 John 1:8, with 1 John 3:6, 8, 9?
- 2. To whom does Zeph. 2:1 apply?
- 3. Is it proper for persons who keep the Sabbath to attend other meetings on that day? G. W. S.

Ans. 1. 1 John 3:6, 8 is probably to be taken in an accommodated sense. A man that is begotten of God cannot sin; i. e., if he be asked or tempted to do a wrong thing he will say; "I know this to be wrong—I cannot do it." Not that he is physically unable to put forth his hand to do wrong; but, abiding in Christ, he has a hatred of sin, and when he sees that a thing is wrong he feels, as above expressed, that he cannot do it.

2. It applies to that unpopular, "not desired" people who, just before the decree is made (verse 2 and Rev. 22:11, 12), just before "the day of the Lord's anger," shall be seeking meekness, one of the Saviour's attributes, and righteousness, right doing as determined by the law of God, two qualities akin to, if not the same as, those mentioned in Rev. 14:12. We think it applies to the remnant church.

3. It is right to attend religious meetings on the Sabbath. Luke 4:16, Acts 13:14.

What temple and what land is referred to in Eze. 40 and following chapters? F. R. RICHMOND.

Ans. It is probably the same which he saw before his captivity, and which had been burned by the Chaldeans fourteen years before this vision. You will find the same dimensions in the parts described in Kings and Chronicles as are given by Ezekiel. The land is that which they possessed before going into captivity, to which they were to return.

Are Enoch and Elijah and the dead that came out of their graves at the crucifixion, in heaven? MRS. D. F. CHASE.

Ans. Yes. God took Enoch. Gen. 5:24. Elijah went up by a whirlwind into Heaven. 2 Kings 2:11. A multitude, who were raised from the dead at the crucifixion, followed the Redeemer when he ascended to the right hand of God. Matt. 27:52, 53; Eph. 4:8 (see margin). There they are, as assistants in the work of the sanctuary in Heaven. Rev. 4:4; 5:5, 6, 8, 10. The 9th verse shows that they were redeemed from the earth. See "Thoughts on Revelation." C. W. S.

An Exemplary Case.

His property is worth \$1200. For 1877 he pledges two cents weekly on each \$100. This will be twenty-four cents per week. This is the general rule adopted, and he has done right. He pledges to the T. & M. Society for 1877 a sum equal to one third of his s. v. This will be eight cents per week. Thirteen weeks in a quarter, thus making his quarterly donation to the Tract Society \$1.04. Being a faithful, working, reporting member of the T. & M. Society he puts this \$1.04 into his regular quarterly report, marking it, "My donation." Good, who will follow his example? H. A. ST. JOHN.

P. S. If he were not a member of the Tract Society, he would unite by paying \$1.00. H. A. S.

NEVER think that what you do for religion is time, or money misspent.

'BE STILL, AND KNOW THAT I AM GOD.'

THE night is dark and the way is drear,
And the storm is fierce and wild,
And I cry for help, but there's none to hear;
And my heart grows cold with a sickening fear—
O Father, save thy child.
I hear a voice 'bove the angry sea,
And thus the Father doth answer me:
"Fear not to pass 'neath the chast'ning rod,
Be still, my child, know that I am God."

But yet I cry, for my trembling soul
Is filled with an anxious dread.
I sink and quake as the billows roll
Between my bark and the distant goal.
I dare not raise my head.
My Father, hast thou left me alone?
And wilt thou not pity now thine own?
The answer comes, "It's thy father's will;
I am thy God, trembling soul, be still!"

But, Father, see! there is danger nigh,
For the terrible foe is here.
My strength is gone, and I faint would fly;
My brain grows wild, I shall fall and die;
I faint with sudden fear.
Canst thou not lead from this direful place,
And let me see once again thy face?
Again the voice so tender and mild
Rebukes my fears,— "Be faithful, my child!"

And still I cry; for the Father's hand
Has stricken my flowerets fair.
I am all alone in a cheerless land;
There is left not one of the blossoms grand
I nursed with tenderest care.
This way, my Lord, I can never tread;
My lone heart fears, and I shrink with dread.
"E'en such a path has thy Saviour trod;
Be still," he cries, "and know I am God."

"Ah! yes, my child, he has died for thee;
And now wilt thou shrink in fear?
I'll give thee strength as thy day shall be,
And the beautiful city thine eyes shall see,
If thou art faithful here."

Ah! well, my Father, I'll bear the cross,
The joys of earth I'll account but dross,
I'll humbly bow, kiss the chast'ning rod,
And trust in thee, my Lord and my God.
LILLA D. AVERY.
Locke, Ingham Co., Mich., Nov. 25, 1876.

Progress of the Cause.

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

SOUTHERN FRANCE.

WHEN I wrote my last report, I was holding several meetings a week in a meeting-house which had been opened to me in this place. Since that time, in addition to the burdens connected with moving my baggage to this country and preparing for house-keeping, I have continued my course of lectures in the meeting-house, and held a few meetings in another commune, not far from the largest Protestant church in this department. At this point, three ministers heard me, and heartily endorsed my testimony on the evidences of Christ's second coming, thanking God that I had come from America, and making me flattering offers for the future. They said that it was just the testimony that was needed to revive the work among the Protestants in France.

