

THE ADVENT REVIEW

And Herald of the Sabbath.

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

VOLUME 42.

BATTLE CREEK, MICH., THIRD-DAY, DECEMBER 2, 1873.

NUMBER 25.

The Review and Herald

IS ISSUED WEEKLY BY

The Seventh-day Adventist Publishing Association,
BATTLE CREEK, MICH.

ELDER JAMES WHITE, PRESIDENT.

TERMS: See Last Page.
Address REVIEW & HERALD, BATTLE CREEK, MICH.

THE COMING OF THE LORD.

"At even, or at midnight, or at cockcrow, or in the morning."

It may be at the closing day,
When from the golden west
The sun's gleam slowly dies away,
Bringing the hour of rest,
And the twilight shades are slowly
Gathering round thy home,
And a silence calm and holy
Sweetly pervades thy room,
Then in the stillness, watch and pray,
At the closing day
Thy Lord may come.

It may be at the midnight hour,
When earth is hushed in sleep,
When clouds of darkness round thee lower,
And angels vigil keep;
When the lights are out, the fire's faint glow
Scarce piercing through the gloom,
Although no footstep, soft and low,
Is heard within thy room,
Watch and pray, at the midnight hour,
Though the darkness lower
Thy Lord may come.

It may be when the herald of dawn
Sounds forth so shrill and clear,
When dewy night is almost gone,
And day is drawing near,
When the waning moon is sinking low,
And stars are growing dim,
And fitful slumbers come and go,
While quiet reigns within.
In that calm hour, oh! watch and pray,
Ere the dawn of day
Thy Lord may come.

It may be in the morning bright,
When shades of night are gone,
And the sun's early slanting light
Gleams over hill and lawn;
When the birds are gayly singing
Their songs around thy home,
And the morning air is winging
Sweet fragrance in thy room,
Watch and pray, in the early light,
In the morning bright
Thy Lord may come.
—S. B. S. W., in *The Christian Press*.

COLLEGE SECRET SOCIETIES.

"SOME few weeks since, we published an article upon the subject of secret societies. A new illustration of their great evils has just been given us. The circumstances are so tragic that the public mind has been irresistibly drawn to it, and is prepared to receive the lesson which it teaches. We have heard it said that no argument against these societies can be found in the fact that in the initiation of young Leggett, at Cornell, he lost his life. Perhaps not. No evil intent was in the hearts of those college mates who led the blindfolded boy along the brink of the precipice and fell with him to its rocky bottom. The Kappa Alpha might be a very useful institution notwithstanding so appalling an affair. A floor of a church building may settle and break and let down to death a score of persons, and yet we would not do away with Christianity and religious worship on that account. The death of this college boy was purely accidental. In itself, it casts no evil shadow over this or any other like secret society. And yet one cannot but put alongside of this bright, promising life, brought to so untimely an end, the supreme folly of these initiatory rites. The utter childishness of these performances, the purpose of which is to overwhelm with mystery and terror, never struck in upon us with such force before. The long, blind walk, the words of feigned horror, the gropings toward the yawning gulf, the coffin, the skeleton, the sepulchral forms, the chill of death—all the paraphernalia of terror—it seems like the grim play of children or the grotesque antics of some barbaric rite. One would think the Christian civilization and manly culture of the schools had grown far away from such unmitigated nonsense as this. But this is not the argument against secret societies which this tragedy

furnishes. There is something else, something that strikes with a more crushing blow.

"The dead boy and his bleeding, senseless companions, with the breaking of the morning, were borne back to town in sad procession. The parents were gathered to the place by telegraph. A coroner's jury began its investigation. The faculty of the college and the broken-hearted friends attended to listen to the awful story. But the members of this society were bound to secrecy. Friends were in agony to learn about their dead and wounded, but nothing for a long time could be elicited from their comrades. Professors were there, anxious to clear up a mystery which threatened to cover their college with infamy, but the oath which had been sworn sealed the lips of these witnesses. Prof. Wilder says in his masterly paper communicated to the *New York Tribune*, 'Some of the witnesses could not have been more reluctant to give information if they had been under charge of murder.' Not until the two men who fell with Leggett were so far recovered as to be able to give their testimony, was the awful affair cleared up. Prof. Wilder applauds their moral courage in daring to tell what others felt bound through a sense of honor to withhold. Here is one of the great evils to be found in these secret conclaves. It establishes a code of honor to which its members sacrifice all true honor. For the sake of the society, to shield it or its membership from anything injurious, the oath-taker hesitates at nothing unmanly or untruthful. Other claims are held in subserviency to the one supreme claim which the society has upon the members.

"We have before spoken of the low prejudices and antipathies which this secret fellowship engenders toward those who are outside, and of the unworthy and vicious friendships of those who are within. Prof. Wilder adds another terrible count to the indictment which we bring against these societies. He shows that their direct effect is to take from their members personal freedom, and that liberty of judgment and action which is necessary to the best growth of the individual and the happiness of society.

"How are these evils to be abated? We doubt the wisdom and efficacy of law in the case, whether State or collegiate. Secret societies will go down when a better moral sentiment springs up among students. There is hope of this. Hazing, against which college faculties have fulminated in vain, is already coming into disfavor under the more manly feelings which have come to the students in one or more of our colleges. We are sure that under the current already started, hazing will soon be swept out of every American college. Students are aspiring toward a larger and fuller manliness. In time, this wretched secrecy, with its ignoble friendships, its narrowing tendencies, its slaving judgments, will disappear as something unworthy of our American manhood." —*Watchman and Reflector*.

These are good words, and worthy of being carefully considered. And every one that has paid any attention to the subject knows that the charge lies at the door of every secret society in the land. They all equally engender "the low prejudices and antipathy toward those who are outside," and "their direct influence is to take from their members personal freedom, and that liberty of judgment and action which is necessary to the best growth of the individual and happiness of society."

But we see little or no chance to hope for the abatement of the evil. The writer well says that "secret societies will go down when a better moral sentiment springs up among students." But how is that "better moral sentiment" to be created, and under what influence is it to be fostered? Just now, after the death of the unfortunate student at Cornell College, there is a feeling which works against such societies. And so there was a tremendous feeling against the Masons after the murder of

Morgan. But what do we see to-day? What "moral sentiment" against the evils of secret societies is inculcated by the highest powers of the nation? The corner-stone of the State Capitol of Michigan was recently laid by a secret society, by invitation of the Governor, and the citizens of the whole State were invited to come to behold the honor thus conferred upon that society, and upon the cause of secrecy.

No important public building is erected in these days without laying the foundation in this spirit of servility to Masonry. How, then, can we expect a "better moral sentiment" to spring up in the minds of the youth, who are led to admire the gaudy trappings of some "R. W. G. M." to whom the officials of the States and the nation pay such respect and give such honor? These things are a shame to our manhood, and to the enlightenment of the age, and a caricature of religion; for surely a system that professes to be sufficient to carry a person safely "to the Grand Lodge above," and that has no merit above outward show, is a sad caricature of religion.

The young, not only in our colleges, but all through the land, should be faithfully warned against these things. And parents should avoid bringing their children in contact with the evil, and not send them to public schools where secret societies are tolerated. When there, a pressure is brought to bear upon them which, to a sensitive youth, is irresistible, to cause them to unite. The only safety is to avoid such schools, and thus avoid the responsibility and the danger.

J. H. W.

A Crown of Golden Thorns.

AGAIN it is proposed by the admirers of the pope to present him with a testimonial of their homage, and this time it takes the shape of a crown of thorns, the thorns to be made of gold!

There is something, at first, inexpressibly shocking in the idea of likening the pope of Rome to the crucified Son of God. To those of us who look upon the Lamb slain from the foundation of the world, as the incarnation of infinite excellence, and regard the Christ of Judea as the divine Redeemer, the proposal to put upon the head of any man an emblem even of what was in derision the distinction of our Lord, is the highest style of blasphemy. We would have every mark of contempt with which he was mocked remembered as part of the load of reproach he endured for us; and as in his humiliation he trod the wine-press alone, we would not bestow on another anything by which it might be signified that he takes the place, or shares the work of Christ alone. That work stands by itself in the annals of the world. There has been but one Christ. Jesus only wore a crown of thorns. His life and his death are not reproduced in the life and death of any man, least of all in the royal potentates who dwell in the palace of the Vatican, and fare sumptuously every day.

It is just in character with the life of him who styles himself the vicar of Christ, his representative on earth, that it is now proposed to honor him with a crown of thorns, and make those thorns of gold. We have never heard that the popes pretended to represent Christ in his life of self-denial and suffering, nor that they who follow the pope desire to see him like the Master in his humiliation. Once a year he makes a show of washing the feet of paupers prepared for the ceremony, but no one ever heard of his feet being soiled and weary as were the feet which the sinful woman kissed. We have seen him in his chariot, rolling through the streets of the city; we have seen him clad in costly robes, carried on the shoulders of men who sank under his great weight; but we never heard of his bearing any burden for his people, or sinking under any cross. We often read his curses against the humble followers of the suffering Jesus, but he never bore a pain for

them for whom the Master's heart was pierced.

What mockery, yet how fitting, it is to make this crown of thorns out of gold. It will not hurt his head, and it will be a crown. It will be costly and kingly, in keeping with his throne and palace and robes of state; but it will not suggest the wounds and blood and agony of that face which, as the "Ecce Homo," haunts forever the memory of all who have seen it once. It is rather the fitting crown and climax of the life of a usurper, claiming the prerogatives and titles of the Man of Sorrows, but scorning to wear his insignia, except in that distant contrast which a crown of gold bears to a crown of thorns.

Yet it is just like the religion of the pope in its resemblance to the religion of the crucified Christ. Nowhere does the contrast force itself so powerfully upon the mind as in Rome itself, the very seat and summit of its chief excellence and glory. One never associates the kingdom of Christ on earth with earthly splendor. He who said, "My kingdom is not of this world," was so meek and lowly that the pomp of a chariot and the robes of royalty and the applause of men would never seem in keeping with his humility. We think of him always as the "poor, wayfaring man of grief." And when his wandering life of homeless poverty was coming to a close, we think of him as traveling to his doom with that derisive crown of thorns piercing his head, the reed scepter in his hand, his head bowed in agony, and his form writhing under the burden of his cross.

To put a crown of gold thorns on the head of Pius IX., is a better satire which his friends have been left in their folly to inflict upon him, that all the world may see, and say, "So this is the man who was declared to be infallible like unto the Infinite, and claiming to be vicar of Christ is now by his own friends crowned in unintended derision with gold instead of thorns." This is the latest act in the papal drama.—*N. Y. Observer*.

Publicity in Christian Work.

THE *London Friend* says: It is a trite remark that, in matters of every day life, few men seem able to stand popularity and fame, and in higher things it would, perhaps, be difficult to say whether the fear or the praise of man is the greatest snare.

It has often been remarked that even she whose deed of loving thankfulness was declared by our Lord himself to be worthy of being told for an everlasting memorial of her, is only spoken of as "a certain woman," and this is not a solitary instance.

It is related of Father Taylor, the sailor missionary of Boston, that on one occasion, when a minister was urging that the names of the subscribers to an institution (it was the missionary cause) should be published in order to increase the funds, and quoted the account of the poor widow and her two mites to justify this trumpet-sounding, he settled the question by rising from his seat, and asking in his clear, shrill voice, "Will the speaker please give us the name of that poor widow?"

This remark hits the true solution of this question of publicity. The account to which he alluded may seem to warrant us in recounting and publishing the details of Christian labor, in so far as they will encourage and help others in similar circumstances. But it will be found not unnecessary to guard carefully against such a reliance on outward sympathy as may weaken that individual responsibility and independence which are so essential; and, above all, lest any echo of their labors coming back to scholars, teachers, or workers, should crowd out of the minds of any what should be the constant thought of all of us, "Not unto us, not unto us, O Lord, not unto us, but unto thy name give glory." For "we are unprofitable servants, we have done that which it was our duty to do."—*Golden Censer*.

THE BRIGHT SIDE.

Now and then a shining pebble,
As we walk the wave-washed strand,
Smiles upon our passing footsteps,
From its lowly bed of sand.
Now and then a virgin rose-bud,
Breathes upon us by the way;
And its sweet, delicious fragrance,
On the breeze doth round us stray.

And in winter's desolation,
While the naked boughs are seen,
There amid its bleak surroundings,
Smiles the pine-top evergreen.
Though the road be rough and weary,
Till we reach the mountain height,
Then are we repaid our climbing,
By the prospect grand and bright.

God hath placed these things to please us,
All along our path each day;
Emblems faint that just before us,
There are better things than they.
These are green spots as we travel,
Oases on "weary" ground,
Left there by "our" loving "Father,"
By the pilgrim to be found.

Happy he who sees the beauty,
Leaves the bitter, tastes the sweet;
And enjoys each pleasing object
He may on his pathway meet.
Thus will gloom be quickly scattered,
And the sun will brightly shine.
All of sadness be defeated,
And a happy life be thine.

Duty of Believers.

It is the duty of believers to give a reason for the faith they hold and the hope that is in them, to every one that asketh them. And this is to be done with all simplicity and godly sincerity; not in the words which man's wisdom teacheth, which may be understood two ways, so that no one will know on which side of any question they may stand; but in such unequivocal language as shall be fully understood even by the careless hearer. If he shall use ambiguous terms, what benefit shall he be to others? But if, on the contrary, he uses Scripture phrases as far as it is consistent, he is more likely to convince the unbelieving, and bring him to see the truth and feel its saving power.

The confession of our faith, before a sinful world, is designed by the Holy Spirit, to affect the heart and life of the hearer, and if heartily and faithfully made, will be brought, by the influence of that Spirit home upon the hearts of sinners, to convince them of sin and to make them feel that its consequences will be destruction and death to all their fond hopes of life and immortality if they continue in sin and wrong-doing. And thus they are constrained to cast about them for a way of escape from the danger that lies in their pathway. And then the expression of a joyful hope, through Christ the merciful Redeemer, comes in, to show the remedy and to lead forward the awakened sinner to the Lamb of God, who taketh away the sin of the world.

Then there is a clear revealing of the temptations and trials that beset the path, by which one who is not fully staid on the living God may lose his balance, fall from his steadfastness, and be overwhelmed by the powers of darkness which are ready to bewilder and destroy those who are not grounded in the truth. Then is brought forth the security of the faithful, confiding child, who calmly trusts all to Him who is able to save to the uttermost all who come unto God by him. How gloriously this man stands in the time of the greatest commotion. He is founded on a Rock which the gates of hell shall not prevail against. His rock is Christ. He has built upon the foundation of the apostles and prophets, Jesus Christ being the chief corner-stone.

