

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.

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JUST AS GOD LEADS.

Just as God leads me, I would go;
I would not ask to choose my way;
Content with what he will bestow,
Assured he will not let me stray.
So as he leads, my path I make,
And step by step I gladly take,
A child in him confiding.

Just as God leads, I am content;
I rest me calmly in his hands;
That which he has decreed and sent—
That which his will for me commands,—
I would that he should all fulfill,
That I should do his gracious will
In living or in dying.

Just as God leads I all resign;
I trust me to my Father's will;
When reason's rays deceptive shine,
His counsel would I yet fulfill;
That which his love ordained as right
Before he brought me to the light
My all to him resigning.

Just as God leads me, I abide,
In faith, in hope, in suffering true;
His strength is ever by my side—
Can aught my hold on him undo?
I hold me firm in patience, knowing
That God my life is still bestowing—
The best in kindness sending.

Just as God leads, I onward go,
Out amid thorns and briars sent;
God does not yet his guidance show—
But in the end it shall be seen
Flow, by a loving Father's will,
Faithful and true, he leads me still.
—From the German.

The Sermon.

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

PROTESTANTISM.

BY ELDER D. T. BOURDEAU.

TEXT: "It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." Jude 2.

Peace is desirable if it is founded on truth and justice; but war is preferable to a peace that is maintained at the prejudice and sacrifice of truth.

The scripture before us sets forth the work of true Protestantism, which consists in earnestly contending for the faith that was once delivered unto the saints, and which is so important as to be enjoined by a divine exhortation. The truths of the gospel must have been measurably lost sight of in the days of Jude; otherwise he would not have penned these words. Apostasy was already doing its baneful work, and the doctrines of the Bible were being corrupted. This was true when the apostle Paul wrote to the Thessalonians that the mystery of iniquity had already commenced to work; 2 Thess. 2; and it was with reference to the work of apostasy, which threatened to extinguish the light of truth in the earth; in view of the fact that men would arise who would not endure sound doctrine, but would turn away from the truth and receive fables, that Paul, in his dying charge to Timothy, most solemnly enjoined upon him to preach the word; to be instant in season, out of season; to reprove, rebuke, exhort, with all long-suffering and doctrine. 2 Tim. 4:1-4.

Here is the work of true Protestantism. Sin, apostasy, and corrupting the word of God, originated the necessity for this work. It consists in raising Bible truth from the dust, in wrenching it from the iron grasp of error in the face of opposition, and in bring-

ing it to bear upon the consciences of men, that they may receive it and realize its saving power. This work requires moral courage, earnestness, patience, and wisdom. It requires faith in God, devotion to his cause, and undying love for perishing men.

In the present examination of this subject, I shall make it my principal aim to stir up the Protestant mind by way of remembrance on the leading principles of Protestantism, and to exonerate the present reform on the commandments of God, and the speedy second coming of Christ from the charge of enforcing a new religion which is in antagonism with the principles held by Protestants in general. I wish to show that this reform is but a carrying out of these principles, and that to oppose it while claiming to be Protestants is to go back to Roman Catholic ground.

In consequence of the extreme tendency of some in this age to take a superficial view of subjects generally, almost regardless of ancient principles, the evolving and defense of which have cost much study and sacrifice, and in consequence of the strong proclivity of others to hastily take a prejudicial view of and repudiate all newly developed doctrines, without stopping to consider whether they may not be supported by acknowledged and well-established truths, there is with many at the present time great danger of losing sight of valuable knowledge of long standing, and of retrograding instead of advancing. Hence the importance of standing in the ways and inquiring after the old paths.

Protestantism, as a defense of Bible doctrine against the attacks of error, asserts as its leading principle the sufficiency of the Holy Scriptures as a rule of faith and practice. This principle is reasonable; for it would appear consistent that a wise God, in revealing to his intelligent creatures a plan on which their salvation shall depend, should express that plan in such a manner that it shall be sufficient and complete. This principle is the corner-stone of Protestantism, and is supported by such scriptures as the following:—

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me." John 5:39.

"From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:15-17.

On this point Roman Catholics join issue with Protestants, asserting that the unwritten word, or tradition, is indispensably necessary to prove doctrines that are not taught in the Bible, and which are necessary unto salvation; and in support of this assertion they refer to the authority for Sunday-keeping as follows:—

"Ques. What warrant have you for keeping the Sunday, preferable to the ancient Sabbath, which was the Saturday?"

"Ans. We have for it the authority of the Catholic church, and apostolic tradition.

"Q. Does the Scripture anywhere command the Sunday to be kept for the Sabbath?"

"A. The Scripture commands us to hear the church (Matt. 18:17; Luke 10:16), and to hold fast the traditions of the apostles. 2 Thess. 2:15. But the Scriptures do not in particular mention this change of the Sabbath. John speaks of the Lord's day (Rev. 1:10); but he does not tell us what day of the week this was, much less does he tell us that this day was to take the place of the Sabbath ordained in the commandments. Luke also speaks of the disciples' meeting together [on one occasion] to break bread on the first day of the week. Acts 20:7. And Paul (1 Cor. 16:2) orders that on the first day of the week the Corinthians should lay by in store [at home, Greek,] what they designed to bestow in charity on the faithful in Judea; but neither the one nor the other tells us that the first day of the week was to be henceforth the day of worship and the Christian Sabbath; so that truly the best authority we have for this is the testimony

and ordinance of the church. And, therefore, those who pretend to be so religious of the Sunday, whilst they take no notice of other festivals ordained by the same church authority, show that they act by humor, and not by reason and religion; since Sundays and holy days all stand upon the same foundation, viz., the ordinance of the church."—*Cath. Christian Instructed*, pp. 209-211.

The "Doctrinal Catechism," pp. 101, 174, 351-355, offers proof that Protestants are not guided by Scripture. We present two of the questions and answers:—

"Ques. Have you any other way of proving that the church has power to institute festivals of precept?"

"Ans. Had she not such power, she could not have done that in which all modern religionists agree with her—she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no scriptural authority.

"Q. When Protestants do profane work upon Saturday, or the seventh day of the week, do they follow the Scripture as their only rule of faith—do they find this permission clearly laid down in the Sacred Volume?"

"A. On the contrary, they have only the authority of tradition for this practice. In profaning Saturday, they violate one of God's commandments, which he has never clearly abrogated—Remember that thou keep holy the Sabbath day."

Those who will take pains to examine the Scriptures on the Sabbath question will see that Roman Catholics are correct in stating that there is no scriptural authority for the change of the Sabbath; that this change rests on tradition; and that those who profane the ancient Sabbath violate one of God's commandments which he has never abrogated.

In vain will they search the Bible from Genesis to Revelation for one declaration that God, Christ, or the apostles ever changed the Sabbath, or blessed the first day, or commanded to keep it holy. They will fail to find that the first day is called the Sabbath, or Christian Sabbath, or that it was kept as a Sabbath or holy day, by Christ or the primitive church; but they will find that the day before the first day, the day which God sanctified in Eden, the Sabbath in this dispensation; Mark 16:1, 2; Luke 23:54-56; Ex. 20:8-11; Gen. 2:1-3; that it is a part of, and is enjoined by, that law which God spoke with a voice that shook the earth, and wrote with his own finger on stone, and which is immutable in its obligations; Deut. 5:29; Ps. 111:7, 8; 119:152, 142, 172; Matt. 5:17-19; Rom. 3:31; James 2:8, 12; Rev. 22:14, etc.; that accordingly it was observed by Christ and the primitive church; Luke 4:16; 23:56; Acts 13:14, 42, 44; 16:13; 17:2; 18:4; Rom. 7:22, 25, etc.; that Christ commanded his followers to pray that their flight from Judea at the time of the destruction of Jerusalem might not be on the Sabbath day; Matt. 24:16, 20; thus recognizing the existence and importance of the Sabbath, many years after the old dispensation had passed away; that as the ancient Sabbath is the only day that the Lord by his law and in his word claims as his own in this dispensation, the seventh day is the day that was designated by the beloved apostle on the isle of Patmos as the Lord's day, a long time after the establishment of the Christian religion. And if the seventh day was the Lord's day when John wrote the last book in the Bible, it is the Lord's day in the nineteenth century, and we should consecrate it unto the Lord.

Now all this, and much more in favor of the ancient Sabbath and against the first-day Sabbath being true, Seventh-day Adventists, taking the Bible alone as their rule of faith and practice, discard the first-day Sabbath as a human institution, based on tradition which makes void the fourth precept of Jehovah's law, and keep the divinely-appointed Sabbath of the Most High. And we would ask those who profess to be Protestants and yet keep the first day: What are you going to do with this matter? Will you be true to your profession, renounce the traditions of

men, and keep God's holy Sabbath? Or will you turn away from the Bible Sabbath and from the first principle of Protestantism, to keep a Sabbath based on tradition, and on the authority of the Roman Catholic church? If you do the latter, have not Roman Catholics a plausible reason to tell you that to be consistent you should embrace all the doctrines that are based on the traditions and authority of their church? We invite you to seriously consider this matter, and to be true to your profession as Protestants.

Protestantism enters its protest against adding to and taking from the Holy Scriptures, not only because of their perfection and sufficiency as a rule of faith and practice, but also because they strongly forbid such acts as being highly sinful, and deserving the most severe punishment. Thus we read from the Old and New Testament Scriptures:—

"Ye shall not add unto the word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God, which I command you." Deut. 4:2; 12:32. "Every word of God is pure. . . . Add thou not unto his words, lest he reprove thee, and thou be found a liar." Prov. 30:6, 7. "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. 22:18, 19.

The adding to and taking from that are here mentioned, do not simply embrace the acts of mutilating and changing the text of the Holy Scriptures: they also comprise the enforcing of such teachings as inculcate doctrines that are not found in the Bible, and that conflict with, take away the force of, and nullify Bible doctrines and important portions of Scripture, and lead to the transgression of God's commandments. This the Bible and genuine Protestantism strongly protest against; yet there are not a few of those who profess to be Protestants, who zealously engage in this very work by appealing to tradition, and to the teachings of the fathers, to show that the first day of the week should be kept to the neglect of the ancient Sabbath. Thus, as the Jews in the days of our Saviour exalted their tradition above the fifth commandment, and thereby released themselves from the sacred obligation of honoring their parents, and made void an important precept of God's law; so the majority of the Protestant world at the present time, following the example of the church of Rome, exalt tradition, and the sayings of men, above the fourth precept of Jehovah's law, and, to all practical purposes, make void that important portion of Holy Writ. And yet they expostulate with Roman Catholics for expunging the second commandment from the decalogue, because it condemns their worshiping images.

If Christ was upon earth, would he not, as in the days of his flesh, meet this impious work with the scathing and reproving interrogation; "Why do ye also transgress the commandment of God by your tradition?" Especially as this work is now being set forth in its true light by an appeal to the unerring word. But the words of Christ which have been left on record are as strong a rebuke as they would be were he here to address them personally; for they still express his holy jealousy for God's law and how he regards sin, however skillfully and attractively it may be clothed with human tradition.

It frequently happens that persons professing to be Protestants take away from the Holy Scriptures in stating that the prophecies are not to be understood; for if the prophecies are not to be understood they cannot be of any practical use and are unprofitable, and should not be classed with the Scriptures that are given by inspiration; for they are declared to be "profitable."