At this point, I was offered the use of a temple which will accommodate one thousand persons, in which to give a course of lectures commencing last Monday night. The invitation was made by the pastor of the temple, who is said to be the ablest preacher in the department. I accepted the invitation. In the meanwhile, my practice in keeping the seventh-day Sabbath, and the order of my subjects, as well as the progress of the meetings, made it necessary for me to give my reasons in favor of the ancient Sabbath. Immediately consciences were favorably impressed, and deep convictions fastened on many hearts.

I do not believe that there were two of those who heard me on the fourth commandment who did not acknowledge the correctness of our position. But some who had acknowledged the truth, and who were turning against it because of the cross, reported unfavorably to the preacher who had invited me to preach in his temple, making the impression that I had brought disturbance into my meeting the day before (Sunday), in speaking on the Sabbath question; whereas they were the very ones who had disturbed the meeting by bringing in their objections on the Sabbath question while I was about to speak on the seven seals, according to two previous announcements. Of course, I was obliged to meet their objections. This I did with much patience and tenderness, and to the satisfaction of all.

Last week, as the result of the above misrepresentations, the preacher who had sent me an invitation came to see me in company with the president of the National churches of this department, as I was instructing a pastor on the prophecies, who

had been six years a professor in the city of Smyrna (the Smyrna of the Apocalypse), and as I was about to introduce the Sabbath question. These men told me what they had heard, and said they knew that I was a Sabbath-keeper, but thought I kept the Sabbath as one keeps his handkerchief—in his pocket. They said that they were interested in the signs of Christ's second coming, and would let me speak in their temple provided I said nothing on the Sabbath in the temple or out of the temple.

I corrected the false impressions they had received, and said that the Sabbath reform was a sign of the coming of Christ and that I could not be faithful in preaching the signs of Christ's coming without giving the Bible Sabbath its proper place among my subjects. I also said that I could not submit to their wishes without doing violence to my conscience; yet when I was invited by a preacher to give lectures in his temple I never treated the Sabbath question in the temple without his permission; and I would lecture in their temple up to that point, if they wished to have me. We then had a two hours' discussion on the Sabbath and commandments (three ministers against one), at the close of which I felt that God had given me my opponents as prisoners, so far as the argument was concerned; and I am sure that they left with the conviction that we had the Spirit of Christ; for last Sunday they assembled their leading brethren, and told them that though they did not carry out their first plan, yet they thought we had a good spirit, and had resolved not to throw stones at us.

Last Sunday the preacher who had helped build the church I had occupied in this place came to quiet consciences; and Monday night after abusing us in the most shameful and vulgar manner, he closed the church against me. But, as we sometimes say in America, he overshot the mark in calling us wolves in sheep's clothing, false teachers, false prophets, etc., and in making false statements concerning our course in this place to close the sympathy of the people against us as to giving, etc. We have a few friends who sympathize with us and are continuing their investigation. We speak to them at their homes and twice a week in our kitchen which was the hall for prayer-meetings before we occupied it. The law permits us to speak to two persons besides the members of our family. If we go beyond these limits we are liable to pay a fine and to be imprisoned during a period of from one month to two years. I state these facts that our brethren may know our situation and remember us in their prayers.

You can judge of the unpleasantness and anxiety connected with a letting down from a temple where we can speak to the crowds, to a private room where we are permitted to speak to only twenty persons. And this is a sample of our experience wherever the authorities are disposed to refuse to give us a legal permission to speak outside of temples. We are under the laws of the empire, which will be modified at the close of this presidential term (in four years), when we hope to have full liberty of speech. The Republican party have to move with caution in making changes. We see the hand of God in the change in this government. Let us pray that God may still favor us, that we may be able to preach without being fettered as we are at present.

Since 1875 we can in France, circulate journals that are published in other countries, provided they do not speak against the government. Therefore I can get subscribers for our French paper. But to sell numbers of our paper as colporteur, I would have to get permission of the government, otherwise I would be liable to a fine and to imprisonment.

I cannot sell or circulate books, pamphlets, or tracts without being subject to a heavy fine and imprisonment, unless I first get a permission from the government. I have through the authorities of this department, sent fourteen kinds of tracts to the capital to have them stamped. Should I succeed in this my prospects will brighten up before me. I have espoused the cause of France and shall not leave for another field unless I am obliged by insurmountable obstacles to do so for a while.

I am not located here permanently. Should Providence favor me, I purpose to settle in a city whose inhabitants are mostly Protestants, and rent a hall in which I can preach fearlessly the whole counsel of God. With the exception of a few localities where the Methodists and l'Eglise Libre have a foothold, there has been no spirit of reform in all this part of France for generations. The Advent doctrine is new, and

commands the attention of the people. We desire to move with prudence and patience.

Many perplexing things come up. Should the way open before us, the work will be too heavy for any one man, yet I am willing to labor alone if the Lord so directs. We have repeatedly been brought into most trying circumstances, when we had reached the point of extreme exhaustion, and when we must do the work of two men or lose all we had gained. At such times we have moved by faith, and God has wonderfully sustained us, and we have felt the power and presence of God as we have not felt for years. Praise the Lord. We long for a full baptism of the Holy Spirit, a thorough conversion to God, that God may help us mightily to his glory.