All this, and more is brought out in the clear testimony of the faithful child of God, until the wayfaring man need not err, but may start and run in the race for the eternal crown, with the full consciousness that the crown of life and immortality are attainable, and that they will be given by the Lord, the righteous Judge, in that day. Here is, then, the work, and the incentive to work, until Paradise is regained, and eternal life is given.

D. F. QUINBY.

The Work Done Inside.

ONE of my friends is a very earnest, shrewd man, who seems always to know how to do the best thing at the right time. One day he was passing a gin-shop in Manchester, England, when he saw a drunken man lying on the ground. The poor fellow had evidently been turned out of doors when all his money was gone. In a moment my friend hastened across the street, and, entering a grocer's shop, addressing the master, said:—

"Will you oblige me with the largest sheet of paper you have?"

"What for, my friend? What's the matter?"

"Oh! you shall see in a minute or two. Please let it be the largest sheet you have."

The sheet of paper was soon procured.

"Now will you lend me a piece of chalk?" said my friend.

"Why, what are you going to do?"

"You shall see presently."

He then quickly printed, in large letters, these words: "*Specimen of the work done inside.*"

He then fastened the paper over the drunken man, and retired a short distance. In a few moments, several passers-by stopped and read aloud: "*Specimen of the work done inside.*"

In a short time a crowd assembled, and the publican, hearing the noise and laughter outside, came out to see what it was all about. He eagerly bent down and read the inscription on the paper, and then demanded, in angry voice: "Who did that?"

"Which?" asked my friend, who now joined the crowd. "If you mean what is on the paper, I did that; but if you mean the man, you did that! This morning when he arose, he was sober; when he walked down the street, on his way to work, he was sober; when he went into your shop, he was sober; and now he is what you made him. Is he not a true specimen of the work done inside?"—*Band of Hope Review.*

Christ in His Garden.

THE relation of Christ to his church is exquisitely imagined in the song of Solomon: "I am come into my garden, my sister, my spouse." An early walk among the flowers and fruits helps the imagination in its grasp of its highest spiritual truths. When the sun is beginning to pour its glory abroad, when dew-drops glisten upon fragrant blossoms, when birds are breaking the stillness of the morning, it is easy to conceive

"How all of brightest, best we see,
Must shadows of the heavenly be;
How the blue dawn and morning's glow
And the vast sunset's fiery show,
Soft, pearly moon and stars of night,
Are shadows of the heavenly light;
How all the sweetest sounds of earth,
Music of winds, birds, infants' mirth,
Anthems that float church aisles along,
Are shadows of the heavenly song."

As the sun rises upon the garden, every leaf and tiny flower, every plant and blossom, turns to kiss his rays, and to welcome his coming. So the church, Christ's garden, turns, in heartfelt longing, toward the light of her Master's countenance.

Who has not wondered at the mysterious sympathy which exists between the sunlight and every green thing depending upon that light? Who shall describe to us the yearning of soul with which Christ's members long for his coming? Listen! how that weary soul cries to the north wind to revive its vigor, to lift up its faith, that it may come to Jesus for rest! That drooping soul, alas! which with so little love gives forth so little fragrance, cries to the south wind to breathe on it, that its spices may flow out, and that Jesus may delight in it once more. That fruitless soul for which Christ has done so much, on which he has lavished so many mercies, but for which he has made such poor return—how that soul cries for the breath of God to quicken its life and make it fruitful!

The voices of beauty in the garden are inaudible, and yet they penetrate our sensitive nature. So are the longings of unsatisfied souls inaudible, indeed, to human ears; often inarticulate toward God; but Jesus can hear them. He has said, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." If any voice sounds sweet in the Master's ear, it is the cry of longing souls for the presence and joy of their Lord. What music in his ear is that subdued petition, "Let my Beloved come into his garden, and eat his pleasant fruit!" For this is as the turning of plants toward the sun in which they live. This is the up-looking of hearts which can be satisfied only with the Saviour's love. Does the disciple mourn that Christ seems so far away, and that he enjoys so little the fragrance of his graces? Let him be thankful for that divine presence which is disclosed in these very yearnings—this is the touch of Christ's own hand, the beginning of the joy which that soul supremely craves.

For, lo! the instant response of Christ to the prayer of the longing soul: "I am come into my garden, my sister, my spouse."

Every tender heart is touched with this fact, for it is a literal fact that Jesus comes instantly into the heart which really longs for him. Does the church moan in her solitude, and say, through her tears of penitence, "Let my Beloved come?" At once the answer is heard, "I am come, my sister, and my spouse." Does the church grieve over her unfruitfulness, and cry to God that spices may flow out, that her withered graces may again refresh her Lord? So, at once, the gracious response, "I am gathering my myrrh with my spices; I am eating, I am drinking; my joy is fulfilled." Does the church look with heavy heart upon the careless ones who mingle in her assemblies, and does she travail in birth for her unconverted children? So, at once, the salvation of God, the voice of inquiry for Christ, and the joy of the new-born souls, the moment the church desires souls more than she desires any other gift. Impenitent men are all around us, and they will be converted any time when Christians live, labor, and pray, for it with zeal and earnestness. At once, upon seeing that there is room for him, Jesus comes; at once, upon seeing faith enough to make salvation possible, Christ begins to pour the joy of salvation upon the church. Christ is infinitely concerned to refresh, enlarge, adorn, and bless, the church, for the church is his own body. Christ desires to walk in his garden, and to refresh himself there—for all his joys are in her. All his plans of redemption are centered in the church. All his interest in the affairs of the world is limited by the relation of these affairs to his church. What men struggle for, live for, die for,—all earth's gains, promotions, and successes, are not worth the ink which records them, except as they touch and influence the church. No language can exaggerate this truth, no imagination can approach its measurement—that Christ has no joy like the joy of his people. The salvation of his elect is the travail of his soul. When this is accomplished, he will be satisfied—never before.

What a stimulus is this to our zeal, what a reward to our faith! So Jesus comes at thy bidding, humble disciple. He comes into thy love. He comes full of gladness, walking amidst the bowers of thy revived affections, gathering spices, smelling the fragrance of every grace—eating, drinking, and supping, with you; and in the joy of this present communion, giving you a sacrament and pledge of the joys which he will share with you in his kingdom above.

Will you not then so live as constantly to welcome Christ into the garden of your soul, that both he and you may rejoice in the fragrance of your graces?—*Rev. F. E. Clarke.*

Modern Religion.

THE religion of the day is entirely unlike the religion of the Bible. We are not now speaking from a theological stand-point, but refer to its spirit. In Bible times, religion separated people from the world, and made them "a peculiar people, zealous of good works." Now we behold an assimilation to the world on the part of those who profess religion, and they are pre-eminently lovers of pleasure more than lovers of God, provided we allow their actions to speak, which so often speak louder than words. How unlike the apostle's advice: "Be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good, and acceptable, and perfect will of God."

As the heart cannot be fired with the love of God and the love of the world at the same time, the fact that the love of the world mainly predominates in the nominal church, is proof conclusive of a sickly religion within. Where is the victory over the world, over self, over sin, over Satan, which was once enjoyed? Where is the "pure and undefiled religion," which formerly kept its possessor "unspotted from the world"? Has God's plan changed? Or have men swerved from that plan, and hewn out to themselves broken cisterns that can hold no water? We need earnestly to inquire for the old paths of experimental religion, and to walk therein. This modern substitute for religion is a worthless coin. We want radical Christianity.

SPEAK kindly in the morning; it lightens the cares of the day, and makes the household and its affairs move along smoothly. Speak kindly at night; for it may be that before dawn some loved one may finish his or her space of life for this world, and it will be too late to ask forgiveness.

One Thing Thou Lackest.

THESE were the words of the great Teacher over eighteen hundred years ago. How applicable they are to thousands whose names are upon the church record to-day, hoping and dreaming they have treasure in Heaven. This is a plain, direct, and serious answer to a serious question. Mark 10: 17, 22. "And when he was gone forth into the way, there came one running, and kneeled to him and asked him, Good Master, what shall I do that I may inherit eternal life?" Jesus' attention, no doubt, was immediately arrested by his dress and general appearance. Many of the poor had followed him from the beginning, but this probably was the first rich man. He manifested great earnestness, humility, and reverence, that—by kneeling in the road in the dirt—which to-day would be considered by many a mark of fanaticism. In his question, "Good Master, what shall I do that I may inherit eternal life?" he manifested a submissive and teachable disposition, a belief in a future state, in an eternal life that might be inherited. He showed that he had a stronger desire to insure that life to himself than any of the enjoyments of the present. Thus he differed from many of his age and quality, for the rich are apt to think it beneath them to make such an inquiry, and young people in general are inclined to defer it until some future period.

But he felt that something must be done, some duties performed, or some divine injunctions complied with, and that he was, or at least thought he was, willing to take the necessary steps to obtain eternal life, and glad to accept it on any terms. Jesus knowing that he was regarded by him merely as a prophet sent from God, a divinely commissioned teacher, and supposed to be only a man; said, "Why callest thou me good?" as there is none good, supremely, originally, or essentially, but God. "If thou wilt enter into life, keep the commandments." Jesus then rehearsed them, and the young man, feeling the reproof, drops the epithet Good, and replies: Master, all these have I kept from my childhood, what lack I yet? wherein am I deficient? what is further needful in order to my securing the glorious prize which I am pursuing? In answer to these inquiries, made by one evidently puffed up with a high opinion of his own righteousness, Jesus replies, If thou wilt be a real, thorough Christian, yet lackest thou one thing: thou must be saved from the love of the world, from all undue esteem and affection for earthly things: therefore go sell whatsoever thou hast and give, distribute the money arising from the sale thereof to the poor, and thou shalt have treasure in Heaven. And come take up the cross and follow me; unite with me as my constant companion, although it may be at the expense of your life. Jesus saw his bosom sin, the love of his worldly possessions, that he could not be saved from it but by literally parting with them. For him to sell all was an absolute duty to get his affections from his earthly possessions. And when he heard this, he went away sorrowful, grieved at the saying, not being willing to have salvation at so high a price, for he had great possessions. He now plainly evidenced that he valued them more than eternal life.

This is a melancholy fact of a well-educated and well-disposed young man voluntarily giving up all hope of eternal life rather than part with his temporal possessions. This truly is a sad picture, but it is one of reality. This, dear reader, may be your condition; you may lack the one thing, and that will deprive you from having treasure in Heaven, and your portion will be with the lost, instead of eternal blessedness at God's right hand in glory.—P. P. WERNER, in *Earnest Christian*.

WE are the temples of the Holy Ghost. I see the necessity of the greatest purity in the outward man. To keep the whole requires constant prayer, watching, looking always to Christ. I mean that the soul never be diverted from him for one moment; but that I view him in all my work, take hold of him as the instrument by which I do all my work, and feel that nothing is done without him. To seek men, world, self, praise, is so shocking to my view at present, that I wonder we are not all struck dead when the least of this comes upon us. I know immediately when I grieve the Lord, the Spirit speaks within; and to do wrong in the great light, is the great offense.—*Bramwell.*

One of the Little Foxes! Kill Him!!

HE is not a wild beast, living in dark, gloomy forests. No. He is becoming domesticated. He rears his brood in the parlor and sitting room; he thrives near the easy chair, is a guest at the social meal. Many think the house gloomy without him. Some think a visit from a friend or neighbor unbearable without this little fox is there to enliven, with his gambols, the visit.

He is held in great esteem by many. They will neglect their work, business, children, their very souls, to run errands at his bidding. Few reckon him an evil beast—many think him as pretty as a lamb or kitten, more faithful than a watch-dog; they will watch for his coming more eagerly than for the postman; and like Esop's fabled fox with a bone in his throat desiring the long-necked goose to pull it out, and then biting her head off, so this little fox is most ready to destroy those that pet him most. His name is—*Social Small Talk!* Some think he has religion, and will take him to church and pet him till preaching begins.

The foxes of Palestine often burrowed among the thick roots of the vine; so with this one, he has no desire to kill our vine—that would raise a hunt that would exterminate his species! He bites off the feeder roots, nips off the fruit buds, and makes the vine so puny and its fruit so insipid that men turn away disgusted. In a word, this social small talk robs the professor of religion of peace, shuts off the streams of power from the soul, disgusts the sinner with our insipid conversation, offends Jesus, and delights the devil.

Too often professors of holiness find in visiting others that, almost before they are aware of it, small talk has shorn them, and they are too weak to pray or talk about Jesus before they leave, the very object they had in view is thwarted, and they return feeling that they have done more to advertise the devil's wares than to please Jesus. Kill this social small talk, and let your conversation be in Heaven.

Finding Fault with Providence.

THERE is reason in finding fault, if there is either hope of thereby amending the fault or of uttering useful warning. Applied to the actions of our fellow-men, adverse criticism is sometimes legitimate. But when the matter complained of lies out of the reach of human interference or control, the language of complaint strikes past all intermediate agents to the Most High. He who accuses, accuses God.

But among the things that are above and beyond our determination, one is obviously the weather. It is God who "causes his sun to rise" and "sendeth rain." It makes no difference, as to the present question, whether we can conceive of the action of divine Providence as direct and particular, or as limited to the institution of general laws. In either case, the weather is what it is by the appointment of God. He who complains of the weather makes complaint of God. And what is more common? We read, the other day, a paragraph in a daily paper which spoke of "execrable weather"—weather, that is, worthy to be execrated, or cursed. Would not a cursing of the weather be dangerously near to cursing our Maker?

This is a matter on which many Christians, it is to be feared, do not sufficiently reflect. They fall too easily into the fashionable of speech that are common, without sufficiently considering what they are saying. We may wish the weather were different, and may express that wish in a proper manner. But when we allow ourselves to be impatient, and to "charge God foolishly," it is but too plain that he "is not in our thoughts."—*Examiner.*

SOME will follow Christ on certain conditions—if he will not lead them through rough roads—if he will not enjoin them any painful tasks—if the sun and wind do not annoy them—if he will remit a part of his plan and order. But the true Christian, who has the spirit of Jesus, will say, as Ruth said to Naomi, "Whither thou goest, I will go!" whatever difficulties and dangers may be in the way.

VICE and laziness have everywhere their votaries, and the vestiges of the "shabby foot-stap" are to be met with in all places. No human beings ever congregated into a community without including among themselves the just and the unjust, the wise and the ignorant, the evil and the good.

Vain Amusements.