But Seventh-day Adventists as Protestants give the prophecies the place they deserve in the Book of God, acknowledging

them to be "a light" shining in this dark world, 2 Pet. 1:19, to show us our whereabouts and our dangers and duties, and to inspire in us strong faith in the word of God; and they believe that even those portions of prophecy which were closed up and sealed were to be unsealed and made very clear by the transpiring of events fulfilling them. Dan. 12:4; Matt. 24:15, etc.

But I cannot dismiss this branch of the subject without quoting on tradition and on the fathers and human authorities in general. Mr. John Jenkins of Montreal, Canada East, an able defender of Protestantism says:—

"Protestantism rejects an unwritten word; it rejects all oral tradition as a rule of faith; it denies the necessity of an unwritten word to supplement the deficiencies of the written word; it denies the existence of an unwritten word, and it has in vain demanded the proof of its existence in the Catholic Church. Where lie these oral traditions? Where is the evidence of their inspiration? Do they teach anything different from the preaching and writings of the Great Teacher and his apostles? Then I reject them, and I say, 'Ye make the commandments of God of none effect by your tradition.'

"But Protestantism goes farther. It denies the possibility for any practical, authoritative purpose of an unwritten word. . . . What has oral tradition done for the descendants of Noah? I need only to refer to those nations which in the present day are destitute of the gospel.

"But a Roman Catholic friend might be disposed to ask whether we are not commanded to 'hold the traditions which have been taught whether by word or by epistle.' Yes, I grant that the Thessalonians were thus taught, and I have no hesitation in declaring my willingness to accept those traditions or deliverances of the apostle's mouth [which the Thessalonians had heard, and therefore could hold fast to], if the Church of Rome can produce them, and furnish demonstrative evidence that they are what they profess to be. * * *

Protestantism rejects the authority of the fathers as a rule of faith. They were but men, fallible men; they aspired not to inspiration; they were in the habit rather, as we have already seen, of appealing to the Scriptures of the Old and New Testaments as their rule of faith. Protestants esteem the fathers, many of them at least, as men of piety and learning, and reject not their testimony when it agrees with the teachings of the Scriptures but it is as necessary to establish the scriptural authority of the doctrines of the fathers by an appeal to the word of God, as it is to establish the scripturalness of the teachings of our own divines, by an appeal to the same standard. Immutability is an essential attribute of truth. Does the teaching of the fathers possess this attribute? Is there no contradiction among them? Is there even a general consistency of opinion? By no means. Not only is one father opposed to another father, but not unfrequently to himself. * * *

"The Holy Scriptures are able to make thee wise unto salvation,"—'to instruct thee unto salvation.' And if this could be said of the Old Testament, much more may it be said of the New. What want I more than to be instructed unto salvation? What work of supererogation is that which requires that I receive as truth necessary unto salvation more than that which is able to make me wise unto salvation? For myself I want no more than this—only give me the incorruptible seed of the word, which is able to save my soul and I want nought beside. No! I will not wander from this sure word of prophecy, I will not put in its place any word of man: no tradition shall have with me the same authority as the written word of the living God; and when I am in doubt of its meaning I will go to no uninspired authority; but, following the apostolic maxim, I will compare Scripture with Scripture; no private interpretation shall satisfy me, no interpretation of bishop, or cardinal, or priest; the Scripture is its own, its best interpreter, and will make all things plain. Our Roman Catholic friends sometimes say that the Protestant rule of faith is the Bible explained by every man's private judgment. This is not a fair representation; our rule of faith is the Bible alone without note or comment, or anything indeed, extrinsic from itself. This is the only standard of appeal which the Protestant can recognize. As long as he keeps within the circumference of the Bible he is on impregnable ground; but the instant he goes beyond the Bible, and allows that the opinion of Henry, or Scott, or Wesley, or the comments of the Anglican, or Scottish, or any other church, are part and parcel of the rule of faith, he has left the munition of rocks—he is unsafe, and is in momentary danger of

being carried away with every wind of doctrine."

These remarks have the old-fashioned Protestant ring. To err is human; and when men go to tradition, to the fathers, or to any other human authority to establish a doctrine that is not found in the Bible, they say by their course that the Bible is not a sufficient rule of faith. How true it is that the fathers contradicted each other. Many of the fathers had been heathen philosophers, and retained some of their heathen notions, blending them with Christianity. Hence it is that by their teachings you can prove many of the doctrines of papacy. Many productions that are attributed to the fathers are forgeries, and some of their genuine writings have been garbled and interpolated in the Dark Ages; so that upon the whole it is safe to follow them only as far as they agree with the Bible.

The Bible, as a sufficient rule of faith and practice, shows us how the primitive church believed and practiced, and what we should believe and do; while genuine history, whether from the fathers or some other source, shows how the church have lived, and whether they have departed from the Bible or not.

But when teachers and historians teaching on the times of our Lord and his apostles state facts respecting the faith and practice of the primitive church, which are contrary to the teachings of God's word, then may their testimony be pronounced spurious.

While the church of Rome teaches that the Bible is obscure to the common people, and that they can understand it but by the aid of an infallible tribunal whose seat shall be at Rome, and who alone shall have the monopoly of the truth, Protestantism asserts it to be the privilege of every man to approach the great source of truth, the Bible, and to draw freely from its streams.

The Divine Author of the Holy Scriptures intended the Bible for all men. Moses taught the law of God and the will of God to the Israelites generally. Joshua and Ezra did the same. The prophets spoke to the people generally in the vulgar tongue, and wrote in the vulgar tongue. Christ spoke to the multitudes, addressing to them some of the sublimest and hardest sayings of the Christian religion, and "the common people heard him gladly." Peter addressed the multitudes in Jerusalem on the day of Pentecost, and Paul preached almost daily to large assemblies of Jews and Greeks. And they, as well as the other writers of the apostolic epistles, wrote "to all the holy brethren," to all who composed the Christian churches, charging them before God that what they wrote should be read to all. 1 Thess. 5:27. Seeing then that the Bible is made up of these several parts, who can resist the conclusion that it was designed without hindrance for the whole people? Yes, the Bible, like Christ was given for the world.

But the Bible itself teaches most clearly that the Holy Scriptures were designed of God to be read and studied by all. "Search the Scriptures" was the command of Christ to the Jews at one of their annual gatherings. John 5:39. The Bereans were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Acts 17:11. Said Christ, "They have Moses and the prophets, let them hear them." Luke 16:29. "From thy infancy," said Paul to Timothy, "thou hast known the Holy Scriptures;" a statement which clearly shows what was the domestic practice of the Jews as to scriptural instruction. Indeed, the Jews were commanded of God to diligently teach the law to their children. Deut. 6:7. On certain occasions during Christ's ministry, children were among the first to appreciate and respond to his testimony, and Christ rejoiced at a certain time that God had revealed the truths of the gospel unto "babes." Matt. 11:25.

Christ gave as one of the evidences of his messiahship the fact that the gospel was preached unto the poor, and Paul declares that not many wise men after the flesh, not many mighty are called. Matt. 11:5; 1 Cor. 1:26. In the French version, Christ commands to understand the book of Daniel, Matt. 24:5; and in speaking of the book of Revelation, which was for a long time the most difficult portion of the New Testament, the Holy Spirit made this declaration: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Rev. 1:3. And besides all this, God has promised to give wisdom to them that ask, and he is more willing to give his Holy Spirit to guide into all truth, than earthly parents are to give good gifts to their children.

But notwithstanding this array of evidence, which might be greatly increased, it is painful to say that when Seventh-day Adventists urge the reform on the commandments of

God and the coming of Christ, they are often met by Protestants with the objection that they cannot understand these subjects, thus falling back upon Roman Catholic ground. Yet what can be plainer than the law of ten commandments? So plain and self-evident is it that Protestants generally acknowledge it to be all binding on all men and in all ages; and Seventh-day Adventists and their esteemed Seventh-day Baptist brethren keep the fourth commandment of that law just as it reads, by sanctifying the seventh day because that in it God rested from his works, and then blessed and sanctified it because that in it he had rested. What can be plainer than this? A plain duty enjoined, with the example of Jehovah before us, and what he did to give force to that example that we might imitate it, and keep our Creator in grateful remembrance. Ex. 20:8-11; Gen. 2:2, 3.

(Concluded next week.)

Temptation of Christ.

BY MRS. E. G. WHITE.

(Continued from No. 16, Vol. 44.)

THE conflict of Christ with Satan in the wilderness will be regarded with sacred interest by every true follower of Christ. We should have feelings of the deepest gratitude to our Redeemer for teaching us by his own example how to resist and overcome Satan. Jesus did not visit scenes of gaiety and feasting to attain the victory so essential to our salvation; but he went into a desolate wilderness. Many do not even contemplate this scene of Christ in conflict with the fallen chief. They do not enter into sympathy with their Redeemer. Some even doubt whether Christ really felt the pangs of hunger in his abstinence from food during the period of forty days and forty nights.

He who suffered death for us on Calvary's cross, just as surely suffered the keenest pangs of hunger as that he died for us. And no sooner did this suffering commence than Satan was at hand with his temptations. We have a foe no less vigilant to contend with. Satan adapts his temptations to our circumstances. In every temptation he will present some bribe, some apparent good to be gained. But in the name of Christ we may have complete victory in resisting his devices.

It is more than eighteen hundred years since Christ walked upon the earth as a man among men. He found suffering and wretchedness abounding everywhere. What humiliation on the part of Christ! For, though he was in the form of God, he took upon himself the form of a servant. He was rich in Heaven, crowned with glory and honor, and for our sakes he became poor. What an act of condescension on the part of the Lord of life and glory, that he might lift up fallen man.

Jesus did not come to men with commands and threatenings, but with love that is without a parallel. Love begets love; and thus the love of Christ displayed upon the cross won and wins the sinner, and binds him, repenting, to the cross, believing and adoring the matchless depths of a Saviour's love. Christ came to the world to perfect a righteous character for many, and to elevate the fallen race. But only a few of the millions in our world will accept the righteousness and excellency of his character, and fulfill the requirements given to secure their happiness.

His lessons of instruction and his holy life, if followed, would stay the tide of physical and moral wretchedness that has so defiled the moral image of God in man that he bears scarcely a resemblance to the noble Adam as he stood in Eden in his holy innocency. Every prohibition of God is for the health and eternal well-being of man. In obedience to all the requirements of God, there will be peace and happiness unaccompanied with shame or reproaches of conscience.

But very few of the Christian world are following their Master in a course of humble obedience, progressing in holiness and perfection of Christian character. Intemperance and licentiousness are greatly increasing, and are practiced to a large extent under the cloak of Christianity. This deplorable state of things is not because men are obedient to God's law, but because their hearts rise in rebellion to his holy precepts.

Repentance toward God, because his law has been transgressed, and faith in Jesus Christ, are the only means whereby we may be elevated to purity of life and reconciliation with God. Were all the sins, which have brought the wrath of God upon cities and nations, fully understood, their woes and calamities would be found to be the results of uncontrolled appetites and passions.

MORE THAN ONE FALL.

If the race had ceased to fall when Adam was driven from Eden, we should now be in

a far more elevated condition physically, mentally, and morally. But while men deplore the fall of Adam, which has resulted in such unutterable woe, they disobey the express injunctions of God, as did Adam, although they have his example to warn them from doing as he did in violating the law of Jehovah. Would that man had stopped falling with Adam. But there has been a succession of falls. Men will not take warning from Adam's experience. They will indulge appetite and passion in direct violation of the law of God, and at the same time continue to mourn Adam's transgression, which brought sin into the world.