In less than two weeks I have met five ministers on the Sabbath question, besides speaking in public, visiting much and traveling on foot. I feel worn, and must take rest. The French are quick, and we must be quick as lightning at times to meet their wants. Pray for us.

D. T. BOURDEAU.

Barcelone, Chabeuil, Drome, France, Nov. 22.

REPORT OF LABOR IN MICH.

IN company with Eld. Smith, I left Battle Creek, Nov. 16, and attended the meeting at Rochester the 18th and 19th. This meeting has been reported in the REVIEW. There was not that interest taken in the missionary work that we would have been glad to have seen. The brethren had been moving and rebuilding their house of worship, and they felt that they could not do much else. There were some, however, who seemed to feel the burden of the work; and if they follow out their convictions and good resolutions, they will become strong in the truth and useful in the cause.

Since the Rochester meeting, we have held meetings in Armada, Memphis, Dryden, Almont, Flint, Lapeer, and Fairview. A degree of interest has been manifested in the missionary work in the churches we have been able to visit. From some cause there seems to have been a very indefinite idea of the nature of the missionary work. I find some companies who have not ever seen a blank report to fill out, neither do they know what has become of the money they have paid in; and yet they have been members of the Tract Society for years. There was no necessity for this. In the *True Missionary* published in 1874, the duties of each officer and each member were discussed over and over again; questions were answered, etc., etc. They are now bound in paper covers, and can be had at a reduced price by the Tract Societies. It will be sent for 50cts, post-paid, to any part of the country.

Some seem to think that scattering a few tracts is about all there is to the missionary work. The distribution of reading matter is only one means to accomplish an object. The object is to save souls.

Many have not seen any importance to the health publications; hence, many have no especial interest in the Family Health Almanac. The health question is a self-demonstrative truth. In scores of instances it has proved to be an avenue by which the truth has reached the hearts of individuals, who, before reading upon this theme and practicing its principles, were so prejudiced against this truth and this people that they would not have an Adventist tract in their house. Our people need to be thoroughly converted upon this question.

Our brethren do not realize the importance of the mission of the SIGNS OF THE TIMES. It is our pioneer paper, and should find its way into the household of every S. D. A., not only to read themselves, but to lend to their neighbors and send to their friends. Not in a single instance should it exclude the REVIEW.

There are the young of both sexes, of good address, in nearly every church, who are living an aimless and almost useless life. Could such individuals take from two to five copies of the SIGNS to send to their friends far and near, even going outside of the circle of their acquaintance and obtaining the address of others and sending a copy to them with a few tracts, notifying them by letter, it would give themselves an experience which would be invaluable, besides it would be the means of extending their influence in favor of the truth, far and near.

These various matters have been presented before the friends wherever we have been; also the action of the General Conference and the resolutions of the Michigan Tract Society, recommending certain steps

to all their brethren. With one or two exceptions, they met with a hearty adoption by all the churches we have visited.

In Dist. No. 10, there have been added to the Tract Society about seventy-five new members. It has taken about four thousand almanacs; three hundred and fifty dollars' worth of tracts; fifty copies of the SIGNS, mostly by our brethren at \$2.00 each. Two or three old canvassers will enter the field as soon as they can receive the "Way of Life," besides a number of others who are waiting to make an effort in that direction. In fact, I think this district can be depended upon judiciously to distribute its proportion of fifty thousand almanacs, and that it will obtain its respective proportion of the three thousand three hundred and thirty-four subscribers each for the SIGNS and REFORMER, all paying subscribers, with the premiums.

I am thoroughly convinced that there is no State which can fill its proportion of labor and means better than this State can. Many will probably never see the importance of these things until it is too late; and a double burden will thus fall upon others. The cloud has arisen, and the word has gone forth all along the line, "Strike your tents and move forward," and happy are the Conferences, the churches, the individuals, who hear the joyful sound, and cheerfully take these advance steps.

S. N. HASKELL.

MINNESOTA.

BRO. ELLS and I, after spending a few days with the brethren of the Round Grove church and a few with the S. D. B. church at Transit by request, have begun a course of lectures in this place, about ten miles distant from each of the Sabbath-keeping churches above-mentioned. It is a small country town, having no preaching except one Methodist sermon once in two weeks. We occupy the district school-house, and have had a good hearing, with some indications of real interest, at each of the three discourses which we have given. We hope for the prayers of our brethren, that we may, by standing in the counsel of God, be able to lead some precious souls to the Lamb of God.

D. P. CURTIS.

New Auburn, Sibley Co., Minn., Dec. 6.

SOUTHERN MICHIGAN.

BRO. OLMSTEAD and myself came to Jefferson, Hillsdale Co., Nov. 24. Trials of an aggravating nature have existed in this church for a year past. Several attempts had been made to adjust matters, but they had proved unsuccessful. The Lord helped in this meeting; all difficulties were satisfactorily settled, and peace and harmony were restored.