OUR Protestant Episcopal brethren have had, it seems, a canon against "attending horse-races, theatrical exhibitions, and other vain and light amusements." It has been, we suppose, a "dead letter;" for, with here and there an exceptional individual, the theater, opera, etc., are zealously patronized by Protestant Episcopalians. We doubt whether many of them have been aware of the prohibitory canon. It is an ominous sign of the times that the late Annual Convention of the Maryland Diocese (which includes the District of Columbia) voted for the repeal of this unfashionable canon. Much debate attended the act, but it was passed with a qualification which, in such a connection, means nothing—namely, "That in recommending the repeal of this canon, the committee is not to be understood as intending to give any sanction to such worldly amusements as are plainly inconsistent with baptismal vows."

Bishop Whittingham sent in a protest against this act, declaring that it is virtually a change of position respecting the specified vices; that the people would so understand it, and be thereby morally injured, and that his own authority and administration regarding the old canon shall not be affected by this indiscreet action of the convention. We honor the bishop's course, and hope his people will uphold him.—*Methodist.*

The Mark.

IT is said that no person can walk straight in any direction unless he follows some path or mark, or is guided by some distant object, toward which he may direct his course. Let a man be blindfolded, and if he attempt to walk in a right line, he will invariably find himself describing a circle, as persons lost in forests, or on trackless wastes, usually travel round and round, sometimes wandering for days, and yet never going far from the point whence they started.

The reason assigned for this is the unequal strength of the two sides of the human body, one foot walking a little faster than the other, and so turning the steps from a straight line to a circular course, and sending a man round and round in aimless and endless wanderings.

Indeed, let any person be blindfolded and placed in a large field, and told to find his way to any distant point in the inclosure, and he will probably be utterly unable to direct his steps so as to reach the place which he desires. Nothing but sight can guide the steps; and the sight must be rightly directed, and steadily fixed upon some distant object, or the steps will unconsciously diverge from the desired course. A person looking carefully at his feet while walking through a field, will find his path is far from straight. He can only make a straight path by turning his eye away from his feet, and shaping his course toward some object afar off.

The spiritual lesson illustrated by this fact is obvious. Men, blinded by the god of this world, wander round and round, without aim or end, and even when their eyes are opened to know the folly of their course, they either follow in a path which others have trodden, pursuing it in all its windings, and turning to and fro, or in passing over an untrodden way their feet unconsciously turn aside, and stray far from the course which they desired to pursue. One way alone remains. He who would make straight paths for his feet, lest that which is lame be turned out of the way, who would, in the midst of a crooked and perverse generation pursue a steadfast course, must fix his eye upon some mark toward which he may direct his steps with steady and unflagging zeal.

"Wherefore, laying aside every weight, and the sin that doth so easily beset us, let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith."

Taking him for our pattern, our guide, our beacon, our bright and morning star, we may walk boldly and confidently through this world of snares and cares, of errors and mistakes, assured that so long as our eye is fixed on Jesus, our feet can not go far from the narrow way. "Forgetting the things that are behind," we may thus reach forward to the things that are before, and "press toward the mark for the prize of the high calling of God in Christ Jesus."—*H. L. H.*

MANY a rich man in bringing up his son seems ambitious of making what Aaron made—a golden calf.

Scholarship or Honesty.

"IN the government of our cities," says Dr. Holland, "we could very well afford to get along without scholars, if we could have only modestly educated gentlemen. If the heavy-jawed, full-bellied, diamond-brooched bully, who now typifies the city politician, were put to his appropriate work of railroad building, or superintending gangs of ignorant workmen, and there could be put in his place good, quiet business men, of gentlemanly instincts, and of sound moral principle, we could get along very comfortably without the scholar, though there would not be the slightest objection to him. In brief, we want better men than we have, a great deal more than we want brighter or better educated men. Scholarship is secondary, rather than a primary consideration: the gentleman first, the scholar, if he is a gentleman, and not otherwise. If Christian gentlemen were in power, many of the questions that appeal to us for settlement would settle themselves. As long as notorious scamps, scholarly or otherwise, are in power, not much headway can be made in politics. Until we demand something more and something better in our politicians than knowledge or scholarship, until we demand that they shall be gentlemen, we shall take no step forward. George Washington got along very well as a politician on a limited capital of culture, and a very large one of patriotism and personal dignity. Aaron Burr was a scholar, whose lack of principle spoiled him for any good end in politics, and made his name a stench in the nostrils of his country."

Consequences.

IN a country town many years ago, some children were met for a social evening at an old farm-house, and while the sport was at its height, a little boy thought it would be "funny" to draw a chair out from under a little girl, and let her sit down on the floor.

He watched his opportunity, and made the attempt; but the little girl, seeing what he was doing, jumped back into the chair, and, striking her spine upon one of its projections, broke her back. For seven years, from fourteen to twenty-one, she lay upon her bed, and during all that time was carried from her chamber to the parlor but once. Thirty years have passed; I have just returned from a visit to her sick chamber. Thirty years of disability and pain as the consequence of a thoughtless deed by a little boy. A few strangers minister to her daily wants, without whose aid she would be sent to the "poor-house" or home for the wretched and homeless poor. Terrible consequences to follow a thoughtless act. Let boys be careful. Let all remember that consequences walk hand in hand with every deed and that "for all our deeds, God will bring us into judgment."—*Christian Era.*

The Three Wishes.

I ASKED a student what three things he most wished? He said: "Give me books, health, and quiet, and I care for nothing more." I asked a miser, and he cried, "Money—money—money!" I asked a pauper, and he faintly said, "Bread—bread—bread!" I asked a drunkard, and he loudly called, Strong drink. I asked the multitude around me, and they lifted up a confused cry, in which I heard the words, "Wealth, fame, and pleasure." I asked a poor man, who had long borne the character of an experienced Christian: he replied, that all his wishes could be met in Christ. He spoke seriously, and I asked him to explain. He said, "I greatly desire these three things—first, that I may be found in Christ! secondly, that I may be like Christ! thirdly, that I may be with Christ."

THE *Interior* meets a common fallacy in the following terms: "The frequent assumption that every man has the ability to settle all religious questions by examinations and discoveries of his own, is a cause of skepticism and shallowness of thought. Why not tell him that he should not use watches, reaping machines, and telegraphs invented by men of more genius than himself, until he has devised some of his own equally efficient? The fact is, that in earthly science and labor we are wisest when we make the best use of other men's studies and discoveries. To act upon the same rule in matters of religion is wisdom. It is common sense."

"They May Kill Me if They'll Love Jesus."

REV. J. M. PENDLETON, in the *Baptist Visitor*, says: These words as spoken in a prayer-meeting by Rev. Mr. Johnson, returned missionary from China, made a deep impression. They are the words of a Chinese convert. With a heart full of love to Christ he went forth among his benighted countrymen, telling of the way of salvation, and begging them to give up their idols and receive the Lord Jesus. He met with ridicule, scorn, and persecution. Some threw mud at him, and others, stones. He returned whence he started with a disfigured face. There was mud sticking to it, made reddish by the blood that flowed from cuts made by the stones on his temples. Mr. Johnson said to him, "You have met with bad treatment to-day." He smilingly replied, "They may kill me if they'll love Jesus." If I reach Heaven, I hope to be permitted to see that convert.

Amusements.

THE bishops of the M. E. church, in their letter to the people, have the following very sensible advice in regard to amusements:—

We would call your attention to the subject of amusements. Some of our people may be tempted by worldly success to yield to popular and sinful pleasures. Great watchcare should be had against these dangerous fascinations. The church is separate from the world. "Come ye out from among them," is a command of to day as much as in the time of Paul. Take no diversions except such as can be used in the name of the Lord Jesus, is a protection needed now as much as when John Wesley wrote it.

"The world is too much with us." Let it not weaken our love for the services of the church. Let your prayer and class-meetings still be your most beloved resorts. They are the true sources of church life. The solicitations of permitted enjoyments of a cultivated sort interfere sometimes with these claims. Yield not to any temptation that makes you neglect or dislike their holy communions. Forsake not the assembling of yourselves together.

Especially would we call your attention to the two-fold and kindred duties lying upon every minister and member—personal growth in grace, and seeking the salvation of souls. These duties are mutual. One cannot grow in holiness unless he labors for the salvation of sinners, nor can one work faithfully for the rescue of souls without increasing in his own love for his Saviour and in the graces of the Spirit. The church must become more and more like her Master, who revealed his God-head in his coming to seek and to save that which was lost. So should all his disciples prove their discipleship. Mere meditative or introspective piety is not scriptural or Methodist. It is mystic; it is transcendental; it is fatal to the proper growth of the religious nature.

Singing in the Family.

SINGING in the family adds greatly to the interests of devotional exercises, especially among children. It helps to make the family altar a pleasant place.

The moral influence of vocal music, of a sanctified character, has always been pleasant in the extreme.

Show us the family where good music is cultivated, where the parents and children are accustomed often to mingle their voices in song, and we will show you one, in almost every instance, where peace, harmony, and love, prevail, and where the base, gross vices have no dwelling place.

Music, like an angel from the courts of Paradise, can throw around the soul a thousand heavenly influences, and charm it into the paths of virtue.

Is it not to be regretted that good men—heads of families—who are regular in their morning and evening devotions, should omit singing?

What more delightful scene this side of Heaven than parents, with their sons and daughters, united in the domestic circle devoutly mingling their voices in sacred song?

A GENTLEMAN connected with a Boston bank as a clerk recently robbed the bank. They called him a "fellow" and other disreputable names at first, and some intimated that he was a thief—for they thought he had stolen only a few dollars; but it turns out that he took \$85,000, and is not a thief at all, but a defaulter. He has been bailed out for the good of society.

The Review and Herald.

"Sanctify them through Thy truth; Thy word is truth."

BATTLE CREEK, MICH., THIRD-DAY, DEC. 2, 1873.

ELD. JAMES WHITE, } EDITORS.
" J. N. ANDREWS, }

Meetings at Battle Creek Since the Conference.

THE report of the Conference gave an account of the meetings for devotional purposes, which were held each day during its continuance. The interest in these meetings has been so deep that they have been continued each evening, with one or two exceptions, till the present time, and on several occasions have been held in the daytime. It has not been a period of excitement, though the meetings have been solemn and heart-searching. But they have been characterized by a general, united effort to seek God. On one occasion when an invitation was given to those who desired the prayers of the people of God, to come forward, the entire body seats of the house were filled by those who responded. It was a time of the deepest interest. A very large part of those who thus came forward were young persons. The blessing of God was granted in large measure, and many hearts were made partakers of its saving power.

The meetings have largely related to the duties and the responsibilities of the Battle Creek church, and to the proper relation which it should sustain to the several institutions located in this place, and also to the relation which we should, as a people, sustain toward those whom God has called to bear the greatest responsibilities in this work.

There has never been a time when these points have been so clearly seen as at the present time. It is also true that there never has been a time when such perfect unanimity of judgment and of action on these points has prevailed. The spirit of sacrifice and of consecration to the work, a love for reproof, and an earnest desire to save souls for whom Christ died, are getting a large place in the hearts of this people. It never seemed before so much like all taking hold to become workers for God as it now does.

With clearer ideas of the best methods of working in the vineyard of the Lord, comes also a more perfect spirit of consecration to the work. Those who have been idlers in the work much of the time during their past experience, now feel like entering into the service of Christ with all their hearts. And these purposes do not seem to be mere transient thoughts, but deeply settled convictions, which will remain with them to govern their future lives.

The meetings of yesterday (Sabbath) were such as will not soon be forgotten. The day was set apart for fasting and humiliation before God. After the services of the forenoon, at 12.30, the church convened for the election of officers. Although Bro. White is not expected to be a resident of this city, after a few days, for some months to come, he was, by unanimous vote, requested to assume the pastoral care of this church, and he acceded to the request. The elder of the church having removed from this city, Bro. U. Smith and H. Lindsay were chosen elders. Brethren M. J. Cornell and O. B. Jones were chosen deacons. Twelve persons were received into the church.

After this, followed one of the most deeply interesting social meetings we have ever enjoyed. The church having entered into solemn covenant with the Lord and with each other to hold up the hands of those whom God has called to lead out in the work, and to stand in the forefront of the battle, and that they would faithfully regard reproof, and be true helpers in the work of God, Bro. Uriah Smith made some very impressive remarks proposing that the pen, the inkstand, and the paper to which they had attached their names, should be laid up together as a memorial before God.

In the evening, the ordinances of the Lord's house were celebrated, some two hundred persons participating. The services were conducted by Bro. White, who made very interesting and instructive remarks. It was an excellent season. Bro. and sister White expect to leave immediately for California to spend a few months in the performance of important duties there. They will go with the prayers of many ascending to God in their behalf, and with our earnest desire that they may return in due season in the fullness of the blessing of Christ.

J. N. A.

The Visit of Bro. and Sister White.

WE make no apology for speaking in a personal manner on this subject; for a matter which has been of such interest to the church and brethren here, and such a signal blessing to the cause of truth, will be of interest to the readers of the REVIEW everywhere. If the special working of God's providence was manifest in turning the minds of Bro. and sister W. this way at the present time, it has been no less so in what has transpired during their brief sojourn with us. Never was a visit more timely. The cheering advance that has been made on the part of many, to which their presence and words of good cheer have so largely contributed, is proof enough of this. A better understanding is to exist of the basis on which the cause and work of the third message rests.

The good blessing of the Lord has been in the meetings. He has been reaching down his arm to our help; and it has seemed evident, as these servants of the Lord of whom we speak have many times felt impressed to declare, that the set time to favor Zion has come. We have been enabled to sing with a reality never before felt, the words of the familiar hymn,

"Union, faith, and love abounding,
Bids the little flock rejoice."

With gratitude we acknowledge the blessing of the Lord upon Bro. W. in sustaining his health during his manifold labors here at this time. Early and late he has given attention to the many interests that center in this place, which seemed to demand his care and labor, besides his earnest work in the meetings for the spiritual advancement of this people. All this has been a severe tax upon his strength. Yet he is able to report as good a physical condition as when he recently left the mountains of Colorado.

The church here would be rejoiced to have him and sister W. remain for a longer season, and continue the meetings; but important duties call for their presence in California. As they go, may it be as it was with Ezra when he went up to Jerusalem, with the good hand of their God upon them, touched with new strength and vigor by the operation of his Spirit; and may they in due time return to find the fort here well kept, friends all true, and a still greater measure of the blessing of God awaiting them.

U. S.

Unity of Action.