From Adam's day to ours there has been a succession of falls, each greater than the last, in every species of crime. God did not create a race of beings so devoid of health, beauty, and moral power as now exists in the world. Disease of every kind has been fearfully increasing upon the race. This has not been by God's especial providence, but directly contrary to his will. It has come by man's disregard of the very means which God has ordained to shield him from the terrible evils existing. Obedience to God's law in every respect would save men from intemperance, licentiousness, and disease of every type. No one can violate natural law without suffering the penalty.

What man would, for any sum of money, deliberately sell his mental capabilities? Should one offer him money if he would part with his intellect, he would turn with disgust from the insane suggestion. Yet thousands are parting with health of body, vigor of intellect, and elevation of soul, for the sake of gratifying appetite. Instead of gain, they experience only loss. This they do not realize because of their benumbed sensibilities. They have bartered away their God-given faculties. And for what? Answer. Groveling sensualities and degrading vices. The gratification of taste is indulged at the cost of health and intellect.

Christ commenced the work of redemption just where the ruin began. He made provision to re-instate man in his God-like purity if he accepted the help brought him. Through faith in his all-powerful name—the only name given under Heaven whereby we may be saved—man could overcome appetite and passion, and through his obedience to the law of God, health would take the place of infirmities and corrupting diseases. Those who overcome will follow the example of Christ by bringing bodily appetites and passion under the control of enlightened conscience and reason.

If ministers who preach the gospel would do their duty, and would also be ensamples to the flock of God, their voices would be lifted up like a trumpet to show the people their transgressions and the house of Israel their sins. Ministers who exhort sinners to be converted should distinctly define what sin is and what conversion from sin is. Sin is the transgression of the law. The convicted sinner must exercise repentance toward God for the transgression of his law, and faith toward our Lord Jesus Christ.

The apostle gives us the true definition of sin. "Sin is the transgression of the law." The largest class of Christ's professed ambassadors are blind guides. They lead the people away from the path of safety by representing the requirements and prohibitions of the ancient law of Jehovah as arbitrary and severe. They give the sinner license to overstep the limits of God's law. In this they are like the great adversary of souls, opening before them a life of freedom in violation of God's commandments. With this lawless freedom the basis of moral responsibility is gone.

Those who follow these blind leaders close the avenues of their souls to the reception of truth. They will not allow the truth with its practical bearings to affect their hearts. The largest number brace their souls with prejudice against new truths, and also against the clearest light which shows the correct application of an old truth, the law of God, which is as old as the world. The intemperate and licentious delight in the oft repeated assertion that the law of the ten commandments is not binding in this dispensation. Avarice, thefts, perjuries, and crimes of every description, are carried on under the cloak of Christianity.

Corrupt Reading.

WATCH with an eagle eye against the corrupt literature that the agents of Satan are insinuating into the hands of youth and innocence all over the land. Hear what T. De Witt Talmage says of this matter in his sermon in *The Christian at Work*, of Jan. 28, 1875:—

Again I remark, that the corrupt literature of this day is the cause of much uncleanness. I referred to this in a former sermon,

but I reserved to this day some facts which will appall you. You know that there are hundreds of thousands of sheets in the shape of impure novelette literature going abroad, every plot of those novelettes turning on libertinism and full of salacious suggestion. Much of the printing-press of the country

REEKS WITH POLLUTION.

The child that comes to fifteen or sixteen years of age now in these cities has read more bad books and seen more bad pictures than your grandmother and grandfather read or saw up to the time they put on spectacles. There was one citizen in Brooklyn who made four hundred thousand dollars by publishing obscene books, and when he was seized by governmental authority there was found thirty thousand dollars' worth of stock on hand. That man is dead, and gone to perdition; but his wife has his money, and now moves, I am told, in respectable circles. Let it be known that of the four men who originally published all the obscene books and newspapers in this country, three of them lived in Brooklyn. Two of them are dead, thank God! I wish they all were.

In the city of New York there was one house under the control of a man who was a member of the church, and that house did nothing but make bad books, circulars, and pictures. When the authorities seized upon the place, they found whole tons of stereotyped plates for doing nothing but the printing of bad circulars and books. That man was a member of the church. He was awfully pious! He had on the mantel in his factory a rack containing religious tracts, with the inscription on the outside, "Take one." I do not know whether to this day he has been excommunicated, for other churches have not the moral courage which the session of this church had when, last spring, finding a bad man in our membership, they unanimously ejected him, all the sixteen men of the session having the moral daring to vote, "Aye."

GOD SPEED THE DAY

when it shall be impossible for a man to practice iniquity and yet keep his place in the membership of a Christian church.

But to go back to my theme. There was one man in our neighboring city who published and sold to one dealer one hundred and twenty-five thousand obscene books. When the authorities came upon him there were found forty thousand copies yet unsold. Binding these bad books in one of the factories were forty young women. One hundred and ninety thousand obscene photographs and engravings have been arrested in their flight of death. Twenty tons of iniquitous literature have been thrown into the flames. But the tide of evil goes on. How many are engaged in it? Some with the title of M. D. at the end of their names, implying themselves public benefactors and friends of humanity. These people despoil the souls of men and women, if not in one way, then in another. They send their circulars and handbills far away. They put their infamous pictures on the back of playing cards. They cut them into watch-cases. The venders in this business have the names of all the boarding-schools in the country, male and female, and not only the names of all the schools, but the names of all the students. The catalogues have been found in possession of these vultures, and their circulars and their pictures and their books go through the Post Office Department to all the young. The base circulars and advertisements are thrown into your door-way. They are flinging across this land the plagues of Egypt, the frogs and the boils and the murrain and the lice, turning the rivers into blood and the heavens into darkness. You, the father and mother, do not know it; but your children come to fifteen or sixteen years of age have seen the pictures and have read the books. There is not a school, not a shop, not a factory, not a home, but has been assaulted in some way by this literature. So far from exaggerating the evil, if you could to-day understand its magnitude, it seems to me you would rise up from your seats and

SHRIEK OUT WITH HORROR.

These villains, be they authors, engravers, publishers or venders, ought to be seized of the law, summarily tried, sentenced to the full extent of the statute, and on the swiftest express train hurried up to Sing Sing Penitentiary; and no man ever to be found in gubernatorial or presidential chair should ever dare to pardon one of them. This evil does not need the snail-pace of the law; it wants the quick spring of human and divine indignation.

NEVER do we truly value our bits and drops, as when we see the hand of God stretched out to bestow them.

The Commentary.

TELL me the meaning of Scriptures. One gem from that ocean is worth all the pebbles of earthly streams.—M'Cheyne.

REMARKS ON THE PROPHECY OF JOEL.

CHAPTER II.

VERSE 1. Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand.

The trumpet among the ancient Israelites was to be blown as a token of alarm when danger was near. Was a hostile army approaching, were dangers impending, which required action and haste to escape or avert, the trumpets pealed out an alarm through all the land to arouse the people.

This custom is used as a medium through which to enforce a command upon the servants of God, when the great day of the Lord, in which is summed up for the wicked, all dangers, and all calamities, is about to burst upon the world. Not that a trumpet is now literally to be blown; but an alarm is to be given which shall be as startling, and arrest the attention of the people as effectually, as the trumpet blasts that echoed of old over the mountains of Judea.

The trumpet anciently was to be blown by the priests. Num. 10:8. So now the alarm is to be given by the ministers of the Lord. As the priests were the guardians of the people, and were to warn them of approaching danger, so those who are set apart as teachers of God's word, are required to understand the developments of his work in the earth, and to give warning when in the accomplishment of his dispensations, judgments are declared, and to be executed, upon the unfaithful.

The Lord has set his ministers as his watchmen, to see when the sword is coming and warn the people; and by the prophet Ezekiel he charges them with their solemn responsibility in these words:—

"If when he [the watchman] seeth the sword come upon the land, he blow the trumpet and warn the people, then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul." Eze. 33:3-9.

The trumpet is to be blown in Zion and the alarm sounded in God's holy mountain. A movement is first to be made by the church of God. If the church is asleep what can be expected of the world? The church is set as the light of the world, and should be prompt to see the light and make it known to the people.

But what are the professed churches of our land doing? They have gone down into the plains of Ono, and are joining hands with a pleasure-loving, Judgment-hating, world. And while nature is already beginning to quiver with the throes of its final convulsion, and all over the sea and land around us, and the heavens above us, tokens are multiplying to show that the great day of the Lord is hastening upon us like a lion leaping upon its prey, the church join in the world's mad chase after delusive phantoms, the ministers preach smooth things, and prophesy peace; and the wicked plunging down to death are made to feel quiet and at ease.

Never were there so widespread and confident assertions of a good time coming as at the present day. The cry of peace finds a ready reception in the carnal mind. And since the delusive doctrine of a temporal millennium was invented by Daniel Whitby, about two centuries ago, this sentiment has

found such marvelous growth that it is now echoed from almost every pulpit and religious paper in the land.

And what shall be the end thereof? This dream and cry of peace, so securely fostered by the doctrine of the world's conversion, is marked in prophecy as one of the characteristics of the last days, and one of the signs of impending destruction. The day of the Lord, says Paul, comes as a thief in the night. 1 Thess. 5:2. And he writes to his "brethren," the true church, that they know this perfectly, but are not in darkness that the day should overtake them as a thief. Verses 2, 4. Then he says of the world, "For when they shall say, Peace and safety, then sudden destruction cometh upon them." Verse 3.

And this is the time when the prophet, in the chapter before us, calls upon us to blow the trumpet and sound the alarm; for the inhabitants have reason to tremble rather than be at ease, in view of the impending day of the Lord, which shall try every man and every work, with its fiery ordeal.

The next verse sets forth the nature of this day:—

VERSE 2. A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations.

The world is looking for light; but that which is coming is darkness; they look for joy; but shall find gloominess instead; they look for ease, prosperity, and pleasure, but will suddenly find themselves in clouds and thick darkness; and this day comes like the morning spread upon the mountains, covering all at once.

In the next sentence, as if overwhelmed with the sublimity of the scene before him, with an abrupt exclamation, he introduces the agents by which the events of the day of the Lord are accomplished. "A great people and a strong!" Some mighty army comes forth at the bidding of the Lord. We shall see who they are in subsequent verses.

But does not the reference to future generations destroy the application of this language to the great day of the Lord, beyond which we look for no generations in the ordinary sense of that term? We think not. We take the expression simply to mean that as there had been no day before it like it, there never should be afterward. It stands out conspicuous and alone as a day unparalleled for the sublimity of its scenes, the terror of its judgments, and the magnitude of its revolutions.

The prophet now turns his attention more particularly to the agents concerned in this great work, and devotes the next nine verses to a description of them and their doings.

VERSE 3. A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. 4. The appearance of them is as the appearance of horses; and as horsemen, so shall they run. 5. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. 6. Before their face the people shall be much pained: all faces shall gather blackness. 7. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: 8. Neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded. 9. They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. 10. The earth shall quake before them; the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining: 11. And the Lord shall utter his voice before his army: for his camp is very great; for he is strong that executeth his word: for the day of the Lord is great and very terrible, and who can abide it?

These verses have been the occasion of considerable study: some considering them a description of the devouring locusts mentioned in the first chapter; others, that the language is altogether too strong, and the description altogether too elevated to apply to any insects, or any ravages they have ever been known to commit. Those who apply it to the locusts, as do commentators generally, spend much time in showing their likeness to horses, their sound to that of chariots, their running like men with unbroken ranks, &c. But there are insuperable objections to such an application.