We commenced meetings at Ransom Centre the evening of Nov. 27, and held seven meetings with the church there. Here were difficulties of quite long standing, but they were satisfactorily settled. Their elder having resigned and moved away, Bro. A. J. Wilbur was chosen and ordained to fill that place.

Nov. 30, the brethren of Jefferson met with us at Ransom, and in the afternoon the ordinances of the Lord's house were celebrated. We felt it was good to be there. The Lord by his blessing set his seal to the work that had been wrought for these two churches.

Dec. 4, Bro. O. returned to his field of tract and missionary labor. I remain at Jefferson for a time.

H. M. KENYON.

NORTHERN ILLINOIS.

I ATTENDED four meetings in my home neighborhood, near Coleta, Nov. 18-20. Sunday morning, I heard Eld. T. B. Stanley, Disciple, on the Sabbath question. I reviewed him in the evening before a goodly number. I hope for fruit. Dist. No. 11, Ill. T. and M. Society, appears to be in good working order. Come, friends, let us run a healthful race on the T. and M. race-track.

Nov. 24-26, I spoke five times at Winslow, Stephenson Co. Friends were present from Greenvale and Monroe, Wis. It was not a large gathering; but, excepting one cloud which passed over our minds, it was an encouraging season. Bro. T. Brown, the elder, had been greatly discouraged in his office; he has agreed to press forward. Bro. J. F. Ballenger says he will go out to prove his calling. I pray that all our licensed men in Illinois will do likewise. We license you to "improve" your gift. Walk out, brethren, and may the Lord bless you. Don't stop near home;

at "launch out into the deep" to catch men. Two names were dropped from the list at Greenvale, and two were added to the McConnell's Grove church. Systematic benevolence was considered, delinquents promised, and the pledge was increased. The church paid \$32.05 at the meeting.

ROSCOE.

I held ten meetings with the friends at and near, Roscoe, Dec. 1-4. I am very much rejoiced to be able to report this the best season of worship I have attended for a long time. There was not one in either meeting. The name of the church was changed from Rockton to Roscoe. The vacancy occasioned by the death of our beloved brother, John Logan, was supplied by the ordaining of Bro. G. H. Wood to the deaconship. Bro. M. J. Wood was elected clerk and treasurer. The elder, Bro. G. M. Bowen, resides about twenty miles from R.; nevertheless, the church, by vote, more than merely invited their elder to meet them often and lead them in public worship.

The church dropped one name, censured another member, and arranged to look after others. One was reclaimed. Several united with the church, which now numbers forty. Systematic Benevolence has been greatly neglected; but, as the brethren voted either to pay up at the beginning of the incoming year, or give their note of hand, bearing ten per cent. interest, and as they voted faithfully to adopt the "tithing system," I now fondly hope for Roscoe.

G. W. COLCORD.

Durand, Ill., Dec. 4, 1876.

PLEASANT VALLEY, KAN.

THE quarterly meeting at this place closed last night having continued a week, except night after the Sabbath, and Sunday at eleven A. M., when the house was occupied by another denomination according to their standing appointment. After spending their two meetings in throwing mud at us with no apparent effect, they seized upon our Sunday night appointment. This, of course, destroyed whatever confidence the community had in them, and turned their sympathies to our cause.

The attendance was large, and the interest good all through the meeting, especially after the first two evenings. Ten were added to the church, six of them by baptism. Several others are almost ready to unite with us, some of whom will soon do so.

J. LAMONT, GEO. KENNEDY.

Pleasant Valley, Kan., Nov. 27, 1876.

NEBRASKA.

AFTER my last report, I met with theeward church. Our Sabbath and Sunday meetings were held in a school-house which prejudice had before closed against one of our ministers. This was more central than the places where meetings are usually held. Prejudice seemed to be giving way, and quite an outside interest was manifest. One was baptized, and three were received into the church. Bro. Hurlbert joined me Nov. 23, and that evening we organized a T. and M. Society.

The next evening we commenced meetings at Blue Valley, where we remained one week. The last day of our meeting here, the funeral discourse of Bro. Hedgcock's oldest son was preached. The bereaved parents have the sympathy of the church and the writer.

I held meetings with the Farmer's Valley church, Dec. 1-3. The ordinances of the Lord's house were celebrated, and two were received into the church. A Tract and Missionary Society was organized.

I trust these meetings have been profitable to the churches, and that some who were bowed down with trials have been strengthened.

Bro. Hurlbert assisted much in these meetings. CHAS. L. BOYD. Farmer's Valley, Neb., Dec. 5, 1876.

DEEDSVILLE, INDIANA.

Not being permitted to finish my work at Perrysburg, I have begun a course of lectures at Deedsville, about three miles east, where we hope to continue our work uninterrupted. Many are anxious to hear a full course of lectures, and I have reason to believe that as soon as my labors are finished at this place, some who are "almost persuaded" will commence the observance of the Sabbath, and thus cease the transgression of God's holy law. May the Lord impress the minds of all those that know their duty in regard to the Sabbath

with these words: "To him that knoweth to do good, and doeth it not, to him it is sin." James 4:17.

Since coming to this place, I have held four meetings, all of which have been attended by large, attentive, and intelligent audiences. The small school-house has been repaired for our use by the kind citizens of this place; and the school-teacher has courteously permitted us to occupy the large house on Sundays. May God's Spirit move upon the hearts of the people. Pray that God may uphold me by his free Spirit.