TO ACCOMPLISH any work to advantage, those who engage in it need to be able to work in perfect union. Otherwise, the work will be marred and delayed, and the time and strength of the workmen will be wasted. We have no reason to believe that the apostles in their work thwarted one another, or labored at cross purposes. As they command us to be perfectly joined together in the same mind and judgment, we may be certain that in their conduct they illustrated what they command in us. It was possible for them by the aid of the Spirit of God to act in unity in the work which God gave them to do. It is possible for us to act thus, if we have hearts as unselfish as theirs, and if we have the cementing influence of the Spirit of God to save us from alienation, and to give us unity of feeling.

Our union is in God if it be a true and real union. His truth must be its basis; his Spirit, that which shall make it vital and endearing. The people who are thus united in the cause and work of God may certainly expect his help and guidance. In all past ages, God has helped his people at every important crisis, and has done this just in proportion as they have been true to him. He has performed this by raising up and qualifying men to fill places of great responsibility in his work, and he has clearly taught our duty toward those whom he has appointed to lead out and to bear rule in his work. It is here that the gifts of the Spirit of God are of the highest importance in the Christian church; for these will clearly determine the persons whom God chooses to fill the places of greatest responsibility in his work.

In every important enterprise among men, it is necessary that they be able to act in harmony if they would insure success. This is equally important in the work of God. Shall we say that God cannot secure in his work what men are able to secure in theirs? Is God well pleased with confusion and disorder? Is there no alternative but a choice between confusion and tyranny? Is it not possible for God to be present with his work in all ages in the manner indicated

by his appointment of the several gifts which he has placed in the church? Is it fanaticism to regard 1 Cor. 12 and Eph. 4 as designed to give us practical instruction with regard to the proper performance of the work God has given to his people, and with respect, also, to the unity of their work? In fact, can we be Bible Christians if we practically exclude and disregard such scriptures as the ones just named? Is it not the course of true wisdom to find the divine plan and then to follow it in all its parts? And have we not prospered in proportion as we have done this?

J. N. A.

The Preparation of the Sabbath History.

IT may be proper that I should make some statement respecting the second edition of the History of the Sabbath. The amount of labor expended upon this work has not been small. It was my original purpose to re-write the Biblical portion of this history. In accordance with this purpose I entered anew into the study of the Sabbath in the sacred record, and made considerable progress in a more thorough investigation of this part of its history. But before I had brought these labors to such a state of completeness as to be available for use in the present edition, I became satisfied that it was more necessary that the second division of the work, the secular part of the history, should have the benefit of all the labor and time that could be allowed me to expend upon it. I therefore laid aside my unfinished labor on the Biblical portion of my work, and with some small additions and a few verbal changes have committed part first again to the reader.

I have attempted in part second to thoroughly acquaint myself with the record of the Sabbath since the time of the apostles. It has been my earnest desire, first, to learn the exact truth, and secondly, to state it with such care that the reader shall get a just idea of the facts in the case. The Biblical record of the Sabbath was written by observers of the seventh day. But the history of the Sabbath since the commencement of the great apostasy is written mainly by those strongly opposed to its observance. Even those portions of its history which were written by its friends prior to, or during, the Dark Ages, have all been exposed to the corrupting or destructive hands of Romanist enemies of the Sabbath. It was the settled policy of Rome in the Dark Ages to burn the records of the heretics, and Sabbath-keeping was a heretical observance peculiarly hateful to Rome. Another method of opposition to the truth and cause of God was to make their writings speak what their authors never intended; and still another was to fix upon them crimes which should cause them to be detested of mankind.

The Bible record of the Sabbath is sufficient for the instruction of those who govern themselves by the testimony of inspiration. But men in general are so much under the influence of tradition and custom, and the example and teaching of great men, that it is not enough to show them that the seventh day is the Bible Sabbath and that no other day has any claim to that title. They are no sooner convinced out of the Scriptures respecting the Sabbath than they take refuge in the customs and traditions of the past which they have been taught came from the apostles. It is to help such persons that the records which cover the history of the great apostasy have been carefully examined, and the facts set forth in order that they may see the folly of making void the commandments of God to keep the traditions of men. Since men appeal to custom, tradition, and the fathers, to these they must go.

I have therefore thought it duty to make a very thorough examination of the fathers, especially of those who lived prior to Constantine. To do this alone involved the careful searching of ten thousand pages. The result does not show a very great amount of matter, but it places the reader in possession of all the facts concerning the Sabbath and first-day in the earliest ages. I have given every expression in every one of the early fathers as to the kind of Sunday observance which then prevailed. The idea of abstinence from labor as a duty on Sunday never occurred to one of those writers, and they furnish decisive evidence that it was a day in which, according to their judgment, ordinary labor was not sinful. They also make it a church festival of the same rank with Easter and Whitsunday.

I have also given in their own words every reason offered in every one of the early fathers

for the respect which they showed to Sunday. Scarcely one of these is used by modern first-day writers. On the contrary, the reasons offered by the moderns for Sunday-keeping, such as the assertion that Christ changed the Sabbath from the seventh to the first day of the week, had never been heard of by the early fathers, for they would certainly have mentioned such a reason as much as once, had they understood it to be a fact, instead of offering things that were merely trivial in its support; and they would not in such case have placed first-day observance on a level with the festivals of the church. I have given all their reasons, and they are certainly worthy of study by those who think that Christ changed the Sabbath, and that the fathers, living as they did so much nearer apostolic times than ourselves, must have had full knowledge of that fact.

I have also given every reason for rejecting the Sabbath offered by that portion of them who rejected it, and have given these reasons in their own words. Those who think the early ages must have had very clear reasons for denying the Sabbath will do well to see what these reasons actually were.

I have also given the testimony of such as teach the perpetuity of the decalogue, and of such as place the origin of the Sabbath at the creation, and of those who teach the perpetuity of the Sabbath. With this also are given the several allusions in the early fathers to the observance of the Sabbath. As the fathers are the invariable resort of those who write in behalf of Sunday as the Christian Sabbath, I have thought it advisable to fully investigate their teaching, and to show, from a full presentation of their doctrine in their own words, just what they actually teach. I invite the attention of all candid men to this part of the Sabbath History. It is, so far as the Sunday argument is concerned, a portion of vital importance.

I have sought to ascertain the exact value of the historical argument in proof that Sunday is the Lord's day of the Scriptures. Those who think that Sunday can be traced back to the apostles under the name of Lord's day may see cause to change their minds on looking up the facts.

The history of the Sunday festival is marked by extraordinary frauds. This, however, is not strange; for the claim of every usurper is necessarily founded in fraud. Truth will not sustain falsehood. Institutions which God never founded can only be made to appear as of divine origin by perverting the facts. Some of the very best testimonials for Sunday have been drawn from epistles falsely ascribed to early eminent ministers of Christ, or have been interpolated into their writings and palmed off as theirs. I have sought to faithfully copy all these, and at the same time have given weighty reasons for rejecting them as spurious or fraudulent. Nevertheless, these writings have a certain historical value; for the times when they were composed can be very nearly ascertained, and the degree of favor with which they were then held can be determined. We are therefore able by means of them to mark with considerable distinctness the progress of apostasy in the advancement of the Sunday festival and in the suppression of the Sabbath.

The famous falsehood respecting the question, "Have you kept the Lord's day?" which it is alleged was put to the martyrs as a test, having been revived by Gilfillan after Domville had thoroughly exposed it, has been shown up still further out of Baronius, Gilfillan's own chosen authority, and Gilfillan himself convicted of inexcusable fraud.

The history of the first five centuries is given, both out of the ancients and the moderns. From the facts presented, it can be seen that the work of suppressing the Sabbath and of elevating Sunday required ages for its accomplishment. The work of Constantine and of Sylvester is also very distinctly noted. The doctrine that Christ changed the Sabbath is shown to have been first asserted by Eusebius, and that he did this with evident intention to flatter Constantine.

The numbering of the days of the week suggested by Clement of Alexandria, and seized upon by some first-day writers as a proof that Sunday is the Sabbath, or at least that it was considered such by Clement, is fully explained out of Philo, and shown to have no such bearing.

The record of Sunday laws from the edicts of kings and emperors, popes and councils, during

the Dark Ages, is very worthy of attention. The Sunday arguments of the Dark Ages are carefully stated in full. The history of the roll from Heaven, and the miracles which followed, is given out of the cotemporary historians, and is in the highest degree worthy of the attention of those who keep Sunday because their ancestors did the same. They may here learn some of the means by which their ancestors became established in the first-day faith and observance.

The history of Sabbath-keeping can be traced with difficulty through the Dark Ages, and is found principally in the records of those called heretics by the Romanists. But it can be traced, and there is no reason to doubt that God has always had witnesses to his Sabbath even in the densest darkness of the ages of papal triumph. Some interesting facts are given respecting the Culdees of Great Britain. Columba is shown to have probably been an observer of the seventh day.

Interesting statements are given from various authors respecting the Waldenses. They are shown to have been dispersed through a large portion of the Russian Empire, and it is an important fact that one hundred years before the Protestant Reformation, Sabbath-keepers were numerous in Russia. Bohemia was, also, one of the countries of Central Europe in which the Waldenses resided, and at the time of the Reformation of the sixteenth century, Sabbath-keepers were found in Bohemia.

The Christians of the East Indies and of Abyssinia are worthy of consideration from their connection with the Sabbath of the Lord. Some interesting facts are given concerning them. The suppression of the Sabbath has been mainly accomplished through papal influence, and where this has been feeble, or has not existed, the Sabbath of the Lord has not been extinguished.

The position of the reformers on the subject of first-day and of seventh-day observance is worthy of study. None of them held the now prevalent doctrine of the change of the Sabbath from the seventh to the first day of the week. The most of them kept Sunday as a festival, with greater or less strictness, and taught that the Sabbath was abolished.

The history of Luther and Carlstadt, and of John Calvin, will be found very interesting in its bearing upon the subject of the Sabbath. There are some very important references to Sabbath-keepers in the sixteenth century. The history of English Sabbath-keepers is of very deep interest. The controversy between the Presbyterians and Episcopalians of England in the sixteenth century resulted in the establishment of the doctrine that the fourth commandment does not pertain simply to the seventh day from creation, but may equally well apply to the seventh day from the resurrection of Christ. And so, from that time forward, the fourth commandment has been used to enforce Sunday observance.

The manner in which the Sabbath has been wounded in the house of its friends in England is full of solemn admonition. The planting of the Sabbath in America, and the early history of the institution in that country, is very worthy of notice. The Seventh-day Baptists have been highly honored of God as the depositaries of his law and Sabbath. The Seventh-day Adventists have arisen to proclaim the commandments and the Sabbath in connection with the doctrine of the near advent of Christ.

The history of the Sabbath covers all these subjects, and it covers others not here enumerated. It has been the earnest endeavor of the writer to ascertain the truth just as it actually exists, and to state it with clearness and accuracy. He has carefully examined each of the historians quoted in this work, and has endeavored to do justice to them in the quotations made. In general, they are hostile to the seventh day as the Sabbath; but, though by no means willing witnesses, they do state the important facts relative to the Sabbath and first-day embodied in this work. I believe no man can justly accuse me of presenting these quotations in a false light. I ask the candid attention of all those who fear God. The Sabbath truth has been crushed to the earth, and trampled in the dust; but even thus it is infinitely preferable to error, even though the latter be exalted to the highest earthly dominion and glory.

J. N. A.

By united effort, the theorist and the practical man may accomplish much, which neither could effect alone.

A Call to the Ministry. What Is It?

THERE seems to be in the minds of many people a degree of vagueness in regard to the nature of a call from the Lord to labor specially for him. I propose, in this article, to offer a few thoughts upon this subject; for it is eminently a practical one, and one that should be clearly defined. Our cause is in great need of laborers to go out into the harvest field to work for God and humanity. In no other respect, perhaps, do we suffer so much as in this. And I seriously question whether the commonly-received idea of a call does not stand in the way of some entering the ministry who might do good and bring souls to Christ. If this be so, it is certainly time that there should be a well-defined view among us concerning it.

If I understand the matter rightly, many people hold an idea something like this: that a call from God to preach is a sort of undefinable, indescribable something which a person feels pressing upon him continually that he must go out and speak to the people in public. Some poor souls carry this burden around with them months and years, and are in terrible distress of mind if their brethren do not see the point as they do, and help them forward in their proposed course. I have known persons half-distracted over this thing for years, so that they could hardly content themselves to do any business, and could take no comfort themselves or permit those around them to do so. And yet no other person could see any good sense in their views, and when actual trial of the matter occurred, it proved a failure.

I should have more patience and charity for this kind of a call had I not seen so many who were moved this way demonstrate their utter incapacity when giving the matter a trial. When God calls a man to do any work, he will not make a wrong selection, and it will not be found, when actual experiment is made, that the person chosen was wholly inadequate for the emergency. He understands what he is about. The difficulty, then, comes in by persons' mistaking certain things for evidences which are not really such.

What, then, are real evidences of a call from the Lord to enter the ministry? While we believe it is *not* some mysterious, incomprehensible something that nobody can define, we, on the contrary, believe it is something evidently rational and reasonable, that can be understood. God's work is always sensible. When it is properly understood, it will be found to agree with good common sense every time. As the same God who made the human mind also gives his Spirit to enlighten it, there will be a beautiful harmony between the two, when that mind acts rationally and in harmony with its highest intuitions.

We lay down this principle, then, that when God calls a man to do any work, there will be found some degree of natural fitness and adaptation to do that work. This is the very reason why he calls that particular person. He acts as sensibly as man. When men have a job to do, they look about them for some one who can do it. So God, whose eyes are over all the works of his hands, searches out those who will consecrate themselves to him and have some, at least, of the necessary qualifications for the position. His Spirit impresses their hearts if they are really in a suitable condition. Fitness, then, and consecration are the two important prerequisites necessary.

By fitness, I mean the possession of some, at least, of those natural gifts of mind which will be called into exercise when doing the work they will have to do. If a man is to labor as a mechanic, he must, to make a success of it, have those organs of mind that will be called into exercise in his business or he will not have success. He will make a botch of his work. If a man labors as a merchant or clerk in the mercantile business, he must have judgment in such things, nice ideas of order, more or less business tact, and a pretty good capacity for mathematical calculations, to enable him to keep his accounts correctly, or in all probability he will make a failure.

If a man should give himself to teaching others the truths of God's word, to persuade men to serve the Lord, he must have ability to do so to a certain extent, in order to be successful. A person who can reason logically and sensibly on other subjects can reason also upon religion when his heart is consecrated to the Lord. The reason why some men can talk so glibly upon everything else, but can say very little upon religion, is because their hearts love something else, and their experience has all been in some other direction. The faculties that will be specially called out in the labors of a minister are the moral and intellectual. Conscience, reverence for sacred things, love of justice and right, and ability to show the importance of these, are specially needed.