1. When the plague of locusts fell on Egypt, Ex. 10:14, it was said that there never should be the like again. If Joel 2:2, refers to locusts that came upon Judea in Joel's day, it describes a greater calamity than that of Egypt; for it says that there never had been any like it before; and hence the lan-

guage of Ex. 10:14, is plainly contradicted.

2. The expression, "the day of the Lord," can refer to nothing else but the great day so often referred to in other scriptures. A reference to this day introduces the "great people and strong" described in the verses before us. And the description closes, verse 11, with a reference to the same day. It is most reasonable to conclude that all that intervenes refers to the same time, and the agencies God then makes use of to accomplish his will. It is hardly conceivable that between these plain references to the day of the Lord, Joel should throw in a long description of locusts which in this case devastated Judea centuries ago.

3. The language seems to be entirely too strong for simply a description of the local ravages of a swarm of locusts; especially such expressions as the earth quaking before them, the heavens trembling, and the sun and moon and stars withdrawing their shining.

But the Lord has an army which will be called forth in martial array in the great day of the Lord, to whom the language will apply, and of whose movements and operations the words of the prophet are a striking description; an army that will accomplish the work here specified, and the results of whose presence it is beyond the power of language adequately to portray.

1. The Lord's army. "A great people and a strong," says Joel. Daniel and John in giving the number of this army, which we believe to be none other than the angels of God, say, "Ten thousand times ten thousand [that is one hundred millions] and thousands of thousands." Dan. 7:10; Rev. 5:11.

2. Will these angels accompany the Lord when he appears in the clouds of heaven? "When the Son of man shall come in his glory, and all the holy angels with him." Matt. 25:31.

3. "A fire devoureth before them." "The Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire." 2 Thess. 1:7, 8.

4. "The appearance of them is as the appearance of horses." "And the armies which were in heaven followed him upon white horses, clothed in fine linen white and clean." Rev. 19:14. The context shows this to be at the second coming of Christ, and that this is a figure of the angelic hosts which then attend him.

5. "Like the noise of chariots." The Lord "shall appear to your joy, and they shall be ashamed. A voice of noise from the city, a voice of the Lord that rendereth recompense to his enemies." Isa. 66:5, 6. "A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord." Jer. 25:31. The context shows that this takes place in the day of the Lord.

6. "All faces shall gather blackness." Pale-ness is the sign of fear and alarm; blackness, of despair. There is no time when "all faces" will gather blackness except in that fearful hour when they realize that probation is no more; that the harvest is past, and the summer is ended, and they are not saved.

7. Verse 7, 8, and 9, reveal some of the characteristics of these heavenly agents whom the Lord at this time commissions to execute his will. No wall can obstruct their march; no bolts nor keys can bar their entrance; their ranks cannot be broken; the sword cannot hurt them; the most secret chamber cannot conceal from them the objects of God's displeasure. Then shall the wicked realize that they are in the hands of executioners, against whom all human safeguard and all human weapons are utterly powerless.

8. Before them the earth quakes, and the sun, moon, and stars withdraw their shining. Joel 3:12-15 shows that this is in the day of the Lord, when multitudes are in the valley of decision, when the heathen are gathered to be judged, and the sickle is put in for the final harvest.

9. The Lord utters his voice before his army. The last manifestation the Lord gives to the wicked of his majesty and power, is to utter his voice from heaven just before the appearing of Christ. See Jer. 25:30; Joel 3:16; Heb. 12:26; Rev. 16:17.

10. "The day of the Lord is great and very terrible and who can abide it?" Similar language is uttered by the wicked in that day. They exclaim, "The great day of his wrath is come, and who shall be able to stand?" Rev. 6:17. None will be able to stand but such as are then clothed in the panoply of truth, and who, while mercy was offered, made the Lord their friend. And they will not only be able to stand, but to them that day will be the rising of the sun of righteousness and the morning of everlasting joy. U. S.

The Review and Herald.

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

BATTLE CREEK MICH., FIFTH-DAY, MAR. 4, 1875.

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

The Second Coming of Christ.

HOW WILL IT AFFECT THE RIGHTEOUS?

IN response to the cry which was heard out of the land of Seir, "Watchman, what of the night?" the watchman responded, "The morning cometh and also the night." Isa. 21:12.

There are two very different classes of persons in the world, and there are two very different conditions before them into which they will respectively enter. Before one class there is a dark and interminable night; before the other a glorious and unending day. These classes are the righteous and the wicked; and the event that constitutes the dividing line between their present and their future, is the second coming of Christ.

Before the wicked, unless they shall repent, there lies a state of such despair, remorse, and punishment, that, compared with their present state, it is as night compared with day; but before the righteous there lies a state of such surpassing happiness and glory that, compared with their present state, it is as day compared with night. This present state which the righteous and wicked both share alike, in which the righteous, aside from their heavenly hope, have no less of happiness, and no more of sorrow, than the wicked, is to the wicked a period of joyous day preceding a dismal night, their condition here is so much more favorable than what it will be hereafter; but to the righteous it is a period of gloomy night preceding a glorious day, their condition here is so infinitely below what it will be in the paradise of God.

We noticed, last week, how the coming of Christ will affect the cases of the wicked. It leaves them no hope. It is the end of all their pleasures, their ambition, their wealth, their power. It turns their laughter into mourning. It fills their cup of joy with the gall of bitterness. And amid the convulsions in which our world shall go back to its original chaos, they shall be swept from the face of the earth.

Now let the reader imagine conditions which are infinitely the opposite of all these, and he will have some idea of what is given to the righteous at this time. To them it is the consummation of their blessed hope. Titus 2:13. It introduces them to that condition in which there are pleasures forevermore. Ps. 16:11. It is the fulfillment and satisfaction of their highest ambition. Phil. 3:12-14. It puts them in possession of that wealth which the Lord promised when he said, "All things are yours." 1 Cor. 3:21. It gives them the most glorious power a man can covet; for they triumph over death. 1 Cor. 15:57. It turns their mourning into laughter and shout and song. Luke 6:21. It takes their cup, and extracting every trace of bitterness, it fills it to the brim and runs it over, with exuberance of joy. Isa. 35:10. And amid the destruction of all things below, borne upward on the wings of those celestial beings revealed to us as the "morning stars," and "the sons of God," Job 28:7, they will rise to be forever with the Lord. Matt. 24:31; 1 Thess. 4:17.

Sinner, we do not ask you which company you will wish to be with then. There is no question about that. We know well enough how it will be. But the decision must be made before that time; and the fearful probability is that you will put it off too long. We therefore ask you to decide now, and act accordingly.

1. The coming of Christ is to the righteous the hope of salvation. While the wicked are calling to the rocks and mountains to fall on them and hide them from the presence of Christ, the righteous gladly exclaim, "Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation." Isa. 25:9.

2. The coming of the Lord is the hope of the righteous dead; for it brings the resurrection. The resurrection is sometimes spoken of aside from its connection with the coming of Christ, and the promise of that event is ample and sure; but there are other scriptures which show the inseparable connection between these two events, and that the resurrection cannot take place without the coming of Christ. See John 5:28, 29; 1 Thess. 4:16; 1 Cor. 15:52.

3. The coming of Christ brings the Christian's reward. Behold, I come quickly, he says, and

my reward is with me to give every man as his work shall be. Again the Lord, instructing his disciples in regard to their recompense for good deeds done to the poor, said; "And thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." Luke 14:14. No other time of reward is given in the Scriptures, except at the coming of Christ, and the resurrection of the just.

4. The coming of Christ brings the overcomer's crown. The great apostle to the Gentiles thus speaks: "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4:7, 8. The "day" of which he speaks is the day of Christ's appearing, and the crown is for all such as love that event.

5. The coming of the Lord ends the Christian's exile, terminates his pilgrimage, and brings him home to the many mansions of the Father's house. John 14:2, 3; Heb. 11:13-16; Rev. 22:14.

6. It is by this means that the absent members of Christ's body are gathered to their living Head, and brought to enjoy his personal presence forever. When the disciples were filled with sorrow at the thought that their Master was soon to leave them, he bade them not to be troubled; for, said he, "I will come again, and receive you to myself, that [in order that] where I am, there ye may be also." John 14:1-3. Paul, after telling the Thessalonians that the righteous would be caught up to meet the Lord in the air at his second appearing, says, "And so [in this manner, or by this means] shall we ever be with the Lord." 1 Thess. 4:17. And John says, "It doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is." 1 John 3:2.

Since, then, the Christian's hope is thus all laid up in the coming of the Lord, is it any wonder that it should be loved and longed for by all his people? Their hearts being filled with love for him, there is no enmity but union between them. Feeling that he is their friend, they rejoice in the prospect of soon entering into his presence.

All the difference between the righteous and the wicked is summed up in this one sentence—Christ an enemy, and Christ a friend. The one class have followed the leadings of the carnal mind, and have continued their opposition to him, and their alienation from him. The other have yielded to his holy requirements and have found his forgiveness and favor. So the thought of his coming fills the wicked with alarm, but the righteous with joy. And the manifestations of the day of his appearing, which to the righteous will fill the whole heaven with untold splendors, will be to the wicked sharp arrows of indignation and wrath; and the brightness of his coming, to the righteous a glad vision of "the King in his beauty," Isa. 33:17, will be to the wicked a "consuming fire." Heb. 12:20.

Let us share in the lot of the righteous; for though they may be in this life poor, humble, unhonored, and unknown, the portion of their inheritance hereafter is glory and blessedness forever. "Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear." Matt. 13:43. U. S.

Editorial Correspondence.

MISSION TO PRUSSIA.

OUR meeting at Chaux-de-Fonds closed on first-day evening about dark, and we returned immediately to Neuchatel. The way was now open to visit the Sabbath-keepers in Prussia, and I thought that the next train for the north should see us on the way. Before sleeping that night our preparations for the journey were completed, and in the earliest light of the morning we were on our way.

Our course for the entire journey has been almost directly north. The first day we were in the valley of the river Aar, a branch of the Rhine, which receives the water of lake Neuchatel. On our left hand were the Jura mountains; on our right were high hills which hid the Alps from our view. The valley of the Aar is several miles in breadth, very level, and evidently very fertile, and almost wholly without fences, the division of the lands between the different owners being indicated by stone posts. In this valley there is little appearance of winter, but you can see on the sides of the mountains where winter commences. I noticed that the alders in the valley were in full blossom.

When we reached Olten we left the valley of

the Aar and through a tunnel nearly two miles in length, we passed under the mountain into the canton which the French call Bale Campagne, and the Germans, Baselland. When this tunnel was excavated an accident by fire caused the suffocation of sixty-two persons. We remained at Buckten in this canton till noon of the next day in order to give Bro. E. time to arrange his affairs for the mission to Prussia. Then we started on our way again; but at Basel we spent an hour in conferring with a printer who has done some work heretofore for Bro. E. This printer understands French and German and Italian. His wife understands also the English language. These persons have some interest in the Advent faith, and seem to fear God. We left Basel about 7:30 P. M. for Strasbourg, which place we reached about midnight. We wandered some time in its dark, narrow, crooked streets before we could find a hotel.

On leaving the cars at night we found ourselves each time much chilled, and of course at the hotels had to take a cold room, and beds which seemed to be a little damp. But we have experienced no lasting injury. Everywhere in Europe the covering of the beds is simply a feather bed. In America where the feather bed is to lie on and not under, I have found it easy to dispose of the article; but in Europe where it is the covering to protect one from the cold there is only one thing to do, and that is to accept the situation.