ARTHUR W. BARTLETT.

TENNESSEE.

At Glade Creek nothing was done in the way of organization. Nov. 22, I entered a thinly settled neighborhood, three miles from Glade Creek, where the SIGNS had been before me. I remained ten days and spoke eight times; and as a result eight signed the covenant to keep all the commandments of God. The people here are much slower to adopt any new thing than any other people I ever saw; but the result in this instance proves the value of the SIGNS.

I am now on my way to visit the company at McMinville, hoping to organize a church there. I ask the prayers of all.

ORLANDO SOULE.

Meed's Mills, Dec. 6, 1876.

MEETING AT HILLSDALE.

We had the privilege recently of meeting Bro. Byington and the Hillsdale church and of hearing the present truth from Bro. Byington, a privilege we have not had before for ten years. The Lord gave edge to his truth. Four were baptized. First-day evening we partook of the ordinances. We felt that it was good to be there. The sweet, melting Spirit of the Lord was there to bless. We shall not soon forget that blessed privilege.

C. C. BODLEY.

QUARTERLY REPORT OF OHIO T. AND M. SOCIETY.

Table with columns for District (No. 1-6), Total, and Financial Standing (Cash on hand, Receipts, Expenses, Balance on hand) for the year ending Aug. 14, 1876.

H. A. ST. JOHN, Pres. M. E. UNDERWOOD, Sec.

TO OHIO T. AND M. SOCIETY.

THE following is the apportionment of the number of subscribers to be obtained by each district of the Tract Society in Ohio, and is made on the basis of their membership:—

- List of districts and subscriber counts: Dist. No. 1, SIGNS, 40; REFORMER, 40. " " 2, " 70; " " 3, " 40; " " 4, " 140; " " 5, " 130; " " 6, " 50.

Now, brother director, is not this sufficiently definite? Each district will receive the credit of work performed by its canvassers. Work while the day lasts; the night soon cometh. H. A. ST. JOHN.

A TRIBUTE AND A REQUEST.

AS MANY of the brethren and sisters are contributing to our paper words of comfort and good cheer, to such as have not the opportunity to meet with those of like pre-

scious faith to worship God on his holy Sabbath day, I can but acknowledge my thankfulness to Him who causeth all things to work together for good to them that love the Lord, that he sendeth to our humble cot weekly this messenger of truth that has led my wife and myself, by the assistance of the other means of grace that are so freely distributed by his people, to enjoy a hope, no longer in death, but beyond it,—yes, when we through Christ gain the victory over the last enemy.

Pray for us, brethren, that we may not always stand alone, but that a preacher may be sent this way to gather in more for the Lord's glory. We want help.

B. WING.

NECESSITY OF CONSECRATION.

If there was ever a time when the people of God needed to be entirely consecrated, it is now, when they have reached a point in the last message of mercy to man in which the Macedonian cry, "come over and help us," is heard from every quarter. The questions ought to come with force to the mind of each member of the various Tract and Missionary Societies, What am I doing to answer these calls and thus bring into the truth some who "are perishing for lack of knowledge"? Have I in the spirit of meekness laid myself, my family, and my property, on the altar? Am I crucified unto the world, and the world unto me? Do I plead with the Lord to bless all my efforts to extend a knowledge of his truth?

My dear fellow-missionaries, if this is not the case with us, I think we ought to tarry at Jerusalem until we are indued with the true spirit of this message. Let us not teach these precious truths with unholy lips, nor touch them with unclean hands. If we do, our efforts will not probably be blessed of the Lord. If any accept the truth and are saved, they may not be stars in the crown of our rejoicing.

Our various benevolent associations will not go begging for means, when all the true-hearted are awake to the greatest enterprise, perhaps, of any age, even the preparing of a people to stand without a mediator during the outpouring of the unmixed wrath of God, 'o stand on the sea of glass, and to 'follow the Lamb whithersoever he goeth.' When this prospect looms up before us, do not our earthly possessions sink into insignificance? or do the words of inspiration apply to us, "How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep; so shall thy poverty come as one that travelth, and thy want as an armed man." Prov. 6:9-11.

Many of our sisters are fast departing from the modest apparel which formerly adorned them. While professing to believe that a special message has been given them from the Lord concerning this matter, they deny it by their works. Like the Pharisees, "they enlarge the borders of their garments" and thus keep much, even a large sum, from the treasury of the Lord.

"Well," says one, "my influence will be greater if I conform to the customs of the world in a measure." Others with but lit-independence go farther. The consequences of such unwise steps, the church has been familiar with and has wept over, in all ages. Conformity to the world opened the way for the papacy, which brought fifty millions of God's dear children to a martyr's death. Such ideas are from the enemy of all righteousness, and have caused unknown multitudes to make shipwreck of their faith.

Oh! let us not profess, or let us live according to our profession. For the great, the terrible day of the Lord is at hand, when the blood of souls will be found in our garments, if we have not heeded the counsel of the True Witness, and "walked in all the commandments and ordinances of the Lord blameless."