If a person has never, by his life, given any evidence to his acquaintances of possessing these to a reasonable extent, they would not be warranted in believing him called of God to preach, however much he might wish he was. If a person has never given any evidence of possessing force of character to accomplish what he undertakes, it is very probable he would fail in this profession; for there are difficulties to be encountered of no small magnitude. A good, sound, common-sense judgment is a very important qualification, which will make up for many other deficiencies. A practical mind that can adapt means to ends well, will succeed in al-

most anything it undertakes, when united to force of character. If consecrated to God, it can do good in his cause. To consecrate, is to devote to the service of God.

We all know very well what it is to devote one's self to business, to pleasure-seeking, or something of a worldly nature. From early morn to dewy eve, men give themselves to money-making. They allow nothing else to get in the way of it. Early they tie themselves to their toil, to watch and labor for the dollar. Pleasure has no charms for them, for the time being. The dollar is what they are after. They turn themselves, they think closely, they watch the market reports, to buy cheap and sell dear, that the dollar may come to their pockets. This is devotion to business. It is thought, in these days, to be the highest wisdom. It ends in death and eternal ruin to those who make it the great aim of life. Why cannot men thus devote themselves to God? What would a man do if he did? He would manifest just the anxiety and interest that I have mentioned in helping forward the cause of God and in laboring to save souls for whom Christ died. He would not let pleasure or business or any worldly interest keep him from the one great aim.

The service of God requires of us personal obedience to his will, which is plainly set before us in his word, and earnest labor to help others to see their duty to labor in the same direction. We cannot do God any good personally, but we can bring ourselves, by earnest effort, and by his blessing, where we shall be acceptable to him; and we can influence others also. Here is our duty.

Now, I claim that every person who has natural ability to instruct others and make plain to their minds principles and facts that are important for their well-being, when he will thus consecrate or devote himself to God's service, is *called* to labor in this direction. I have no hesitation in saying that many of our people have a call if they would only heed it, and bring themselves where they feel as much interest in bringing souls to God as they do in bringing dollars into their pockets, or even greater.

Have they no education? We have an excellent place now prepared in which to get it.

Have they thus far given themselves to worldly pursuits, and succeeded in amassing property so that business seems to be the only thing that comes natural to them? It is high time, then, to turn their talents in another direction and no longer have them buried in the earth.

Have they made teaching the sciences a success? Religion is more important than science, and the salvation of souls, for whom Christ died, exceeds everything else in magnitude. The person who can make science plain to other minds can make the truths of God plain, if the love of God fills the heart.

Do any say, We have no taste for such things? We cannot get up an interest to talk and pray with others about religion, as we can upon worldly things? Then, dear friend, you stand not only where you will do no good in the world, and where your influence will count for the world, but where your own heart needs converting to God. Your affections are not really set upon the right object.

How many there are laboring upon their farms, or in their workshops, or making money in one kind of business or another, who could save souls from death if they were really in earnest for God; if they would walk out by faith, determined to succeed. They could make God their trust by cutting loose from every worldly hope, as well as others, but they will not. Who knows but souls will rise up in the day of God and lay their eternal ruin to their charge? They might have done their duty, but they would not do it. Worldly riches will then be esteemed at their true value. The Lord is coming, careless professor. You will then have to give an account of your talents. You will get no reward if they have been buried in the earth.

In conclusion, we wish to say that every one who has a reasonable amount of ability of that kind which would enable him to present God's truth plainly and clearly before the minds of others, and has the necessary judgment and force of character to enable him to act sensibly and judiciously in other directions, when his heart is imbued with the spirit of true religion, and when he prizes it at its proper value, is called to go into the Lord's vineyard to work for souls. Possibly, the Spirit of the Lord may impress this upon his heart and he may realize it. Possibly, false modesty and diffidence may keep him from it until his brethren call his attention to it. Many self-conceited and self-deceived persons may get a false burden; but in this time there is much to be done. Where are our young men who are intelligently taking hold of this work? Has selfishness, and love of ease, and hatred of responsibility and burdens, kept them from doing their duty? Go, labor in my vineyard, says the Master. There are many places to labor. He don't tell us to wait for a certain feeling, or to simply talk from the rostrum. But we are to *labor* in every way possible to snatch souls from Satan, to talk and pray in private as well as in public. Who will be on the Lord's side?

GEO. I. BUTLER.

Let friendship creep gently to a height; if it rush to it, it may soon run itself out of breath.

The Tract Society and the Advance-Pay System.

It is well known that each State Conference, a few years since, assumed the responsibility of paying the delinquency on our periodicals in their respective limits. Subsequently, the tract societies in these various Conferences took this matter in hand, raised the money and have settled this bill of indebtedness with the Office of Publication. The names of those whose papers have been stopped have been placed in the hands of the officers of these tract societies for the purpose of collecting what is collectable, and of obtaining a renewal of their subscription, and especially to learn who are unable to pay. Those who are worthy, yet unable to pay for the periodicals, should have them. And it will be a pleasure for each tract society to pay for all such. And the constitution provides that a record of the names of all such shall be kept.

But while this work has been going on in the different Conferences, many have written to the Office, stating their circumstances, some requesting a little time, when they would pay. In such cases the periodicals have been continued.

But many of these individuals who promised payment have not responded. And it has been ascertained that some of these individuals are well able to pay for their paper. Now, to save further imposition on the Publishing Association, and not to deprive any who are worthy of having our periodicals, it is thought best to put this entire matter into the hands of the tract societies. Those, therefore, who should have the paper and are not able to pay for it, and those who wish time granted them, will apply to the director, secretary, or president, of the society in the Conference where they live, who will hereafter attend to all such business. Therefore any letters hereafter received at the Office as described above will be forwarded to the secretary of the tract society of the Conference in which the individual lives who wished the favor; and the secretary will forward it to the director of the district in which he resides, and the director will ascertain the facts in the case and act accordingly.

The tract society will advance the pay for all whom it deems worthy, and the advance-pay system will be strictly carried out. Therefore, every such name that is now on the list will at once be forwarded to the secretary of the tract society, and if there be no return by Jan. 1, 1874, the names will be dropped from the list. Hence, all who have written to the Office to have their paper continued without pay must, before Jan. 1, 1874, apply to the proper officers of the tract society. Those living outside the bounds of any Conference, and, hence, beyond the limits of any organized tract society, will correspond with REVIEW AND HERALD as heretofore; also those scattered individuals who may not be acquainted with the officers of the various tract societies can write to the REVIEW AND HERALD, and the letters will be forwarded as above described.

S. N. HASKELL.

Have Courage.

THE rebukes and chastenings of the Lord are for our good. "As many as I love, I rebuke and chasten." It is better to be subjected to rebuke than to be given over. And when we seek the Lord, walking in the light given, it is our privilege to believe that God accepts. It is the motive, and not the greatness of the work, that constitutes its value in the sight of God. The mite with the pure motive is more than the rich gifts given to gain the admiration of men. Those who do what they can, have done as much as any one. The Lord is good, and compassionate, and loving. He desires our salvation, and he will save us, if we comply with his requirements, and thus make it possible. He stands at the door, because he desires to enter. And when we truly consecrate ourselves to do his will in all things, it is our privilege to believe and rejoice in hope of the glory of God.

We have been far from God and have not realized our responsibilities, as those called to bear the light to the world. Now, while we pray for pardon and acceptance, we must act. The advancement of the cause of God demands our first and best efforts. Whereas the world has been first in our care, there must be a radical change. By the grace of God we can do what he requires; and he is ready to pardon and accept. Who will make the earnest and persevering effort? Those who will, may claim the rich promises. And will it not be enough to pay a thousand times all we are called upon to sacrifice? An eternity of joy unspeakable, instead of the blackness and darkness of the second death!

Let us crucify self and sin, become dead to the world, and alive to God. We need not fear that we shall be robbed of our reward. Our individual cases are in the hand of God. If we commit ourselves to him in well-doing, no one can pluck us out of his hand or deprive us of the reward he has pledged himself to give. The willing and obedient may rejoice in the Lord. "Again [says an apostle]. I say, Rejoice!"

R. F. COTTRELL.

DIFFICULTY excites the mind to the duty which sustains and finally conquers misfortune, and the ordeal refines while it chastens.

WORK WHILE IT IS CALLED TO-DAY

Up! there's no time for rest to-day!
There's stubborn work to do
For every willing heart and hand
The blessed daylight through.
Nor must we loiter, slack, or sleep,
Save in the friendly night,
Which hides beneath its grateful shades
The labors of the light!

Up! there's no chance for rest to-day!
Brothers of human kind
In many a dark and sterile spot
Are groping halt and blind.
And there are burdens to be borne,
And fetters to be broke,
And trees of evil to be hewn down
With many a toilsome stroke!

Up! for the world is full of strife,
The earth is sown with sin,
Quick springing, like the noxious tares,
A noble field within.
And, though at first but tiny blades,
Of shower and sunshine born,
The laborer needs but rest, and straight
They overtop his corn!

Then up! nor dream of rest to-day!
The foes are all around;
And some concealed in ambush lie,
And some dispute the ground.
Then let us gird the harness on
To wrestle or to toil:
The laborer reaps the golden grain,
The conqueror wins the spoil!

—Independent.

Progress of the Cause.

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

Maine.

SINCE our camp-meeting, Bro. Webber and I have visited the friends in Bradford, and spent several weeks with them.

The most of those who embraced the truth when we were there with the tent are still holding on, and seem to have a good determination to walk in the light of present truth.

Our meetings generally were characterized with a good degree of interest, and many of them with feelings of deep solemnity.

As we presented the light on the spirit of prophecy, the health reform, &c., we were very glad to see manifested among the brethren and sisters generally a good degree of willingness to believe the truth on these subjects, and a readiness by the most of them to engage immediately in the work of reform.

We organized Systematic Benevolence, and the pledge for a year was \$76.56. Spiritualism prevails very largely in that town, and its doctrines seem to pervade a very large portion of the community to a greater or less degree. The spirit of infidelity is very extensive, and while we have labored there, and seen a company brought out upon the present truth, though many influences have been brought to bear against it, we have often been reminded of the following words from the "Song of the Reapers."

"Go out in the by-ways and search them all;
The wheat may be there, though the weeds are tall;
Then search in the high-way, and pass none by,
But gather from all for the home on high."

May the Lord help these dear brethren and sisters to endure unto the end.

W. H. BLAISDELL.

Rome, Me., Nov. 17, 1873.

Minnesota.

COMMENCED labor at Raymond, Stearns Co., Oct. 31. Have had good interest. Five have commenced to keep all the commandments of God. Many more are interested, whom we hope will soon take hold of the good work. Last Sabbath, God's melting Spirit was with us. Ten arose for prayers. Pray for us, that we may be humble, and that God's blessing may attend our labors.

G. M. DIMMICK,
W. B. HILL.

Racine Co., Wisconsin.

DURING the four weeks preceding the General Conference, we held meetings in Raymond and Norway, mostly in the last-mentioned town. On the way, we stopped at Little Prairie and attended their quarterly meeting. The meetings in Norway were ended sooner than we desired on account of the Conference. The interest to hear was good. We obtained ten subscribers for *Advent Tidende*; six commenced keeping the Sabbath, and two were baptized.

I am very thankful to God for his blessings in the Conference and the religious meetings that have been held here. God is leading out his servants and giving them right views of the vast importance of this world-wide message, which closes up the proclamation of the glad tidings of the kingdom of God. The spirit of our blessed Master is melting and uniting all hearts that love the Lord. And we, who have come

from other lands and nations, are grateful for the privilege of sharing with you in the work, the burdens, the sufferings, and, if faithful, the final glorious victory. I remain here some time to translate, and get out new tracts in the Danish language.

JOHN MATTESON.

Battle Creek, Mich., Nov. 20, 1873.

Missouri.

I HAVE just returned from the Uniontown church, which came out last winter. Was well pleased to find them still holding on to the truth, though they had been neglected the past summer. But, as the result of the meeting, eight more signed the covenant. Four were baptized, s. b. was organized, and there was a general disposition to take hold of the whole truth.

J. H. COOK.

Nov. 20, 1873.

The Testimony of Jesus.

I FULLY believe our position on the three messages of Rev. 14:6-14, because reason and Scripture abundantly teach it. A proper understanding of the history of the seven trumpets of Rev. 8-11, establishes the date of their being given, while the facts of the great Advent movement of 1844, is fitly applicable to the first of them. The second message was given by the same people. Seventh-day Adventists believe that we are now giving the third. We claim the identity especially from verse 12 of chapter 14. "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." That these are advent messages is evident from their nature, and verses 14-20, the third of the series, is the closing or harvest message. "The patience of the saints" applies to the patient waiting time prior to Christ's second coming, a time of tribulation taught elsewhere in the Scriptures—a time already commenced.

Our identity is further claimed by keeping all God's commandments, the seventh-day Sabbath of the fourth included. We call attention to our publications attesting our positions. And last, though not least, we claim the Heaven-given blessing of the "Faith of Jesus." I do not see how any believer in the message can doubt this if he will permit Scripture evidence to decide the case for him. Rev. 12:17, doubtless refers to the same people as 14:12: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." The "wrath" and "war" (tribulation and persecution) require the patience of the saints (Rev. 14:12) for the same reasons, i. e., keeping the commandments of God and "testimony of Jesus." Rev. 19:10, gives us an inspired definition of this phrase—"testimony of Jesus," "for the testimony of Jesus is the spirit of prophecy." What could be plainer? Adding one more of many proofs, 1 Cor. 1:4-8, Paul thanks God that those "waiting for the coming of our Lord" have the testimony of Christ confirmed among them. If Paul could prophetically thank God for this gift with us, will we stand clear in the sight of God to pass the testimonies carelessly by, and pay little or no regard to them? What excuse can those render who profess to believe them as a part of the truths of the third angel's message, and then rebel against them if they, in God's mercy, are reproved by them? What better positions do those occupy who profess to believe the testimonies until their wrongs are pointed out, and then simply acknowledge them to save their reputation, while, by disobedience, they show no practical faith in them? We have only to observe the many instances where others have done this, to be warned of the fearful consequences. God pity such, and permit the scales to fall off their eyes, that they may see their true condition and repent ere the Spirit of God ceases to strive with them.