The train which we wished to take from Strasbourg did not leave till one in the afternoon. This gave us an opportunity to see something of the city. It is situated a little way from the Rhine, on its west side, and though a very strongly fortified town, it is in a country that is very flat. It is surrounded by walls of stone some thirty feet in height, and outside this is a deep ditch filled with water. This stone wall is backed by a very heavy bank of earth and under this bank of earth and within the wall itself are places for the soldiers who defend the city. But outside the regular walls of the city are walls and earthworks and ditches covering the fields for a long distance from the city. Here we saw many Prussian soldiers. In fact every Prussian city through which we have come has many soldiers drilling all the time. These cities seem like our northern cities during the great rebellion.

When a child I read of the wonderful clock in the cathedral of Strasbourg. I will not speak of its wonders in general, but only of what we saw during the half hour that we observed it. At noon the figure of death walks out in front of the dial and strikes the hour. Then a door opens and the twelve apostles in a stately procession with Peter at the head and John next walk out and pass in front of Christ. Each apostle in passing the Saviour turns and bows to him in a reverent manner, and the Saviour lifts his hands as in the act of blessing them. But what made a deeper impression upon my mind than anything of this was the solemn reminder of Peter's denial of Christ. At the left hand of the clock and somewhat higher than the place of the apostles is perched a cock. The appearance of Peter is the signal for this cock to flap his wings, lift his head, and curve his neck, and crow with a loud, shrill voice; all of which was a very perfect imitation of nature. This was done three times while the procession of the apostles walked slowly in front of Christ. There was a large crowd of the people of Strasbourg to witness this sight, which shows that though of every-day occurrence it does not lose its interest to them.

The country from Basel where we leave Switzerland to Strasbourg is very level, and it continues to be such all the way to Maintz. It is principally devoted to the raising of hops and to vineyards. At a considerable distance to the west, as we came through the territory conquered by the Prussians from the French, we could see the Vosges mountains which constitute the new frontier between France and Germany, and in the passes of which mountains the Prussians are building a chain of fortresses which they hope will render a French invasion impossible.

About 6 o'clock on Wednesday evening we passed through the town of Worms where Luther so courageously met the emperor of Rome. It was too dark to see the town, and we had only a moment to spend; but I stepped out of the car to get at least a glimpse of the town rendered so memorable by the firmness and moral heroism of Martin Luther.

We remained at Maintz for the night, and the following day came down the left bank of the Rhine to Cologne, and thence to this place. Between Maintz and Cologne, the Rhine passes

through the mountains, and the scenery is very grand. On the cliffs may be seen the ruined castles of the old robbers who called themselves great lords. Occasionally also may be seen castles not yet ruined, but which, no doubt, deserve to be leveled with the dust. At Cologne, we crossed the Rhine, and in about two hours we reached Elberfeld, our place of destination, a city of about 70,000 inhabitants. I have spoken, perhaps, too largely of matters of little consequence. I will now speak of things in which I feel a deeper interest.

Sometime since, a beggar called at the house in Buckten, Switzerland, where Bro. Ertzenberger has made his home. This man told Bro. E. that there were Sabbath-keepers in Prussia, and gave him their address. Bro. E. opened a correspondence with them, and found that the beggar had told the truth. Bro. E. gave me information concerning this people, and from that day forward I have labored earnestly to make preparation for this mission. The very hour there was evidence that our way was prepared of the Lord, we set out. We suffered plenty of discomfort in coming; but we could not complain, for we felt the angel of God to be present all the way. On arriving here, we find forty-six adult Sabbath-keepers scattered over a territory some fifty miles across. We have now spent one Sabbath with them, and have had a very interesting meeting. They speak a very pure German, but know neither French nor English. Of course, Bro. E. is at home in this language, and I find him an excellent interpreter. I spoke to them Sabbath forenoon from 2 Pet. 3, and had much help from the Spirit of God. The words seemed to take deep hold upon them. In the afternoon, we each gave them an account of the work of God in America. Only a short time since, they had no knowledge that there were any Christians in the world observing the seventh day except themselves. They thought indeed that there must be others, but they knew of none. As we gave them an account of the Sabbath-keepers of America, and of those of other countries of which we have knowledge, they were made to rejoice, and the tears stood in many eyes.

This work seems to have originated with Bro. J. H. Linderman. He belonged in early life to the national church, as indeed almost every one does in this country who is not a Catholic. But in 1842 he was converted to God, though at that time ignorant of the truth only as he learned it imperfectly from the national church. But his mind now turned to the Bible as the great fountain of truth. In 1850 he became satisfied that infant baptism, the universal custom of the national church, was not of God, and that the burial of penitent believers in the watery grave is the only scriptural baptism. Now he was in trouble; for there were no Baptists in this part of the world. After a considerable time, however, he was able to find a suitable administrator, and he was baptized. In the course of years, the Baptists became comparatively numerous. But as Bro. L. continued to study the Scriptures, he learned that the Bible Sabbath had been lost as well as Bible baptism. So it came to pass that in 1860 he began to hallow the Sabbath of the Lord. And now many of his dear Baptist brethren, with whom he had suffered much, became wholly alienated from him. Three years he observed the Sabbath all alone. Since that time, God has blessed his labors in leading this body of Christians to the Sabbath. He is now seventy years of age.

I will now speak of this people as far as my observation and inquiry have extended. They are believers in the near coming of Christ. They have banished tobacco from their ranks. Their dress is plain, but it is very neat and in good taste, and they are very cleanly in their habits. They are a sensible, substantial-looking class of people, and I think they truly fear God. I do not discover that they hold any serious errors, or that they are fanatical in their worship. Probably they attach undue importance to some minor or indifferent points. When we first came, though they received us very cordially, it was plain that they were somewhat afraid of us. Nor did this fear very much abate till our Sabbath meeting. It happened to be the time of general meeting with them, so that the larger part of their company was present. They requested us to manage the meeting in our own way. We sought the help of God, and we had it, I am very certain. When our meeting closed, their fears were gone, and they were not slow to say so. We showed them our credentials from America and from Switzerland, but they said they had no further occasion for them.

I have come here to aid Bro. Ertzenberger in commencing the work in Prussia. We shall visit these Sabbath-keepers at their own homes, in the

different towns where they reside, and shall have many meetings with them, and with the people who may be willing to hear. Probably I shall not remain more than two weeks; but this will be determined by providential circumstances. But I think here is a very excellent opening for labor before Bro. Ertzenberger. God is greatly blessing him, and he is a free man in the Lord. But nothing will be accomplished here without faithful, painstaking labor, and this must be under the direction and with the help of the Holy Spirit. Who is sufficient for these things? Our brethren will not forget to pray for us. God is our helper, and it is in answer to prayer that his blessing is given.

On returning to Switzerland, we shall print at Neuchatel several of the tracts that have been prepared for translation into foreign languages. We have means raised to pay for this work, and have ascertained that at present we can have the best terms at N. I think hereafter we may be able to do better at Basel with the printer of whom I have spoken. We shall contract no debts. We mean to keep our funds good by paying for the tracts as we circulate them. It is proper, perhaps, that I should say that our means are limited. The brethren cheerfully raised 300 francs to send us on this mission to Prussia. And in coming here, we practiced the most rigid economy in the matter of expense.

Perhaps the brethren in America may think it proper to replace this sum in the Swiss treasury. I speak the more freely as I have not hesitated to use my own means to help forward the work, in addition to that placed in my hands by the General Conference Committee.

The few Sabbath-keepers in Italy must soon have help. I think there are seventh-day Christians in the Austrian empire, especially in Hungary. Bro. Jones of London told me that he had heard there were Sabbath-keepers in Holland. Now I wish to advertise in one of the best papers in each of these countries; also to do the same in Russia. I have felt that I would not invite the aid of others till I had done all that my own means would enable me to do. I have now come to this point, and therefore now submit the work to the judgment of those in America that God has called to fill the places of chief responsibility in the cause. I shall do nothing in Europe without laying all open before the brethren in America. Nor shall I act here without the knowledge and approval of our experienced brethren in Switzerland. I hope to stand in the counsel of God, and neither to step ahead of the providence of God, nor yet to fall behind. What it is possible to do, I mean to try hard to accomplish. Hitherto the Lord has helped us. The brethren in Prussia send greeting to the Sabbath-keepers in America.

J. N. ANDREWS.

Elberfeld, Prussia, Feb. 7, 1875.

The Promises Are to the Victor.

DIFFICULTIES and obstacles are in our way; and so it will continue to be. It will never be smooth and easy sailing Heaven-ward. It is not an easy task for human nature to overcome all the obstacles in the way of its perfection and salvation. But he that overcometh shall inherit all the promises. It is never to be expected that the difficulties will take themselves out of the way; but they must be met and conquered. The conqueror will be rewarded. If there was nothing to overcome, there would be no propriety in a promise to the overcomer.

If we would labor in the Lord's vineyard, we find a multitude of hindrances; and it is a grief that we cannot do all that we would. But it is useless and vain to mourn over these things. If we would meet the approval of Heaven, instead of lamenting that we cannot do more, we should earnestly labor to do what we can.

"She hath done what she could," was the highest commendation possible. None can expect more. He will be a conqueror or overcomer who does what he can. Then let us do all that we can, despite the hindering obstacles, and He who judges by the prompting motives, and not by the apparent amount accomplished, will say, Well done.

Courage in the Lord! In a little while the victors will be crowned. We can conquer in the strength which will be given. By faith lay hold on the help from above, do what we can, and we shall be accounted victors at last. How sweet the approving welcome, "Come ye blessed," when the conflict is past and the labor is done. There is resting by-and-by. Thank God for the hope of victory.

R. F. COTRELL.

Good temper is like a sunny day; it sheds a brightness over everything; it is the sweetener of toil and the smother of disquietude.

Shall We Have Them?

SHALL we have the 30,000 new subscribers for *The Voice of Truth* and *Health Reformer* including the *Advent Tidende*. At present about one-third of this number that have obtained, and this to a great extent has been accomplished by a few of the Conference Tract Societies. Some of the Conferences speak very encouragingly about this work, while others are silent. Some have more than half filled the number suggested to their Conference, while others have done comparatively nothing. One State Tract Society has sent in but twenty-five names on this call; another, twenty-nine. I know no excuse for this only a lack of interest, as one of these Conferences has nearly a thousand dollars pledged that can be used to pay for them.

Much has been said about obtaining paying subscribers or those who would donate something toward sustaining these periodicals, as this would secure an interest on the part of the subscriber to read them. There are thousands who would consider it a privilege to donate something, from enough to pay the postage to the full price of the periodical. Experience has proved this to be so. And no doubt there are thousands who would read these periodicals with profit, who under present circumstances, would not feel free to pay anything. All such should have them. We want interested readers, men and women of moral worth, pay or no pay. There are men and women in each Conference who have five hundred and even a thousand dollars to give to an enterprise like this when they see the work move forward in a judicious manner. Then sums all the way down to the pennies from children would be freely donated.

The truth is to find its way into every dark corner of the land and in every part of the civilized world, and now is the time to labor. We cannot all preach. Neither is it at all proper to enter into boisterous discussions or conversations in stores, cars, or street-corners, or other public places, to call the attention of the people to the truth; but quietly get the truth before those who have some sense of sin by placing the reading matter in their families, and in all such places where it will be read with interest. The truth accompanied by God's Spirit will work its own way to the heart.