All who are prepared to say truly, "Dear Saviour, all we have and are, shall be forever thine," are in a condition to go forth weeping, bearing precious seed; and if they go, they will doubtless come again with rejoicing, bringing their sheaves with them. C. L. GREGORY.

Blendon Landing, Mich.

A CHRISTIAN minister once said, "I was never of any use until I found that God did not make me for a great man. As soon as I learned that I was not intended for a great man, I found souls coming into the kingdom." It is not great men we want in the church of God to-day—it is earnest, warm-hearted men.

LINES.

The following lines were written on the death of our dear mother, who died Dec. 30, 1875, in the 69th year of her age.

Mother, dear mother, thou art gone, The grave is now thy bed; That form we all have loved so well Lies numbered with the dead.

Thy whit'ning locks too sadly told Of dissolution's hour; Thy bending form we knew must yield To death's relentless power.

We saw disease usurp the throne Where Strength and Vigor dwelt, And as we've watched his onward march, What sorrow have we felt!

Yet he has conquered, laid thee low; But short his reign must be. Jesus, the life of every saint, Will surely ransom thee.

Then wilt thou rise from thy cold bed, Glad in immortal bloom; And angels bright will welcome thee To Heaven, that blissful home.

Oh! may we meet thee once again Where death shall be no more, And shout the victory o'er the grave With thee on that bright shore.

L. M. OGDEN.

Obituary Notices.

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

DIED, at Osceola, Iowa, Nov. 18, 1876, Geo. Prentiss, the husband of Sr. Prentiss, in the sixty-seventh year of his age. He attended meeting the night before as usual, got up in the morning with a pain in his breast, and died at 8 o'clock. It was supposed that he died of heart disease. May the living take warning. A funeral discourse was given by the writer to a very large congregation in the Baptist church, from 1 Cor. 15:26.

J. H. MORRISON.

BRO. JONATHAN G. SMITH, of Bellville, Ohio, fell asleep in Jesus on the 20th of November, 1876, aged eighty-one years, six months, and twenty-eight days. Bro. Smith united with the Baptist church at the age of twenty-two, and remained a member of that church until the tent was pitched at Bellville by Bro. Lawrence and Van Horn ten years ago last summer, when he accepted the present truth, in which he has continued firm. He leaves two sons and one daughter and other friends to mourn their loss. The church at Bellville will feel the loss of Bro. S. Words of comfort were spoken by the writer from 1 Thess. 4:13-18.

WM. COTTRELL.

DIED, in West Haven, Vt., Nov. 18, 1876, Bertie, infant son of J. H. and P. A. Miner, aged 7 weeks. Our hearts are comforted with the thought that the Life-giver is soon coming, and if we are faithful we shall meet our babe in a land where there shall be no more pain. Words of consolation by Eld. Craft, Baptist.

P. A. MINER.

FELL asleep in Jesus, Nov. 27, 1876, at Clear Creek, Chautauqua Co., New York, Bro. Charles Saunders, aged 79 years and 9 months. Bro. S. was a life-long observer of the Sabbath of the Lord—for many years the only Sabbath-keeper in this village. At the tent-meetings last summer, the work of grace was revived in his heart. He loved the truth, and was a source of help and encouragement to the little church here. He leaves a large family of children and many relatives to mourn their loss, but by none will he be more sincerely mourned than by the little band of Sabbath-keepers. Funeral sermon by the writer. Text, Job 14:14.

CHAS. B. REYNOLDS.

FELL asleep in Jesus, in Sebec, Maine, Oct. 15, 1876, Susie A. Poole, aged twenty-two years and seven months. Susie had been keeping the Sabbath a little over two years. She had the blessed assurance in her last sickness that the Lord sustained her; and her sufferings though great were borne without a murmur.

"She hath passed death's chilling billow, And gone to rest; Jesus smoothed her dying pillow— Her slumbers blest.

"Sleep, dear sister, kind and tender, To friendship true, While with feeling hearts we render This tribute due.

"When the morn of glory, breaking, Shall light the tomb, Beautiful will be thy waking, In fadeless bloom."

K. T. ROGERS.

FELL asleep in Jesus, at Hammondsport, Steuben Co., N. Y., Oct. 15, 1876, Bro. Eugene C. Decker, in the twenty-sixth year of his age. Bro. Decker was a son of the late sister E. S. Decker, and at the time of his death was keeping the commandments of God. He gave to those who knew him, satisfactory evidence that he died in bright hope of a part in the first resurrection. Thus we feel that the ardent prayers of his pious mother are answered, and that she will have him as an associate in the kingdom of glory. Discourse by the writer from Luke 12:35, 36, a text selected by the deceased.

J. W. RAYMOND.

DIED, at Waitsville, Kan., Oct. 19, 1876, Mary A., daughter of D. B. and E. L. Gibbs, aged fifteen years, seven months, and seven days. We trust that her sleeping dust will be remembered when Jesus comes to gather home the faithful.

Mrs. H. E. PARNHAM.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Dec. 14, 1876.

Way of Life.