The testimonies given through our beloved Sister White are in harmony with the Scriptures, and generally indorsed by all believers of the third angel's message, as now being given. Dear brethren, are we thankful enough to God for this blessing? Are we sufficiently obedient to them, so as to insure God's approbation? We hail with joy and thankfulness each token of favor thus bestowed; but I fear we are so lukewarm that they do not have that effect on our lives that they should, and we lose many blessings.

In Testimony No. 22, p. 117, is a precious testimony to me. I feel to thank God and his instrumentality for it. I first received it by faith, believed it, for God had spoken. I earnestly sought God in tears, and he permitted me to see it in fact, for I was blinded to my own condition. As God has pointed out my standing, I have tried to humble myself before him, and I believe he has heard my prayers and delivered me from future danger as long as I heed the warning given. I desire always to keep the glory of God in view, lose sight of self, and exemplify the life

of Christ in all things. I cannot feel thankful enough to God for his goodness to me. I frankly confess my error and danger, and I believe I have received the forgiveness of God, and help to overcome. I am glad, too, that individual testimonies are printed, for I find more or less in them that warns me, and points out my wrongs and dangers, which is certainly for my good. With meditation, study, and a prayerful heart, I am trying to derive all the benefit from them God designs for me. May God bless them to the good of all who read them, and bestow his rich blessing on the instrumentality through which they are given, is my prayer.

E. B. LANE.

Bowling Green, Ohio, Nov. 4, 1873.

Tattling and Go-sip.

A sure cure. All entitled to the recipe free, if they will only use it.

I SAID a cure; but there is more than one cure. Two cures for gossip, at least, occur to my mind now; one in fact, however, serves as a preventive to the disease, as well as acting as a sure cure in case the disease exists. That is, to get the heart fully imbued with the great principles that are the foundation of all righteousness: "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbor as thyself," and with this, make the salvation of our fellow-men of more consequence to us than any selfish interest, spending leisure moments in searching our own hearts, and humbly inquiring before God what we can do to lead some poor soul to the Lord; not only inquiring for duty, but *doing* it. If the head and heart and hands are busily employed, always employed in doing good, we shall have no time to find fault with others. Pursuing such a course is destructive to the spirit of selfishness every time; and be it known that tattling and gossip are usually accompanied with selfishness,—it is a system of self-clearing, blaming somebody for some evil, real, or imaginary. It is a system of "mole" pulling, too often, alas, with those who have the plague spots of "the beam" in themselves.

But there! I am not coming at what I intended when I wrote the heading of this article. It was a cure for tattling of which I designed to speak, a genuine cure in a case where this plague has really come into the house. Our Saviour says it is impossible but that offenses will come. He never told us to tear Heaven down over other people's heads to get justice done for ourselves, but he has given us an excellent rule to follow in Matt. 18:15-17. Read this scripture carefully: "If thy brother trespass against thee, tell him his fault between thee and him alone." That, of course, is the first duty, if we have been wronged, or injured, or even imagine that such is the case. We have no business to go to a third party with a supposed trespass of a brother or a sister until we have first been to them. If we fail, after going in a humble, prayerful spirit, to rescue the brother or sister, then tell it to one or two more. "Take with thee one or two."

These scriptures give only one privilege in going to others with the supposed trespass of a brother or sister; that is, to get them to go with you, to humbly assist in effecting a reconciliation.

The remedy I propose is this: If a brother or sister comes to us with the supposed or real wrongs of another, do not let us suppose for a moment that they would dare to transgress the injunction of the Saviour. Acting upon that thought, consider them in the light of those who have come to get our aid to settle the real or imagined difficulty. Of course, they have been to the one who has grieved them, and now want us to go with them to help settle it. Perhaps they are diffident about telling us their real want. Never mind. As they begin to tell you the faults of a brother or sister, say to them, Certainly, I will help you; let us pray over the matter; after which, go directly to the brother or sister and have this matter talked over at once. If all will accept this recipe, and pledge themselves thus to act, mountains of trial, sometimes existing, would vanish into mole-hills. My humble judgment is that this remedy is death to a spirit of gossip and tattling in a church. Try it and see.

J. N. LOUGHBOROUGH.

The Testimonies.

"THE testimony of the Lord is sure, making wise the simple." Ps. 19:7.

It is to be feared that many of us fail to see the importance of heeding the testimony of the Lord Jesus, which is the spirit of prophecy. Rev. 12:17 and 19:10. Take, in connection with the scripture above quoted, Prov. 1:22, 23. "How long, ye simple ones, will ye love simplicity? and the scorn-ers delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my Spirit unto you, I

will make known my words unto you." The remainder of the chapter describes the terrible condition of those who do not heed the words of God given through the influence of the Spirit. "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me."

Right here is the famine described by the prophet Amos. "Not a famine of bread, nor a thirst for water, but of hearing the words of the Lord; and they shall wander from sea to sea, and from the north even to the east; they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8:11, 12. Then the work of our High Priest in the heavenly sanctuary will have been finished, and the gentle voice of mercy will be heard no more by a guilty world and heedless, lukewarm professors.

When the Lord sent pestilence upon Israel on account of their sin and the sin of their king, the angel stretched out his hand upon Jerusalem to destroy it, but the Lord, in tender pity, said, "It is enough, stay now thy hand." But in that terrible time to come, God's unmingled wrath will be poured out upon the shelterless heads of those who did not choose the fear of the Lord; and those who have not heeded the counsels and reproofs given by the Spirit of God will be left to eat the fruit of their own way, and be filled with their own devices.

We, as a people, looked for our Lord in 1844; but what a mercy it was to us that he did not come at that time. We were not prepared to meet him. We were ignorantly trampling upon the unchangeable law of Jehovah. Not only the fourth precept of that law, but also the sixth,—not realizing that a course of living which would injure health and thereby shorten life, was a violation of the command, "Thou shalt not kill." We were in a fearful condition. Some of us steeped in tobacco, and our moral sensibilities benumbed by stimulants, such as tea, coffee, and unwholesome articles used as food, and our minds weakened by intemperate eating and sexual excesses. This latter sin has done more to weaken the mental and physical powers of the human race than any other, for which they will have to answer at the bar of God. This is considered a delicate subject, and Satan loves to have it so; but the God of Heaven has spoken upon this point, as well as upon other points of health reform, and his servants should take his word and warn the people.

But, says one, I cannot bring my mind to believe that these testimonies are from God. To such, we would say, You and your unbelief will have to perish together. There are some who would not believe if one should rise from the dead and tell them, and if the Lord, himself, should speak from Heaven with an audible voice, they, like the unbelieving Jews of old, would say, "It thundered." Every test which the Scriptures give us to prove the spirits, whether they be of God, has been applied, and these testimonies are proved to be dictated by the Spirit of God. They exalt Jesus Christ as the Son of God. They hold up the law of God as our only rule of right. They condemn sin, and expose the cunning deceptions of Satan.

May the Lord help us to heed the pure testimony, which will make wise the simple, though it cuts like a two-edged sword. We ought, truly, to be thankful that God still waits to be gracious, that he is showing us our sins and giving us time to put them away, and purify our souls by obedience to the truth.

E. O. HAMMOND.

The Humiliation of Our Saviour.

It is not in the power of human imagination to conceive the majesty and glory our Saviour had with the Father before the world was. But few know the splendor of the courts of earthly kings. How far above these is the glory of the court of Heaven! With a faint conception of his high and exalted position, we contrast it with the lowly condition of the Babe of Bethlehem, and now can, in a measure, comprehend our Lord in human form, for he becomes like ourselves. All are more or less acquainted with suffering. Disappointment and sorrow are the heritage of mortals. He comes to share with us in all our trials, that he may sympathize with the afflicted.

Our trials begin with life. Perhaps this is why the story of our Saviour's birth awakens so strong an interest in the human breast; so much so that even the little child becomes often deeply affected by it.

But it is not here that we learn the lesson of our Lord's humility and patience. We trace his steps from Nazareth to Jordan. We follow him into the wilderness. We witness his conflict with the various temptations and wants of

humanity. We watch with interest his almost unequal contest with his first great enemy, and the adversary of man, and rejoice in his final victory over the power of darkness.

We consider the character and calling of those he chooses to be with him during his ministry. We follow with them his journeyings on foot; witness his miracles in behalf of suffering humanity; listen to his teachings of wisdom and instruction; his rebuke of sin in those who made a high profession of piety; his gentle reproofs to those he loved, and forbearance toward those who came to learn the way to life, but, sorrowing, turned away from his cross-bearing counsel; and also his interest to succor those who cried loudly for help. All of these incidents we become acquainted with, but are not yet made familiar with his humiliation. These are his triumphs over disease, evil spirits, and weaknesses of the flesh. He moves along, carrying the tide of humanity with him, by his teachings, his miracles, and his power, when he sought to exercise it in behalf of the truth and his Father's honor.

His humiliation we do not witness, until it begins beneath the shades of Gethsemane. For years, he has borne the sufferings of mortals, but now he feels the sins of the world.

Dreadful hour! None but those who have felt the burden of sin can sympathize with him now; and that, but in a faint degree. The Father begins now to cause his Beloved to feel his hatred of sin. His own face begins to be hid from his devoted Son. The triumph of the power of darkness now begins; and not only is the presence of evil spirits felt, but armed men are drawing near, to bind and lead him to the judgment hall.

Betrayed with a kiss, that strongest token of friendship, forsaken by friends, and God's face hidden from him, he is led before those who for a long time have sought his life. He who once swayed the multitude in his favor has given up his power, that the Scripture might be fulfilled and his Father's will in regard to sin satisfied; and in sweet submission he humbles himself, even to the death of the cross. In one, he satisfies his Father's will, and the desire of his enemies by his death. Clothed in purple, a reed, —a token of royalty—in his hand, a crown of thorns on his head, spat upon, his humiliation becomes complete by being nailed to the cross, and derided by the multitude. Borne by friends to the tomb, he is hid from mortal sight, to share with all in the lowly bed of mortal man. From Bethlehem to Calvary, we trace his steps, and in his death we find he triumphs, in that he does not murmur, but submits with meekness and filial love, with the words, "Thy will, not mine, be done." C. GREEN.

Words of Cheer.

"THOUGH our sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1: 18.

Oh! why can we not believe these holy words? You may bear a sinful heart, so covered with the foul stains that there is no pure place visible, and yet there is a remedy. Calvary's bleeding Lamb opens a fountain in which you, with all your sin-stains, may be washed clean and pure. But others cannot place you in that fountain. We would quickly do it if we could; but, no; you must accept the offered pardon yourself. You must step into the troubled waters of your own free will if you would be made clean. Only believe that you are accepted, and turn with deep abhorrence from the old life and you may yet win.

And, trembling Christian, you whose feet have so many times slipped that the tempter whispers, "It is of no use, you have dishonored the Master too many times," listen. He saveth unto the uttermost, and "him that cometh unto me I will in nowise cast out." "Like as a father pitieth his children so the Lord pitieth them that fear him." Don't wait to make yourself presentable; come now. M. J. BAHLER.

Greatness of the Love of Christ.

It is an axiom of biblical truth—"Greater love hath no man than this, that a man lay down his life for his friend;" and we have here and there a beautiful, though dim, legend of some heroic husband and wife who, for the love they bore to each other, did literally die for each other. There are, in the facts of profane history, a few dim, shadowy outlines, a few scanty, dishevelled notices of such occurrences as these—that when the oracle gave any individual the alternative of dying for another, some such individuals have counted it a sweet and sacred thing to die, and have died for their love of another—for their wife, for their husband. Such are the tales of profane history (and there are not half a dozen of them in the six thousand years of this world's history), such are the stories that have come down to us of the triumphs of human love, of the achievements of human affection. But there is not one recorded of a person dying for his *enemy*. We have instances of a person dying for his friend, an attached friend! No doubt David or Jonathan would have died, the one for the

other. David would have died for Jonathan, or Jonathan would have died for David, if there had been occasion; such was the love they bore one to another. But the love of Christ was not for his friends, but for his adversaries; not for his lovers, but for his enemies. "Herein is love, not that we loved God, but that God loved us."

The Divine Helper.

We believe in the Holy Spirit; and this faith is full of comfort, full of power. We could not hope to live with any approach, even the most distant, to the Christian standard without it; we could not go down to our graves "sustained and soothed by an unfaltering trust" unless at each stage and every hour this our faith were melting, and flowing in a sweet experience. Without controversy, great is the power of the Holy Spirit; and after all controversies, "the faithful in Christ Jesus" are essentially of one mind in respect to its office in the economy of divine grace. What is that office? It is impossible to phrase it, in all its variety and comprehensiveness, in a definition, or to describe it in full by any delineation. But it may help us in the endeavor to see what it is, if we suppose that Christianity had handed down to us only the knowledge of God as the Father, and the example of a perfect human life in the beloved Son, with all the ethical and even spiritual instructions recorded in the gospel. At first thought, it might seem that this is enough; but a little reflection and the testimony of experience will satisfy us that something more is needed. For how shall man, infirm of moral purpose, with only languid and intermittent religious desires, immersed so largely in material interests, with a great burden of sin resting upon him—how shall he brace himself up to the task, and pursue it unaided, of transforming the frail creature he is into a true child of God as seen in the face of Jesus Christ? Surely something else is needed, some power, some hope, not found in words even the heavenliest, nor in examples though the most perfect.

And if we are going to express this deepest want in the form of prayer, we should bow our knees before the God and Father of our Lord Jesus Christ, and say: Send down, O Lord, thy Holy Spirit to renew us with might in the inner man; to make us strong in whatever is right to do thy will; to assist our feeble endeavors; to quicken our dull consciences; to take away our shame and fear; to give a fresh start and glow to our affections; and to keep our minds fixed, trusting in thee. A divine Helper who can enter the inner chamber of man's life, the very holy of holies in that temple of God man is, touch the secret springs of his moral being, and supply new impulse and force to his faint, weary, struggling soul; a divine Comforter too, to allay the fevers of the worn and anxious brain, to still the fears and the hurried throbings of the disquieted bosom, to plead with and mollify the accusing conscience,—such a Comforter, such a Helper, is not this man's eternal need? Would not the divine dispensations be incomplete without such an effluence from God into the soul that is open and waiting to receive it? A Father, uncommunicative, having no immediate connection with his children, no way of reaching their hearts in their sorest needs, is scarcely a Father to be loved "with all the heart and soul and mind and strength."