We have encouraging words and encouraging results from those Conferences who have taken hold of this work with faith and courage. One sister in Minnesota who had three small children obtained as the result of a few day's labor in her own neighborhood forty paying subscribers for *The Voice of Truth*. Cities, towns, villages, and neighborhoods, should be canvassed by the proper persons, families prayed with, and in a judicious manner have the attention of the people called to these solemn truths. Then to present a copy of our periodicals one or both of them, is one successful way of removing prejudice and obtaining subscribers. It should be done in faith and in the fear of God. There are thousands among us who could in this manner procure from five to fifty names of those who would rejoice to read upon present truth, and this could be done within less than a month's time, did our brethren and sisters feel the burden of this work.

The following are among the encouraging words received from some of those Conferences that are taking an active part in this work. Eld. Grant, President of the Minnesota Conference and Tract Society says, "A little more time and we shall fill our quota. Only a few districts are behind." Elder Olsen, head of the Wisconsin Tract Society, backed up by his directors, says, "The names will be furnished in due time." No doubt is expressed by the brethren in New York. The president of the Conference assures us, "You may depend on us."

New England reports, "No difficulty here, only a little more time." Michigan, which voted to furnish 10,000 new subscribers for the periodicals, has some districts which have nearly filled their quota, while others report scarcely anything done in this direction. But the officers, at their late quarterly meeting at St. Charles, backed up by the brethren and sisters present, determined to make a new strike in this direction. Vermont is making a stir in the right direction. The Indiana division is in the field. But how is it with Illinois, Maine, Ohio, and other Conferences? A few weeks more and the busy season will have come. Shall we not have these names before that time?

Who upon reading these lines will immediately fall into line and procure twenty-five names of those who will read with interest *The Voice of Truth* or the *Reformer* for one year? How many will obtain fifteen names? How many will consider themselves good for ten interested readers? Who will enter the ranks for five? And will there be a single member of any or all of the Tract Societies that will not at

least procure one name for the *Reformer* and one for *The Voice of Truth*? We appeal to the officers of the Tract Societies in every Conference to call their force into line and make one general rally. First visit your closet and seek the Spirit of God. Then with a heart full of tenderness visit your neighbors and work for God.

Let not your zeal in the cause of Christ abate nor your ardor lose its fervor. Press the battle to the gate of the enemy, and with the blessing of God the victory is ours. The day of Judgment is upon us. God's providence is preparing the way before us. His spirit bids us move. And now is the time to lay up a good foundation against the time to come that you may lay hold upon eternal life. Send a list of your names to your director and he will see that they are forwarded to the Office through your State secretary of your Tract Society.

S. N. HASKELL.

An Appeal

TO THE BRETHREN AND SISTERS IN IOWA AND NEBRASKA.

WHEN it was decided to publish *The Voice of Truth* as a pioneer paper of our cause, I understood it was on the supposition that the friends of the cause throughout the wide field would obtain a sufficient number of subscribers, either paying for it themselves or to be paid by the T. & M. Society at half price to warrant its publication, whereupon the Conferences had allotted to them what was thought to be their proportion of names together with an equal number of subscribers for the *Health Reformer*. I am informed that the Conferences are generally coming up nobly in this work, while our Conference has not yet sent in one-fourth of their quota of names. I am sorry that we are less forward than others in so good an enterprise as this, and the object of this appeal is to let you all know how the matter stands and how anxious I feel that we may make a renewed effort to come up in this work.

The season for successful canvassing is almost past for this year, and what is to be done must be done quickly. Are there not those in every church with some natural qualifications for canvassing who can give a few days for this noble work before the busy season? In many places there are sisters who are well adapted to this work. And cannot every one find some friends that would like to read so good a paper at so reasonable an offer? Doubtless there are scores of persons all through the State who have never heard the sound of this precious truth which has so often made our hearts glad, who would rejoice if some one would bring them the light.

Dear friends, can we be clear if souls go down to ruin whom we might have enlightened had we been awake to this high privilege. Will God be pleased with us for settling down in a state of indifference, willing to enjoy the good things he has given us, while souls all around us are perishing for the same blessings? May the Lord roll upon us a burden for souls, and give us more of a missionary spirit.

Will not the directors and librarians, especially interest themselves to see that all are trying to do what they can in this noble and very important work? We do not recommend gathering names indiscriminately; but may there be a forward move in our Conference according to knowledge and sanctified judgment.

Let each district forward the names and addresses through their secretary or director to the State secretary, L. McCoy, Sigourney, Iowa, and your business will be attended to promptly.

H. NICOLA, Pres.

Eternal Life.

"THE gift of God is eternal life." "There shall be no more death."

Without life there can be no enjoyment. All other good would exist in vain to us, unless we had life. Hence the promise of eternal life is intended to include all good—perfect happiness, and that for eternity. No other term could express so much as this. It comprehends all that is desirable.

Death deprives of all enjoyment. But there might be exemption from death and still be pain and trouble. Hence to the promise that there shall be no more death, it is added, "neither sorrow nor crying, neither shall there be any more pain." Thus all unhappiness is excluded forever.

What could be added to the "exceeding great and precious promises" of God? What motive could be set before us to "escape the corruption that is in the world," if the hope of a life that shall run parallel with the future eternity of God, and the consideration of that love which

has purchased it at so great a cost, should fail? It is even to be made "partakers of the divine nature," and "heirs of God, and joint-heirs with Christ." What more could be promised?

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." What wondrous love! What an infinite sacrifice by Him "who gave himself for us!" and how transcendent the gift bestowed!

It is for us. We may have the gift on condition of overcoming sin and self—on condition of following our self-denying Lord. Our names are in the book of life; but there is danger of their being blotted out. Rev. 3:5. Shall we not choose to follow Christ, and live?

R. F. COTRELL.

To the Tract Societies.

To those ordering the "Hand-book of Health" we would say that there are about 400 copies in the hands of the binder which we expect will be ready in a few days. Then all orders received will be promptly attended to. Therefore we say, Let the orders come in.

EXPLANATION.

When the liberal offer was made to the Tract Societies to furnish the *Reformer* for one-half the subscription price when furnished by them to new subscribers, the question of the postage came up, as the law requires a prepayment of it. The following plan was suggested in the *True Missionary* to be adopted the present season. The publishers of the *Reformer* would furnish the "Hand-book of Health" for one-half the retail price (which was 60 cents), and the hygienic-book fund would pay one-half of that, bringing it to the Tract Societies for the small sum of fifteen cents. This book the missionary workers would offer as a premium to those who had never taken the *Reformer* and would pay one dollar for it. Twenty-five cents of the one dollar thus received would be retained by the Tract Society to pay for the book, and the seventy-five cents would go to the publishers. Thus the twenty-five cents extra more than the fifty cents sent to the Office, would help pay the postage on the fifty-cent subscribers furnished by the Tract Societies.

It was expected that other health works would be published before the next fall campaign, adapted to the wants of every family, which might be used as a premium in canvassing. Then some permanent arrangement would be entered into between the Tract Societies and the publishers.

We have been much encouraged to see that this plan, which was only an experiment, works so well. It has thus far exceeded our expectations. But only a portion of the Tract Societies have taken hold of it. Where they have, it has been the universal testimony so far as we have heard that many more full-paying subscribers could be obtained by offering the "Hand-book" as a premium than could be by those subscribing and paying only a small sum as a donation. To the brethren and sisters we say, Go on in the good work. We recommend the foregoing plan to those Tract Societies that have not tried it. Let the light shine. Our object is to spread the truth. Our interest is to see the good work prosper.

S. N. HASKELL.

To Correspondents.

M. L.: For our views on the tree of life, the disposition of the wicked when Christ comes, and an explanation of such texts as Mark 9:44, see Thoughts on Revelation, and Man's Nature and Destiny.

F. R. RICHMOND: The word man is frequently used in a general sense; but in Mark 2:27, reference is made to the time when the Sabbath was made, when there was but one man in existence, hence it seems proper to give the article in that case its full office, and let it designate the man, Adam. Again, the next verse speaks of Christ as the son of the man: not the son of the human race generally, but called so in reference to his position as the second Adam. In reference to Josh. 10:13, we think there was a miracle wrought, probably by a refraction of the rays of the sun and moon, so that they appeared not to go down. Verses 12-15, seem to be thrown in parenthetically, out of their chronological order.

ARTICLES DECLINED. "Great Contrast." Would require more labor to prepare it for the press than we are able to bestow upon it.—Review of 106 Important Facts on Sabbath Question. Further study will convince the writer that he has yet much to learn on this subject. "The Longed-for Home," and "The Wanderer's Reform." Defective in rhyme and measure.

A BRIGHTER WORLD.

There is a brighter world than this,
Beyond the vaulted sky,
Where death nor sin shall enter in,
And none shall weep nor sigh;
Where angels now our coming wait,
To guide us through the golden gate.

There is a better life than this,
From pain and sorrow free,
And which, if thou art homeward bound,
Will sweetly dawn for thee;
When in his glory Christ shall come,
And angels bear thee to thy home.

Then let us do our duty here,
And let us nobly live,
That, when our pilgrimage is o'er,
Our Father's love may give
This brighter world, so pure and blest,
This better life of perfect rest. —Sel.

Progress of the Cause.

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

Michigan.

JAN. 8, I went to Brookfield, Eaton Co., to assist sister Roby Tuttle in a series of meetings at that place; but there not being sufficient interest to demand my stay, by the request of the brethren at Partello, Calhoun Co., I commenced meetings at that place Jan. 14. Have held thirty-eight meetings with them up to the present time. I have enjoyed excellent freedom while presenting the truth, and there has been a good interest to hear on the part of the people. I trust the Lord has helped me in my feeble efforts to advance his cause in this place.

These meetings have been a source of encouragement to the brethren here. Six persons, all adults, have united with them to keep the Sabbath of the Lord, and others are deeply interested, and we have reason to believe will unite with them soon. I am now holding meetings at the Duck Lake school-house, with some interest. My health and courage are good, and my desire is to be entirely consecrated to the work of God.

H. M. KENYON.
Partello, Mich., Feb. 21, 1875.

Indiana.

ALTHOUGH there has been no report of labor from this State for some time, the good work has been progressing. In October, returned to my home in Michigan and remained until after the Biblical Institute, then commenced labor in this State again.

Jan. 12-17, held meetings with the church at North Liberty. Those living near came in and we enjoyed some good meetings.

Jan. 18-21, labored with the friends who embraced the truth at Rochester while the tent was in their midst last summer. While with them organized a church of seventeen members. Enjoyed some precious meetings with them. At the last meeting attended to the ordination of the church officers. The blessing of the Lord rested upon us, and as one after another testified of their love for the truth nearly all in the house were moved to tears and some wept aloud.

Jan. 22-28, met with those who embraced the truth at Bunker Hill, where we finished tent labor in the fall. Found the friends still faithful, and had made quite rapid progress in living out the truth.

Through the kindness of friends we procured a fine new church to hold meetings in. Each evening we held meetings which were well attended, and some seemed deeply interested. In the afternoon of four days held meetings and introduced the subject of organization. We organized a church of fourteen members. The social meetings were excellent. They all gave in their testimonies in quick succession, and as they were stating their love for the truth, and their gratitude to God for the privilege of having heard it, and we witnessed the tearful eye and realized that a few months since some were making no profession, and quite a number using tobacco, and hurtful articles of diet, and that now these things are discontinued and they are praying in their families and engaging earnestly in the social meetings, we could but thank the Lord for the power of present truth.