THE Way of Life from Paradise Lost to Paradise Restored is the title of an allegorical engraving 19x24 inches, now for sale at both our Offices—REVIEW AND HERALD, Battle Creek, Mich.,—SIGNS OF THE TIMES, Oakland, California. The first edition of 5,000 is sold, and we print a second edition of 20,000 copies, greatly improved in design and workmanship. With each copy of this engraving we furnish a key of explanations in the form of a beautiful little book of the size of "Sunshine Series."

After fully considering the matter of price, we decide to offer the engraving with the book, postage paid, for \$1.00; to book agents, 40 per cent. discount for cash in hand, in quantities of not less than ten copies; to agents, who give their time to canvassing, one-half discount for cash in hand, in quantities not less than twenty copies, provided they do not furnish book agents; and to the Tract and Missionary Societies for sixty per cent. discount for cash in three months, in quantities not less than fifty, when used exclusively to club with the SIGNS OF THE TIMES and the HEALTH REFORMER. If copies be used by the T. and M. workers for any other purpose than for clubbing with the SIGNS and REFORMER, the discount on such copies will be forty per cent. only. If any parties wish to return any portion of their orders, they can do so at any time after three months, at their own expense, and if the goods are not damaged, the price will be refunded. JAMES WHITE.

TESTIMONIAL.

GENERAL CONFERENCE COMMITTEE: Please accept a copy of resolutions granted Bro. Jos. Clarke at a business meeting of S. D. Adventists at Bowling Green, Ohio, Nov. 5, 1876.

Resolved, That the church of Bowling Green extend their Christian sympathy to Bro. J. Clarke and wife in their mission to the freed-men of Texas, praying God's blessing and sustaining grace to attend them in their labor of self-denial and Christian philanthropy.

H. A. ST. JOHN, Chairman. J. B. CRAW, Clerk.

NOTE.—It is with much pleasure that we publish the above token of the esteem in which our worthy brother and sister, Joseph Clarke and wife, are held by the members of their church. The readers of the REVIEW have long been acquainted with Bro. Clark through his writings; and now they will be pleased to learn that he is going to Texas, with his wife, on a mission to the freed-men.

They go by permission of the General Conference; they bear their own expenses and give their time and labor. Here is an example of the true, missionary spirit. Let it stir up to diligence our missionary forces who can labor nearer home and with comparatively little sacrifice. Let it sink into the hearts and pockets of those who have means—means which God has given them to hold in trust for the advancement of his cause, the salvation of souls.

May Bro. and Sr. Clarke go out feeling that the prayers of God's people will follow them; and, when their labors are finished, may they be able to present an account with as glorious a balance as that of St. Paul's, noticed in the last REVIEW. C. W. S.

Please remember that we intend to take a vacation of one week, after printing one more number—the last of volume 48. C. W. S.

We have a good report from Elds. J. Fargo and A. O. Burrill. It will appear next week. C. W. S.

Terrible Loss of Life.

A theatre in Brooklyn took fire on the 5th inst., just before the close of the play, and about 368 persons perished in the rapidly spreading flames. C. W. S.

Illinois Conference.

EACH minister belonging to the Illinois Conference will please send me a report for the quarter ending Dec. 31, 1876, by the first mail of Monday morning, Jan. 1, 1877.

Each clerk of the churches belonging to the Ill. Conf. will please remember the quarter closes Dec. 31, 1876. Send report by first mail of Monday morning, Jan. 1, 1877, mentioning

church pledge for 1877, number of church members and number of Sabbath-school pupils.

F. M. T. SIMONSON, Sec.

Ill. T. and M. Society.

EACH member of the Ill. T. and M. Society, excepting those of Dist. No. 11, will please send their report, together with as large a donation as they can possibly afford, to their director, the first mail of Thursday morning, Dec. 21, 1876. Do not fail.

F. M. T. SIMONSON, Sec.

Notice.

WILL each of our church treasurers in Wis. send me their address immediately, to Leon, Monroe Co., Wis. H. W. DECKER.

Ithaca Church!

We hereby respectfully invite all the delinquents of the Ithaca church to pay up their s. b. pledges before the expiration of the year if possible, as we shall otherwise be unable to meet our pledge to the Conference.

L. M. OGDEN, Treas.

Appointments.

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

Quarterly Meetings in Nebraska.

THE churches between the Platt and West Blue Valleys are now organized into two districts, to be known as Dist. Nos. 2 and 3, and will hold quarterly meetings and celebrate the ordinances as follows:—

Dist. No. 2, Stromsburg church, second Sabbath in January; David City church, second Sabbath in February; Valparaiso church, second Sabbath in March.

Dist. No. 3, Farmer's Valley church, the third Sabbath in January; Blue Valley church, the third Sabbath in February; Seward church, the third Sabbath in March; and at each church three months from date.

The scattered brethren are invited to make special effort to be present at these meetings. CHAS. L. BOYD.

By request of G. W. Colcord, Dist. No. 5, Ill., postpone their T. and M. meeting until Dec. 31.

Let all the scattered brethren and sisters in this district be sure to come to the meeting, and let those who cannot come send in their reports the week before. B. A. KING.

By request, I will hold meetings at Quincy, Branch Co., Mich., Dec. 16 and 17. H. M. KENYON.

DISTRICT quarterly meetings will be held in Mo. as follows:—

Dist. No. 1, at Prairie Valley, Daviess Co., Dec. 31.