Therefore the truth of the Fatherhood of God is supplemented by that of the perpetual coming of the Holy Spirit, "to bring conviction of sin, of righteousness, and of judgment;" to scatter the shades of doubt, and confirm the word spoken in the outward ear; to calm sorrow; to breathe peace; and to witness with our spirits that we are the children of God. Christ might be all he is to us, and the Holy Spirit not known. God might be our Father, and no Holy Spirit visit us. But who could spare that breath divine, now that it is come and is forever coming? Whose prayer falters in the song:—

"Holy Spirit, light divine,
Shine upon this heart of mine;
Chase the shades of night away;
Turn the darkness into day.

"Holy Spirit, love divine,
Glow within this heart of mine;
Kindle every high desire;
Cleanse my soul in thy pure fire.

"Holy Spirit, joy divine,
Cheer this saddened heart of mine;
Bid my troubled thoughts be still;
With thy peace my spirit fill."
—Monthly Religious Magazine.

Judge Not.

"JUDGE not that ye be not judged." He who spake these words was wise above all others, and well would it be for his children to heed the warning voice of that dear Saviour, coming down to them through the lapse of intervening ages, teaching his little flock

the blessed doctrine of forbearance and patience with all men. When we see actions in others that look wrong to us, let us remember, with "that charity that thinketh no evil," that we are not to be their judges. We know little of the outward circumstances surrounding them, or the influences brought to bear upon their conduct; nothing of the inward temptations, the heart-struggles, they may have to contend with. How chary, then, should we be of censuring them; for what we would condemn as reprehensible may be unavoidable necessity, or, viewed in another light, may seem right to others. There is sometimes a very fine dividing line between right and wrong; let us each, and all, act as our conscience may dictate, not as our self-interest would lead us; and leave the rest with God. We are all short-sighted beings, and the best of us are liable to err, being very apt to take that view of any case that will best promote our own interests. With our own faults we can never be too severe, but ought always to think with consideration of those of others, remembering that we are all little enough deserving of the mercy and kindness shown us by our Heavenly Father. If we do not follow their divine example, and let judgment be tempered with mercy, how can we expect to escape the more just wrath of an unerring God? Let us daily ponder these words in our hearts, and live by them. "Judge not, that ye be not judged, for with what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again."—*Mat.*

Forgiven Long Ago.

YEARS ago, I read in Charles Kingsley somewhere—and I have never forgotten it—that when we have thought our highest and best of the love of God, the real thing is beyond it infinitely. There is nothing on earth like it, save the love of a mother for a lost son. Oh! friends, put away dark and harsh views of the love of God; they are all devil's lies; there is no truth in them. If you were moved now to return this minute to the great God, in whose heart nestles all fatherhood, and motherhood too, he would receive you straight away into the embrace of his almighty love. The love of God is the highest thing that angel's know. I lately heard one tell this story: "It was my happiness to know something of the enduring and indestructible character of a mother's love. She had much trouble when I was young. My father died early, and we soon found out that he died a bankrupt. Things had to be sold. One trouble came after another, and my widowed mother had as much as she could bear in the way of anxiety and toil. At last, to crown all, her eldest son, who should have been her prop and stay, ran away in very distressing circumstances. I well remember the early years of that cruel separation. Sitting by the fire in the long winter nights, my mother would speak to me and the other children calmly and quietly of our poor father that was dead; but if anybody named the wanderer, she could not endure the anguish; and so after a time his name was never heard. I remember how, in the night, when the wind was raging round our humble cottage on the hill, making it tremble to its foundation, I used to hear my mother, for her bedroom was over mine, pacing the floor all night, sobbing and praying for her lost boy. She did not know where he was, and, for aught she knew, he might be on the sea. Fourteen years passed away. All of us were scattered except two, who were twins, now men, but little more than babies when their brother went away. 'T was early summer, and they and mother were sitting in the little parlor with the window open. To the window, with halting step, came a great, dark-bearded stranger. He looked in, leaning on the window sill. My mother looked at him, and did not know him at first. But the big tears were running down his face, and she knew him through the tears. She sprang up and bade him instantly come in. 'No, mother!' said he, 'I shall never cross your threshold till you have told me that you forgive me everything.' My mother said, 'Why, dear! I've forgiven you long, long ago. There's now nothing to forgive, save that you have stayed away so long.'—*Rev. H. T. Rolphus.*

Covetousness.

THE whole manner of Achan's crime showed that covetousness was a habit with him. He was so secret, so wary, so persistent, so utterly obstinate, about his deed.

As he went up, sword in hand, over the prostrate wall, he came to the dwelling of a great man of Jericho, perhaps even to the palace of the king. The greedy eye of Achan was alert for plunder. He had not laid it to heart that Jericho was accursed, and all its gold and silver were consecrated to the Lord, and were to be brought into the sanctuary, purged by fire, and converted to sacred use.

The wealth of Jericho was the gain of vice and oppression. Its treasures were sacred to Baal and Ashtaroth: now the wrath of man was to redound to the glory of the God of Heaven, and the spoils of the idols were to decorate the sanctuary of the King of kings.

Looking eagerly about him, keeping guard neither over his eyes nor the lusts of his heart, Achan saw a noble trophy. Before him lay a right royal robe, a Babylonish garment. Even when he is about to die for its sake, it is so precious in his eyes that, with a miser's relish, he calls it "a *goodly* Babylonish garment." "It was," says Josephus, "woven entirely of of gold, fit for a king." Near this garment were two hundred shekels of silver, probably in some wrought purse or bag, and a wedge of gold, in weight, fifty shekels.

Achan at once desired these for his own possession; he did not consider how worthily they would grace the Tabernacle; he did not remember that they were already the Lord's, and that the eye of their Owner was fixed on him.

"Will a man rob God? But ye have robbed me, saith the Lord of hosts."

We see that Achan was a true miser, one who loved treasure for its own sake, not on account of what he could do with it. There is a vast difference between these two classes. The world unites in execrating men who get gold to gloat over it in secret; to cherish it, and cling to it, and love it like a human thing.

Others gather money with equal avidity, but they get it as the means of amassing treasures of art and literature; of securing education, and lavishing beautiful gifts on their families and friends. If they add to this, that as they get they give; that their money is a fountain whence flow a hundred rills of blessing to the needy, and which make the waste places of the church bloom like the rose, then men rejoice in their success, as the securing of a positive good.

Achan loved the golden garment, the silver shekels, and the shining wedge for themselves. He at once appropriated them to his own use, and made all speed to his tent to hide them. His family, as we learn from the sequel, were like-minded with himself. They shared his doom; and, as God is just, it is evident that they shared his crime. A trench was dug in the earth under the tent of Achan, and there they hid away God's property, the consecrated first-fruits of the spoils of Canaan.

Achan had plenty of time to deliberate, to repent, to make restitution, but he had no idea of doing either; he gloated over his booty.

Before long, he began to see the effect of his sin, for his people were smitten at Ai; and instead of coming again in triumph, the defeated army returned, rending the air with their cries, and bringing the dead bodies of thirty-six warriors.

Shame and confusion of face were Israel's portion. In thirty-six tents the wailing women took up the lamentations for the dead. The "hearts of all the people melted and became as water."

Joshua, with torn garments and disheveled locks, lay weeping on his face before the ark of God.

The seventy elders of Israel put dust on their reverend heads, and refused to be comforted.

Achan knew why this blow had fallen; he saw the chiefs of his own tribe, Nabshon and Zabdi, lamenting thus before offended God, and he knew well that the root of all this bitterness was golden, and planted in the earth in the midst of his tent. Still he did not repent. It was open to him to confess and to restore; but no, he valued his treasure more than the lives and happiness of his people, more even than the fate of his nation.

His sin can not be hidden, and God becomes his accuser. The meaning of the disaster is made plain: *There is a sinner in Israel.*—"Saints and Sinners of the Bible," by Mrs. Julia McNair Wright.

Obituary Notices.

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

DIED, in Santa Rosa, Cal., Nov. 12, 1873, of catarrhal consumption, John Ferguson, aged seventy-nine years, two months, and seven days. Bro. Ferguson was among those who embraced the truth and were baptized at the time of the tent meeting in Santa Rosa four years ago last June. Although advanced in years, he has ever been a faithful, active, and cheerful member of the church. His last affliction was borne with patience and submission. Almost his last words were praises to the Lord. We think the words of Job. 5: 26, applicable to his case: "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season."

J. N. LOUGHBOROUGH.

DIED, at Hook's Point, Iowa, Nov. 1, 1873, Bro. Geo. Cornell, aged thirty years, eight months, and twenty days. Bro. Cornell embraced the third angel's message a year ago under the labors of Eld. R. M. Kilgore. Since then, has been a consistent member of the Hook's Point church. The last days of his sickness were marked with severe affliction, but it all tended to drive him nearer the Lord; and he said, "The truth shines brighter and brighter. When he found there was no hope of his recovery, he calmly and deliberately arranged his temporal matters, and submitted to the will of God. We have reason to believe he sleeps in Jesus. He leaves a wife and two children and many friends to mourn their loss. May this sad affliction be sanctified," said the bereaved family, and may we all finally be gathered when the Lifegiver comes. W. B. EVERHART.

The Review and Herald.

Battle Creek, Mich., Third-day, Dec. 2, 1873.

Our Periodicals.

NOW IS THE TIME TO WORK.

THE Seventh-day Adventist Publishing Association, having been established much on the basis of a charitable institution, and not simply to amass wealth, is now prepared to offer its periodicals to those who wish to send them to their friends, and actually pay for them for their friends, at half price. It also offers them to the several branches of the Tract and Missionary Society, to furnish to the worthy poor, to be paid out of the T. and M. treasury, at half price. Hence, in such cases, the cost of the REVIEW will be one dollar a year, or fifty cents for six months. The *Health Reformer* will be fifty cents a year, and the *Youth's Instructor* will be twenty-five cents a year.

The present is the most favorable season for missionary work, and just the time to seek for new subscribers, as the volumes of our several periodicals commence with, or near, the new year. It is expected that the friends of the cause will not only send our periodicals at half prices to their friends; but that they will also obtain many new subscribers at full price. Now is the time to work, that all new subscribers may commence with the first numbers of the volumes of our several periodicals.

JAMES WHITE, Pres. S. D. A. P. A.

Remember This!!

THAT all persons who subscribe for our papers themselves, are expected to pay the full subscription prices, excepting on the REVIEW, in those cases only of great general interest when courses of lectures are given, and tent meetings are held, when, after all believers have subscribed at full price, it may be offered to the crowd for three months at the small sum of 25 cents. Half price is only when you send it to friends, and when furnished to the poor by T. and M. Societies.

J. W.

Advance-Pay System.

By the efficient labors of the tract and missionary workers the advance-pay system on our periodicals has been fully established. And now to keep what we have gained in this matter will require a continued effort.

The time has arrived, at the close of the volumes of our several periodicals, when many names must be stricken from our lists, and turned over to the T. and M. workers, unless they immediately pay up. Pay up, friends; pay up for the REVIEW, Reformer, and Instructor. Pay up.

J. W.

History of the Sabbath.

THE demand for this work is such that we are hardly able to fill the orders by mail. It will be of no use to order it by the quantity for several months. Send your orders by mail. It can be obtained from this Office by mail, post-paid, for \$1.25. It cannot be had for less in any other way.

J. W.

The True Missionary.

A MONTHLY paper, entitled *The True Missionary*, devoted to the interests of the tract and missionary work, will be issued from this Office, commencing with the new year. The readers of the REVIEW and HERALD are expected to forward their names and their addresses, accompanied by the small sum of fifty cents each, which is the price of the paper for one year. It is expected that the officers of the several branches of the T. and M. Society will act promptly in the matter of securing all the subscribers possible, at the earliest point of time possible, so that the first number can be mailed by December 20. We wait for a full list of names. Send them along, brethren, and you shall have *The True Missionary*.

J. W.

The Next Term of School.

LAST week we promised to speak of this matter more definitely. We now wish to say that our next term will commence, if there is no preventing providence, Monday, Dec. 15, 1873. Owing to the fact that the present term commenced so late, and was hindered nearly two weeks by the Conference, we shall have no vacation, and probably none through the holidays. The next term will continue twelve weeks, and will be the most important one by far, that has been held. Our advantages are much improved on account of the new building in which the school is at present domiciled. Bro. Sidney Brownberger, a graduate of the State University of Michigan, and a successful teacher, will instruct the higher classes. Bro. G. H. Bell, an experienced teacher, well known to those who have attended school here in the past, will teach the more common branches. Other teachers, if necessary, will be provided. The languages will be taught, if desired.

Bro. Uriah Smith will give Bible lectures if there are those who wish to qualify themselves for the work of teaching the truth. And we trust there will be many such who will come from different parts of the country. The winter season is the most favorable portion of the year to devote to mental improve-

ment. There are very many of our young people who should attend this term. And those in more mature years, who have not had the advantages of early education, would do well to spend one term, at least, in study. It would be worth more to them than dollars and cents. We are never too old to learn, and it is always honorable to instruct the mind, and fit it for greater usefulness. There are many of our people who could afford to spend their winter months in just such mental discipline. They may never have had a good opportunity before. Now is a good time to improve their writing, grammar, and various branches in which they are deficient. We hope to see a large attendance. Tuition from three to six dollars a term, of twelve weeks, payable one half at the beginning of the term, the remainder at the middle.

In the matter of board, the Battle Creek church have, after carefully looking at it, appointed a committee of five, consisting of Harmon Lindsay, Myron Cornell, Calvin Green, Aurora B. Lockwood, and Mary Gaskill, to find proper places and assist students and others in securing proper accommodations. It is expected that all who come here to school or to labor in the Offices, will report to this committee. It is not every place that is favorable, and those on the ground, persons of good judgment, are certainly better prepared to attend to this than strangers coming into the place. We do not expect board will exceed \$2.50 per week, washing, room, lights, and wood included. We recommend many to hire rooms and board themselves. In that case, they should bring bedding, &c., with them. We think where two or more club together they can, in this way, board themselves for \$1.50 per week, and live comfortably well. This is very cheap.

We shall welcome to our school those who thirst for knowledge however poor their chances may have been hitherto. We hope to see those who want to prepare themselves for usefulness, those who are moral and upright, and who are willing to submit to reasonable discipline. But this is no place for lawless or reckless spirits bent on mischief. Such we advise to stay away; for if they come, we intend to promptly send them away unless they cheerfully submit to proper discipline.

Geo. I. Butler, Pres. Gen. Conf.
Battle Creek, Mich., Nov. 30, 1873.

Action.