Jan. 29 to Feb. 2, spent with the church of Ervin in Howard Co. The brethren and sisters from the Alto church came in and we enjoyed some good meetings. Sunday, Jan. 31, preached the funeral sermon of sister Geo. White, who fell asleep in Jesus last August. She was an active member of the church, and her loss is deeply felt.

Held a business meeting and introduced the subject of building a meeting-house for the use of our people in the county. The idea was received with favor, and a committee of five were appointed to take the matter into consideration.

Feb. 3-13, labored with the friends at Bourbon. Through the kindness of the trustees of the United Brethren church we obtained their house of worship to hold meetings in. The people turned out well, considering the very cold weather. Spoke each evening, and during the daytime introduced the subject of organization, and organized a church of eight members. Several more will soon unite. Quite an interest was awakened and some took a decided stand to live out the truth. We labored at this place with the tent last summer. These three newly organized churches pledged s. b. to the amount of \$215 per year.

Feb. 14, commenced a course of lectures at Leesburg, Kosciusko Co. Have the use of the Christian church. It is a fine, large house. The congregations thus far have ranged from seventy-five to two hundred. Hope through the blessing of the Lord a good work will be accomplished.

S. H. LANE.

Feb. 18, 1875.

Nebraska.

ON my return to this State from the Biblical Institute, visited and held meetings with the friends of the cause in Polk Co. Though receiving much opposition, found them generally not only standing firm, but making advancement in present truth. It is encouraging to see those who have lately first heard the third angel's message laying aside those things which defile the "temple of God," and which are forbidden in his word.

The last of January, commenced a series of meetings in a country school-house in Dodge Co. Have a small but intelligent congregation. The meetings still continue. Hope there may be souls added to the church of such as shall be saved.

Last Sabbath, met with the friends near Hooper. We felt that the Lord was with us, and we had a good meeting. Oh! that the brethren here would live up to the light God has let shine upon their pathway.

CHAS. L. BOYD.
Timberville, Dodge Co., Neb.

Langdon, N. H.

I HAVE recently given a course of lectures in the town of Langdon, eight miles from Walpole. As a field of labor the place was not especially promising, there being no village, and the population rather scattering. Yet for the sake of certain individuals, who had previously become interested, I decided to go there. The interest, on the part of a few, has been very good, and the attendance quite constant, considering the severity of the weather. The intense cold, frequent storms, and deep snow, have conspired to keep away many who would otherwise have been glad to attend, as well as to interrupt the regularity of the meetings, and prolong my stay in the place. The traveling at length became so badly obstructed that I deemed it expedient to suspend meetings until some future time. As the result of the labor thus far expended some ten or a dozen have expressed their determination to keep all of the commandments, and eight or nine have fully committed themselves to the Sabbath truth. Since leaving there I hear that they have met on the Sabbath, and have good meetings.

I am now at home, looking after my temporal affairs, and working at my trade for a few weeks, intending soon to go into the field again. The intensity of the cold the present winter has been a serious drawback to meetings among the bleak hills of New Hampshire, and the labor seems almost unrequited; yet I am rejoiced that even a few have seen the truth in its purity.

I intend to return to Langdon soon for a brief season of labor, and purpose to go thence into a new field. If any brother or sister has in view a favorable opening for the truth, will they please to correspond with me at once, addressing me at Manchester, N. H. There are several places to which I have been invited, but I wish to move where the prospect for doing good is the most promising.

I am glad to be able to report a very favorable condition of affairs at Walpole. The little company there are persevering and advancing in the truth, and seem to be growing in grace. Since my last report,

a worthy brother has taken his stand upon the truth, and been elected leader, which has done much to strengthen the cause there. His influence in the community is good, and his experience and counsel will be valuable to the believers.

The brethren and sisters are united in love for the truth and for each other, and if nothing occurs to mar their unity, will become a tower of strength. They are giving up their idols and advancing in the reforms. One brother gave up his tobacco after using it fifty years, while tea and coffee are being quite generally abandoned. May the Lord help them all to move forward in all the truth.

Wm. C. GAGE.
Manchester, N. H.

St. Lawrence Co., N. Y.

I HAVE held some meetings this winter in the town of Macomb. As the result, two have commenced keeping the Sabbath, others are deeply interested, and many are quite thoroughly investigating the truths we advocate. Have visited families, and scattered reading matter a distance of seven miles. Twelve are reading *The Voice of Truth* or the *Reformer*; four have subscribed for the *Instructor*.

Met with some opposition. A minister replying to us twice on the Sabbath question, claimed that the Sabbath was all right at creation, in the wilderness of Sin, and until we come to Christ. He then attempted to show from the New Testament that there was a change. This failing to convince all, he next told us that Constantine and the bishops of Rome effected a change, thus confirming previous statements of ours. Lastly he brought forward Barnabas and other spurious writers of the first and second centuries. We reviewed him with good freedom, the Lord helping. We think favorable impressions were made for the truth. Pray for us.

H. H. WILCOX.

Maine.

SINCE my last report, Dec. 2, 1874, I have labored in the following places: Deering, Brunswick, Richmond, Woodstock, Jay, Somerset Mills, Canaan, Norridgewock, Cornville, Athens, and Hartland.

The weather has been very unfavorable for holding meetings in Maine this winter, and but few could get out the most of the time, but the few that came together seemed to be encouraged. We reorganized Systematic Benevolence where they could get out, and it was encouraging to see the readiness manifested on the part of the most of our people to take hold of this branch of the work. Our brethren and sisters at Somerset Mills were ready of themselves to take hold of the tithing system, to help forward the work and cause of present truth. We hope for better days in Maine. I have often thought of the language of the psalmist: "Wait on the Lord; be of good courage, and he shall strengthen thine heart; wait I say on the Lord."

J. B. GOODRICH.
East Dover, Me., Feb. 21, 1875.

The Work among the Swedes.

FROM our Swedish paper, the *Svensk Advent Herald*, Bro. James Sawyer has made a translation of the following interesting items for the REVIEW:—

The following accounts which we extract from letters, show that the Lord's word which he has sent out shall not be in vain nor return unto him void:—

A sister in Minnesota writes: "Now I know that the Lord hears our prayers, and that he works in union with his people. Under a feeling of compassion for my neighbors, I have gone around in the city and visited different families, in order that they might be given the opportunity to examine the present truth.

"In one family where I left the *Harold* and a few tracts they said they would examine, and see what foolishness they could find therein. Last week the wife visited me with joy beaming in her countenance, and informed me that the spirit of the truth filled her heart with such joy as she had never before experienced. The whole family rejoice now in the holy Sabbath of the Lord, and with warm hearts reach out after their countrymen.

"A man who opposed Adventism to the utmost, and found his greatest delight in a game of cards, has become so interested in the truth by reading the *Harold* that he now chooses to walk in the way of the Lord, and says he has no more use for the pack of cards. Blessed be the great name of the Lord for the light and power of the truth."

A brother from Wisconsin writes: "I can no longer withstand the truth of the Lord. I have been a leader in a society here for many years, and my house has been opened for worship. God has now by his abundant grace opened my eyes to the holy Sabbath of the Lord, and the soon coming of Jesus, and I rejoice in the Lord for it although I am shut out of the church and forsaken by my former brethren. May God make me steadfast."

FROM IOWA.

"The truth finds its way to the upright. I have just visited brother H. He has attended a Baptist church for many years, but is now separated from its membership because he accepts the last message of mercy. Yet it appears that many of his former friends have a heart opened to the truth. We wish Bro. Lee could visit us, that the Lord's work might still go on among our people."

Another brother in Iowa writes: "I labored three years in Sweden as missionary among the Baptists. The doctrine of eternity as held by the Baptists appeared to me at the same time to be in accordance with the Scriptures. By reading the *Harold* light has sprung up in my mind. I have thereby found a better way to search the Scriptures. The Sabbath which the Adventists keep is the Sabbath of the Bible. Blessed be God who allows his truth to be revealed and to shine out in these last days."

FROM KANSAS.

"I have read the *Harold* for some time. I must acknowledge that I now, contrary to my former custom, observe the holy Sabbath of the Lord. Many around me are interested in the forward-spreading work of God, and with eagerness read the writings of the Adventists."

FROM SWEDEN.

"My dear Bro. L.:—We cannot find words to express our thanks to you as proof of the love we have for sending us writings which are based on the words of Scripture. The *Harold* leads us into the treasure chamber of the word of the Lord. Forget us not in the future."

There are testimonies we might produce from other States expressing the joy of those who are readers of the *Harold*. In Kansas, Nebraska, Texas, New Jersey, Delaware, Pennsylvania, and Michigan, there are warm hearts which respond to the work of the third angel's message. The *Harold* is now finding its way into twenty-one States and Territories. It is erecting beacon lights to the lone pilgrim Swede, from Maine to California, and from Minnesota to Texas. It is quietly visiting about seventy families in Sweden. It offers its blessings to the king upon his throne and to the peasant in his humble cottage. These seventy-three silent messengers are there telling a wonderful story. It is awakening the attention of the people. As they learn that "here is the patience of the saints," and "here are they who keep the commandments of God," and that Jesus is soon coming, they begin to look around them and give the alarm to others. The warning leads the people to exclaim, "Why has not this news reached us before?"

The north and interior of Europe is being lighted up with the truth of the third angel's message. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14.

It seems that God will also hasten this work: and soon, not only from Asia, but from Africa, South America, and the isles of the sea, shall be sent up anthems of praise; and the whole world will be illuminated by the power and glory that attends the third angel's message, heralding the return of our Lord and Saviour in the clouds of heaven.

It must rejoice the hearts of those who responded about a year ago to the call for means for the purpose of placing this work among the Swedes on a sure footing, to know that their liberality has helped to send the *Harold* to many who were hungering for the truth, but who had no means of obtaining it.

From Texas we have requests something like this: "We have read the *Harold* the last year. We wish to have it continued. We are poor and are sorry to come in this way; but if you will keep sending it to us we will pay for it as soon as we can. Some of our neighbors like to read it."

From Kansas one writes: "We have been here about five years trying to serve the Lord. The *Harold* is a welcome messenger, and we wish to have it continued. Our crops have been such that we have barely made a living. We will pay for it as soon as we can. Some of our neighbors

are interested in the truths which it teaches. There is a large settlement of Swedes here, and we could do good if we had some tracts. Can you send us a few?"

Other letters from Minnesota and Iowa state that the grasshoppers have left them destitute and they cannot pay for the paper, but wish to have it continued.

The gospel of Christ is for the poor. Come unto me and buy wine and milk without money, says the Master. Now if the liberality of our brethren has been the means of furnishing these hungry souls with the bread of life, this has made them co-workers with Christ; and in that day when he makes up the reckoning to every man, he will say: "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

JAMES SAWYER.

Battle Creek, Mich.

Warnings

ARE given to save us from trouble and destruction; from impending evils into which we are in danger of falling, and which we may in some way avoid. Nothing but love and kindness could prompt a warning voice, yet it is often disregarded.

Pride holds up our courage while we resist the faithful monitor, whether it is from within or without, and Satan also sustains the heart which might, without his influence, yield to good counsel.

To avoid ruin, we implore God to help us, and he warns us of danger, and points us to the narrow way. To get the benefit of his counsel we must heed that counsel, shun the wrong, and hold the right, even though it be contrary to our inclination. Some things are against us in doing this; and many causes operate adversely to our spiritual good, and hinder us from heeding good instruction, and timely warnings. One is forgetfulness. No subjects so soon slip from the mind as those which wound our pride. Another is hardness of heart, which prevents a proper impression being made of our danger. Another is self-confidence, which leans upon itself, and thus hinders prayer, and devotion, and watchfulness. Another is care for the present life, and labors, and charms, which occupy the mind so fully that heavenly things are gradually crowded out.