No. 2, at Salisbury, Chariton Co., Dec. 31. " 3, " Lincoln, Johnston " " " " 4, " Rockville, Bates " " " " 5, " Arvilla, Jasper " " " " 6, " Greensburg, Knox " " " "

Directors, please see that your members are all supplied with blanks for reports. Members, call on your director or librarian for almanacs and such tracts as you need. WM. EVANS.

Change of Appointment.

THE meeting appointed at Chesaning, Wednesday evening, Dec. 13, will be held at St. Charles. We hope at this meeting to see a general rally of the brethren in this vicinity. Will not the brethren at Chesaning meet here? The meeting will be of interest to all our brethren and sisters and their children; but not of special interest to others. S. N. HASKELL.

QUARTERLY meetings in Minn.:—

Alton, Dec. 16 and 17. Wells, " 23 " 24. Otranto, " 30 " 31. Grand Meadow, where Brn. Tanner and Emery may appoint, Jan. 3. Stewartsville, " 6 and 7. For Pine Island and Greenwood Prairie, at Greenwood Prairie, Jan. 13 and 14. Dodge Centre, where Bro. Vankirk may appoint, Jan. 20 and 21. For Medford and Kenyon, at Kenyon, Jan. 27 and 28.

Eld. Babcock will attend all of the above meetings. HARRISON GRANT.

GENERAL meetings in Wisconsin as follows:—Mackford, Dec. 26-31. Fremont, Jan. 2-7.

The new meeting-house at Fremont will be dedicated during these meetings. We call for a general rally of the brethren and sisters in the vicinity of these places. H. W. DECKER.

THE quarterly meeting of the Baraboo church will be held at Lyons, on the first Sabbath and Sunday of January next. We hope that all the scattered members of the church will be present. The churches of Dell Prairie and Hundred Mile Grove are invited to meet with us. Come, brethren, all—all, to the help of the Lord. Let us remember the words of James. Bro. H. W. Decker is invited.

WM. H. CANFIELD, Clerk.

QUARTERLY meeting of Dist. No. 10, Iowa and Neb. T. and M. Society, will be held at State Centre, Iowa, Dec. 23 and 24. We hope for a good report and full attendance.

S. M. HOLLY, Director.

At Bronson, Dec. 16 and 17. Meetings will commence Friday evening. We extend an invitation to brethren and sisters of other churches, and especially do we hope to see the scattered members of this church. The ordinances will be administered. M. B. MILLER.

PROVIDENCE permitting, we will immediately visit all the churches in Pierce, Buffalo, Pepin, and Clark Counties. Will notify by private letter of the time when meetings in each place will commence.

Will be at Arkansas to commence meetings on Thursday evening, Dec. 21, to continue over Sabbath and first-day. This will be a very important meeting, and we earnestly desire that every Seventh-day Adventist within twenty-five miles should be present. Come to stay till the meetings close. I. SANBORN.

PROVIDENCE permitting, there will be a quarterly meeting of the S. D. Adventists of Hundred Mile Grove, Wisconsin, Sabbath and Sunday, Jan. 13 and 14, 1877. A general attendance is desired. N. M. JORDAN.

QUARTERLY meeting for Dist. No. 7, Iowa and Nebraska T. and M. Society, will be held at Winterset, Dec. 16 and 17. We expect Bro. R. M. Kilgore will be with us. A general attendance is desired. A. J. STIFFLER, Director.

Business Department.

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

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. R E Taylor 50-24, Mrs John Fulton 50-23, Mrs M H Tracy 50-23, Mary F Conklin 50-23, J F Wood 50-23, Wm Potter 49-23, T H Wakeman 50-22, Wm More 50-23, Allen D Smith 51-1, Francois Depas 50-14, Mary Robbins 51-1, Mary E Trobridge 51-2, John Thomas 51-6, Eliza Muzzev 51-6, M F Dibble 52-1, David Pettis 50-23, L D Smith 51-1, Mrs M J Clarke 50-24, Rebecca Montgomery 51-2, Laura P King 50-24, H B Isham 50-23, Laura R Gilman 50-24, Geo Knight 51-1, H C Cady 51-17, B Sherman 50-23, J L Locke 51-1, E D Wilch 51-1, Van Ness Peck 50-23.

\$1.00 EACH. Lester Russell 39-24, C R Ross 49-23, Geo P Santord 50-23, James I Shreve 49-24, H A Penner 50-1, H S Gurney 50-1, L Shellhous 50-17, Cyrus Saxton 50-2, S S Smith 49-23, A J Richmond 50-1, E A Teague 49-23, F C Ross 49-23, Mary R Boyd 50-1, W R Irish 49-23, Thos Pritchard 49-2, P H Mangan 49-23, J B Benington 49-23, J F Ballenger 49-23, A G Wilbur 49-23, J Nelson 48-25, John Hayne 49-23, L Martin 50-1, D P Curtis 50-1, Samuel G Davis 49-23, Joseph Hilton 50-1, Mrs A J Whitser 49-14, J B Stillwell 48-6, A H Adams 49-23, A F Valentine 49-23, W J Brainin 49-12, Tabitha Mount 49-23.

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