HAVE just received a letter and circulars from Bro. R. F. Andrews in reference to the REVIEW and HERALD Trial Volume. He says, "The inclosed circulars will speak for themselves. We wish you to interest yourself and all others you can take hold of this work. We want, at least, 1000 new subscribers from Illinois. Wake the brethren right up, wide awake. Arouse them at once." Since reading Bro. Andrews' letter and the circulars, I feel more like working than ever before. We can see from the circular that Bro. White means action, and Bro. Andrews means action, and we all should work with a heart and a will, knowing that "actions speak louder than words." It is plain to be seen that the Lord is in this work. He is working through the leaders to wake up the people to action. Shall we heed the "Testimony to the Laodiceans"? Do we fully realize that God is speaking to us just as plainly through his servant, sister White, as though he spoke with an audible voice from Heaven? If we heed this testimony, we shall feel that we have a work to do, not only for ourselves, but for others.

Now that we have a special call from Bro. White to work for the circulation of the REVIEW, let us believe that the Lord is speaking through him, and show corresponding action. There has been enough said by Bro. White on this subject to arouse every Christian worker in the cause to immediate action, yet we feel like adding our mite, and if we can be the means of inducing some one to send out one trial volume, if no more, our object will be gained.

We may say, We have not the means, and have not the time. Then let us make a sacrifice. "Gather my saints together unto me, those that have made a covenant with me by sacrifice." Ps. 50: 5. Now is the time to make a sacrifice, when there is so much to be done, and so short a time in which to work. Can we not save something by economy? Can we not lay aside something that we can do without, and some things we are better off without? In this way we can save money; and as for time, we must take it. We must take time to pray, and we must take time to work for the Lord, work for his truth. Thus we shall work for the salvation of souls, and "pluck them [as it were] as brands from the burning." In doing this, we shall work for ourselves, and, if we do it from the heart, gain admittance into the glorious kingdom prepared for the faithful.

WM. PENNIMAN.

Woodburn, Ill.

A Stricken Family.

If you are in the habit of whining about your "luck," read this concerning the family of Mr. Jasper Baker, until recently a resident of North State street: Three years ago, Mr. Baker was a conductor on one of the North Chicago street railways, and the happy head of a family consisting of a wife and three interesting children. On the 4th of July, his wife went to visit a sister at Aurora, taking the children with her. On the same day, Eddie, her eldest child, a boy of six, while attempting to catch a ride on a freight train, was run over, and had a leg and foot cut off. His little sister, a child of two, was so appalled at the sight that she was thrown into brain fever and died. After returning to Chicago, the crippled boy was seized with small pox, and infected the

rest of the family, including Mr. Baker's mother and sister. Mrs. Baker died, and her husband, not sufficiently recovered, in attending her funeral, took cold, and after six months of suffering, died a few days since. Finally, on Saturday last, the elder Mrs. Baker received a dispatch summoning her to the death-bed of a daughter at Elgin.—*Chicago Times*.

Appointments.

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

* Services in Chicago, every Sabbath (seventh day), at 296 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago, are invited to attend.

Quarterly Meetings in Minnesota.

HUTCHINSON, Dec. 6, 7,
Chrystal Lake, " 13, 14,
Tenhassen, " 20, 21,
Blue Earth City and Wells churches, " 27, 28,
where Bro. Kelsey may appoint, HARRISON GRANT.

THE Lord willing, I will meet with the church at Hook's Point, Iowa, December 13, 14,
At West Union, " 20, 21,
At Laporte City, " 27, 28.
H. NICOLA.

THE next general quarterly meeting for the Iowa and Neb. Missionary Society will be at Marion, Linn Co., Iowa, Jan. 10, 11, 1874. Let each director see that his district is represented in this meeting either in person or by letter. District quarterly meetings should be held in each district previous to this one, so that a full report may be given.

Meeting to commence Friday evening.

H. NICOLA.

QUARTERLY meeting of the church at Pontiac, Ill., will be held Sabbath and first-day, Dec. 13 and 14. There will be a tract and missionary meeting on first-day. We cordially invite the brethren and sisters of adjoining churches to meet with us.

L. WINSTON, Director.

QUARTERLY meeting of the church at Grant, Clare Co., Mich., the first Sabbath and first-day in January, 1874. Bro. Corliss is requested to attend.

JOHN M. SMITH, Clerk.

No preventing providence, I will meet with the Holy church the first Sabbath and first-day in December. Meeting to be held at Bro. Dawson's, in Tyrone.

R. J. LAWRENCE.

If nothing in the providence of God prevents, there will be a general quarterly meeting for the New England Conference at South Lancaster, Dec. 27 and 28. Districts 2, 3, and 4, will hold their quarterly meeting in connection with it. We expect to see a general attendance, as this will be the annual meeting of the tract society, and important matters will be considered.

S. N. HASKELL.

QUARTERLY meeting of the T. and M. Society for Dist. No. 4, at Clyde, Ohio, Dec. 6 and 7, 1873.

O. F. GUILFORD.

No PROVIDENCE preventing, there will be a monthly meeting held with the church at Deering, Allen's Corner, Me., commencing Friday evening, Jan. 2, 1874, and holding over Sabbath and first-day. We hope to see a general gathering of the friends of the cause in this part of the State, at this meeting. Come prepared to take hold and labor in the cause of present truth.

J. B. GOODRICH.

THE next quarterly meeting of the Iowa T. and M. Society, Dist. No. 7, will be held at Winterset, Iowa, Sabbath and First day, Dec. 13, 14, 1873. Will Bro. Caldwell please meet with us?

HENRY TAWNEY, Director.

MONTHLY meeting for Cattaraugus Co., N. Y., will be held at Randolph, the third Sabbath and first-day in December. Come, one and all, and let us arouse to duty! Should be glad to have a minister with us.

S. THURSTON.

THE next general quarterly meeting for the Tract and Missionary Society in Ohio, will be held at Clyde, Dec. 29 and 31. We hope there will be a general attendance at this meeting. We expect each director will hold his quarterly meeting Dec. 6 and 7, two weeks previous, so that a report can be sent to the Secretary, Miss. M. E. Reynolds, Mesopotamia, Ohio, or brought to the meeting at Clyde. It is hoped that each member will take an interest in sending the REVIEW on trial to his friends. The money and names can be given to the Director and a report be made at this meeting. Eld S. N. Haskell is expected to attend.

O. MEARS, Pres.

THERE will be a quarterly meeting of the T. and M. Society for Dist. No. 2, Maine, in connection with the quarterly meeting to be held at Allen's Corner, Deering, Sabbath and first-day, Jan. 3 and 4, 1874. Meeting will commence Sabbath eve, Jan. 2. Let there be a general gathering at this meeting, as we hope to enjoy the labors of Eld. S. N. Haskell. Send your reports to me at least one week before the meeting.

WILL. E. MORTON, Director.

THE next quarterly meeting for Little Prairie, Oakland, and Johnston, Wis., will be held at Oakland on Sabbath and Sunday, Dec. 6 and 7, 1873.

A. OLSON.

THE quarterly meeting of the T. and M. Society of Dist. No. 7, Wis., will be held in Ordino, at the school-house near W. Farrar's, Dec. 6, 7, in connection with the quarterly meeting of the Fish Lake church. A general attendance is expected at this meeting. Bring your reports of work done in the missionary cause. The Plainfield church is invited. We invite Eld. Cady of Poy Sippi to attend this meeting.

P. S. THURSTON, Pres.

Change of Appointment.

THE appointment that was given in the REVIEW, for a monthly meeting in Cornville, Maine, to be held Dec. 20 and 21, comes on the F. W. Baptists' appointment. Our meeting will therefore be one week later. By request of the church,

CHAS. STRATTON.

Business Department.

Not slothful in Business. Rom. 12: 11.

Business Note.

M. D.: Allegan, Mich.

RECEIVED money order of \$11.42 from Skowhegan, Maine. Who sent it? and how shall it be appropriated?

Special Notice to Subscribers.

A blue cross on the margin of your paper signifies that your subscription will expire with two more numbers. A renewal is earnestly solicited.

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 to the paper is not in due time acknowledged, immediate notice of the omission should then be given.

\$2.00 EACH. B N Comings 47-1, R E Tefft 44-24, R F Andrews 45-1, Mrs A A Foss 45-1, S Howland 45-1 Mrs E O Underhill 44-17, Wm B Davis, 45-14, C E Hathaway 44-25, John Berridge 45-1, L A Green 45-1, Henry Main 44-23, H Lindsay 45-1, Mrs Isaac Spear 45-1, W J Cross 45-1, Mrs A Grimes 45-1, Daniel Hale 44-24, Robert Niles 45-8, Margaret Beardsley 44-25, Hiram Westover 42-14, E M Chamberlain 45-1, Albert Kellogg 45-1, E P Below 45-14, L Graves 45-1, E O Fish 45-1, Job Spencer 44-25, Frank Stewart 44-25, Prudence Stillman 45-1, M J Johnson 44-25, G A Wilson 44-23, W B Dennison 45-1, James Jones 45-1, E A Luce 44-14, M A Conrad 45-1, George W Samson 45-1, O Davis 45-1, W B Everhart 44-25, Hiram Clark 44-25, C Woodman 44-25, J M Wilkinson 45-1.

\$1.00 EACH. Henry D Beisel 43-25, Ellen E Smith 44-1, H F Phelps 43-21, Daniel Burdick 44 25, Mary A Beasley 44-1, Wm Morton 42-21, Daniel Cornell 44-25, John Wertman 44-1, G A Gilbert 43-25, Elizabeth Bangs 45-1, H McCann 45-16, Melissa Tapley 45-1, John B Hammond 44-25, Mary Johnson 44-25, C A Bates 44-1, J H Bates 44-1, Mary H Welch 44-1, James Loudon 44-1, Mrs Amanda Goss 44-25, John T O'Brien 43-25, Catharine Chapman 44-19, Mary J Mills 44-25, Sarah J Fils 44-25, N H Schooley 44-1, E Inman 44-1, Mrs G A Zimmerman 44-25, J Messersmith 44-14, Mrs Sally White 44 25, Wm Dillon 44-25, Mrs Ann Richardson 44-25, Eld J Byington 44-1, Hugh Overmier 43-25, Pliny Potter 44-3, J Day 43-14, R Myrick 43-20, Mrs H M Nye 43-25, M M Wagon 43-1, John H Guerrier 43-25, Jonathan Iden 43-26, Lovisa Filer 44-1, Theodocia Terry 44-1, W C Comstock 43-25, Asa Lockwood 44-1, Levi L Green 43-25, Calvin Green 44-1, Hiram Stebbins 44-1, Emily Booth 45-1, F M Smithhart 45-1, Mrs R Bates 44-25.

MISCELLANEOUS. John Mavity 1.50 44-20, Lew- is Apley 4 50 45-6, Mary Chase 2.50 45-14, W B Eldred 1.50 44-25, Edward Smith 25c 43-12, Adeline Mills 75c 43-25, Isaac Rogers 50c 43-19, Russel Butler 50c 43-23, W P Butler 50c 43-23, James Myers 50c 43-25, Mrs W B Walling 50c 44-1, W B Walling 50c 44-1, James B Lycom 50c 44-1, B M Lasley 50c 44-1, Mary Wall 1.50 44-25, John McGregor 1.25 43-4, C Nelson 1.35 44-25, J W White 50c 44-1, S D Heady 1.50 44-25.

Books Sent by Mail.

Mrs Mary Cady 25c, A Yount 60c, E J Paul 20c, James R Keefover \$1.00, E Carrier 1.00, James Loudon 25c, L Schellhouse 25c, S G Gilman 10c, C Thomson 25c, B G Allen 25c, C S Linnell 1.00, W A Ramond 50c, Lizzie Williams 1.00, T Terry 1.00, Geo A King 1.25, N J Bowers 1.25, W W Sharp 15c, J E Farrar 26c, H Clough 25c, Geo Kennedy 75c, I Connelly 3.00, John P & M Russell 40c, C W Johnson 40c, John Berridge 1.00, A M Card 85c, J C Clark 10c, E W Rice 25c, Miss L A Chamberlain 25c, Mrs Julia E Green 25c, Chas Carlstedt 1.25 Eld James Bailey 1.00, N V Hall 1 00, C H Bliss 1 50, Mary J May 35c, Hattie I Cox 50c, Anna Strand 20c, G S Honeywell 25c, Mary I McDonald 15c, G R Starkweather 40c, Ellen Owen 40c, M Wood 50c, L C Gilbert 45c, B D Townsend 1.25, Libbie Billingon 50c, Ellen M Morse 25c, J W Snyder 1 25, S B Gowell 3 85, L J Sherrod 1.00, Pliny Porter 95c, C W Gould 50c, Eli Osborn 15c, I G Camp 25c, James McNeal 1.00, C A Mitchell 25c, P B Davey 1.00, Hiram Westover 1.00, J E Abbott 1.15, D D Stewart 35c, J B Wisel 10c, W C Stanton 1.00, Pliny Edward Andrews 1.00, Eld Nathan Wardner 1.00, Eld A H Lewis 1.00, Eld D T Taylor 1.00, H C Stone \$1 25, A M Halcomb 1 00

Cash Received on Account.

Wm. Russell \$2.86, J N Loughborough 115.53

General Conference Fund.

Susan Elmer (s. b.) \$1.00

Michigan Conference Fund.

Received from church at Convis \$30.00, Orange 47.00, Vernon 40.00.

Share in the S. D. A. P. Association.

L E Klostermyer \$10.00.

Michigan T & M Society.

District No. 3. \$18.50, District No. 7. 29.00

Donation to Health Institute.

L E Klostermyer \$10.00

Review to the Poor.

Anna Stroud \$1.60

Donations for the Danish Monthly.

Geo Murhpy \$3.00, Mary A Murphy 2.60, M E Hastings 1.00

HYGIENIC BOOK FUND.

F M Palmiter \$5.00, H W Palmiter 3.00, P W Baker 50.00.

Book Fund.

L E Klostermyer \$5.00.

Watch Sent by Mail.

Mrs E J Brown. 719 Cal. St., San Francisco, Cal. \$18.00.

S. D. A. Educational Society.

\$50 00 EACH. T M Steward, P W Baker.

\$28.00 EACH. Sally Chase.

\$20.00 EACH. Seth Newton.

\$10.00 EACH. S J Smith, A C Warren, Leander Kellogg, D W Bartholomew, Freeman Nichols, M A P Wheelock.

\$5 00 EACH. Lester Russell, E J Bartholomew, Samuel Smith.

1.00 EACH. N H Terrill, A friend, Nellie Wilkin-son.

The Review and Herald.

TERMS:

One year in advance.....\$2.00.
" " " when paid by Tract Societies, or by individuals, for the poor, or to other persons on trial.....1.00.
Address, REVIEW & HERALD, BATTLE CREEK