Only constant, eternal vigilance is the price of eternal life; and this only by the precious blood of Jesus Christ.

JOS. CLARKE.

Everlasting Joy.

How vast the distinction between earthly and heavenly joy. One is temporal; the other, eternal. One can never satisfy; the other will be the fullness of delight to the saints forever and ever.

"The pleasures of earth we can see fade away, They bloom for a season, but soon they decay."

Not so with the pleasures in store for the child of God. His pleasures here are interwoven with pain and sorrow, yet every sad occurrence shall be forgotten, and all tears wiped away in the day when Christ shall make up his jewels.

Sorrow and sighing then are exchanged for gladness that is eternal. The ransomed of the Lord shall be delivered from a sorrowing world to a joyful Zion; from mortality to immortality; from a world of hate to a world of love. There the songs of joy shall never end. There no evil shall enter; for none but those who have washed their robes, and made them white in the blood of the Lamb, shall be there; nothing that defileth or maketh a lie. Oh! what glory. Oh! what joy. Reader, do you not desire to be a partaker thereof?

Are you not willing to let the perishing things of this earth go from your grasp, that you may obtain a more enduring substance? Can you conceive anything in the world that is worthy of a comparison with everlasting joy? Worldly joys give no solid, abiding peace. Why, then, seek their charms? There is yet room in the fold, and the good Shepherd will kindly watch over and care for you. There you may rest in peace without fear. There is joy not to be purchased with money. It is obtained by a pure heart and clear conscience before God.

Then seek the Lord without delay, and make sure of the glory that is soon to dawn upon the righteous. Let us act the good part in the life which now is, that we may share in the life which is to come. For soon, as Isaiah declares, the dead men shall live again; they that dwell in the dust will awake and sing; for their dew is as the dew of herbs, and the earth shall cast out her dead. "Then the eyes of the blind shall be opened, the ears of the deaf

shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert; and an highway shall be there, and a way, and it shall be called, The way of holiness; the redeemed shall walk there; and the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads. They shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35: 5-10.

Let us walk in the light as he is in the light, that we may have fellowship one with another, be cleansed from all sin, and be ready for the coming of our Lord.

A. K. CLARK.

Fairfield, Maine.

The Amendment Question. "Which God? What Bible?"

AT the recent convention in favor of a religious amendment in the Federal Constitution, Mr. McAllister, one of the upholders of this movement, said, "Unless we acknowledge God as our ruler, and the Bible as our guide, there is great danger ahead."

In reply to this remark, Rev. Dr. Sonnenschein, a Jewish Rabbi of the Temple Shaare Emith, St. Louis, is represented in the St. Louis Daily Globe, of Jan. 30, as saying: "There are in this country prevailing two widely different conceptions of God and of the Bible. One God is worshiped as a unit by the Jews and their first cousins, the Unitarians, and the other God, not the same God at all, is worshiped as a trinity—Father, Son, and Holy Ghost.

There is one Bible, wherein every letter is considered as given from Heaven, to be rejected at the risk of eternal damnation; and the other is respected because it was written thousands of years ago by unselfish men who have given us teachings and advice that tend to virtue and piety in harmony with their time, but which teachings and statutes we have the right to amend or repeal, according to the requirements of modern civilization.

"These 'reformers' would quarrel and fight, setting parent against child and child against parent. They would drive us headlong into the fierce and bloody wars which were witnessed in the Middle Ages in the old countries—France, England, and Germany. In addition to ecclesiastical rivalry and religious fanaticism, they would arouse the unrelenting hatred of political antagonism. Suppose the Catholic clergy in France, where there is a greater Catholic majority than there is Protestant majority here, were to go into council to amend the French Constitution according to their views, what would their Protestant brethren think of it?"

"In the national Constitution we have an anchor which points us safely to the ground of independence, and we predict that if this amendment (proposed) is adopted, the Jew and infidel will in twenty-five years be placed on a footing far below the equal rights of American citizens."

The foregoing words of the Jewish Rabbi show that the Jews think that there is "danger ahead" as well as the Protestants. It is evident that the machinery is set in motion which is to bring about the amendment. Let the people once be convinced that there is "danger ahead" unless they adopt these measures, and they will be sure to vote for them. Apparently their cause is a good one, and their reasoning plausible. Truly it is right to "acknowledge God as our ruler, and the Bible as our guide;" but should this be compulsory, thereby enforcing Christianity, or a national religion, upon the people? WILLIAM PENNIMAN.

Woodburn, Ill.

Health Department.

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2.

Bible Hygiene.

THE Bible was given for the well-being of man in this life, as well as a rule by which he may attain unto immortal life. The sacred writings enter more fully and more definitely into every-day life than casual readers suppose. This fact is recognized in the earliest records where

ADAM'S BILL OF FARE

is given in these words: "Behold I have given you every herb bearing seed which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding

seed; to you it shall be for meat." Gen. 1: 29.

Adam's meat does not appear to have been the flesh of animals, such as beef, mutton, pork, turkey, chicken, goose, duck, oyster, clam, lobster, and the like; but it was made up of the wonderful variety of delicious things which grew out of the ground. These were his meat. The best authorities give the word meat, in both the Old and New Testaments, the signification it has in this first hygienic rule given to Adam. William Smith, Classical Examiner of the University of London, in his Dictionary of the Bible, says that "it does not appear that the word meat is used in any one instance in the Authorized Version of either the Old or New Testaments in the sense which it now almost exclusively bears of animal food. The latter is denoted uniformly by *flesh*."

The American Tract Society's Dictionary of the Holy Bible, says that "meat in the English Bible usually signifies food, and not merely flesh. Gen. 1: 29, 30; Matt. 15: 37. So in Luke 24: 41; have ye here any meat? literally, anything to eat? The meat offerings of the Jews were made of flour and oil, etc. Lev. 2."

It is said of the forerunner of Christ that his meat (food) was locusts and wild honey. But we seriously call in question that opinion which gives to this prophet of God a sort of grasshopper diet. The following, which is from good authority, seems more consistent:—

"The locust was a fruit, a bean-like pod, with a seed in it similar to the *Carob*, or husk on which the prodigal son fed."—Butterworth. "The wild honey, a kind of gum."—Dr. Forestall. "Locust, *akris*, Gr., may either signify the insect called the locust, which still makes a part of the food in the land of Judea, or the top of a plant. Many eminent commentators are of the latter opinion."—Clarke.

Dr. M. G. Kellogg of California, while at the Missionary Rooms in New York City, obtained there some of the veritable pods which are called "locusts, or St. John's bread," and sent them to the office of the REFORMER, where they may now be seen.

The voice of inspiration, that "God is love," will be clearly recognized where his great designs are not misunderstood. He is not the author of pain and of death. In creation, the beneficent Creator did not design that the creatures of his hand should writhe in pain, and their existence close in the agonies of death. Pain and death, under which "the whole creation groaneth," are the result of transgression. Had sin not entered our world, death and pain would not have existed, a single drop of blood would not have been shed, and flesh never would have constituted any portion of the food for man. And even after the fall, and the expulsion from Eden, so far as the Sacred Record is concerned, there is no permission given to use flesh for food till after the flood. Then the use of flesh as food became a matter of necessity.

The waters of the flood were upon the earth, and Noah was in the ark with closed doors one year and ten days. Compare Gen. 7: 11, 12, and 8: 14. By this time, we may safely conclude, the patriarch's stock of provisions was low. And the desolated earth could afford none until it could be produced from the seed preserved in the ark. In this state of things God said to Noah, "Every moving thing that liveth shall be meat for you, even as the green herb have I given you all things." Gen. 9: 3. Up to this time, during a period of 1656 years, more than one-fourth of the time since creation, man's diet was that which grew out of the ground. But now, in the absence of such food, he is permitted to subsist very largely at least upon flesh until the earth should bring forth again the proper food for man.

And, certainly, judging from the Sacred Record, that was a time of remarkable good health. During the long period of 1656 years of vegetarian life, no mention is made

of the sickness and death of children, of feebleness in youth, or at middle age, or of fevers, dyspepsia, gout, or consumption. All lived in the full enjoyment of health nearly one thousand years, until the springs of life stood still. Obituary notices of that time do not mention local diseases, which in our day are caused by the breaking down of certain organs of the system, while others remain strong, resulting in lingering sufferings, and agony in death. No, they mention the great length of human life and its cessation as follows:—

"And all the days that Adam lived were nine hundred and thirty years, and he died."

"And all the days of Seth were nine hundred and twelve years, and he died."

"And all the days of Enos were nine hundred and five years, and he died."

"And all the days of Cainan were nine hundred and ten years, and he died."

"And all the days of Jared were nine hundred sixty and two years, and he died."

"And all the days of Methuselah were nine hundred sixty and nine years, and he died."

Our good Bible does not record the flesh of dead animals as constituting an important part of Adam's bill of fare. In fact, it is entirely left out. As true as the book of Genesis, that first venerable gentleman, and a long line of his noble sons, who lived more than nine hundred years without either the dyspepsia or the gout, were vegetarians.

J. W.

Obituary Notices.

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

DIED, in West Wilton, N. H., Feb. 8, 1875, of pneumonia, sister Rebekah Smith; aged 80 years and four months. Sister Smith was the mother of the editor of the REVIEW, and of Annie R. Smith, whose name will be remembered by the older friends of the cause in connection with her writings and labors in the interests of the work in its earlier days.

Sister S. was an ardent lover of the present truth, having been connected with it many years, and was possessed of a deep and valuable experience in the things of God. Her poetic and other contributions to the REVIEW have ever breathed a spirit of love for God's commandments, and her life was in accordance therewith. Her last illness was brief and comparatively free from pain. Just one week previous to her own burial she attended the funeral of a friend, and on her return home contracted a violent cold, from which she never recovered. Her last hours were calm and peaceful, and she fell asleep in hope of a blessed resurrection. The funeral was held in the Baptist meeting-house, and a discourse was given by the writer on the Christian's hope in affliction. WM. C. GAGE.

I esteem it a privilege to add a word to the foregoing notice of my mother's death. Henceforth the hallowed associations that cluster around the name of mother are not to us a living possession, but a buried treasure. But the treasure is in safe keeping, and will soon be restored to us again crowned with the additional glory of immortality. The earliest recollections we have of mother, were her efforts to interest her children (my sister, now sleeping as noticed above, two brothers still living, and myself) in the Bible as the word of God. And we have never known her other than as an active, earnest worker in the Lord's service. Possessed of fervent charity and unbounded philanthropy, all whose circumstances made them subjects for human sympathy ever found in her an unflinching friend; and in her, many, besides her own children, have lost a mother, who will rise up and call her blessed.

"Mother is dead!"

Such the brief words the telegraph said. Starting a thousand miles away, Flashing on swift as the light of day, Bearing their burden of sadness and grief, Oh! what a burden for words so brief! Over the throbbing wires they sped— "Mother is dead!"

"Mother is dead!"

What words e'er could be written or said, Stirring more deeply the filial breast, Wakening memories so pure and blest, Calling up tokens of love she has given, Next to that of our Father in Heaven, Memory's blessings encircle her head, While she is dead.

Mother is dead;

But with the righteous she makes her bed. Hope lingers radiant over her grave; For she was His who is mighty to save. Waiting till Heaven should bring her reward, Well has she kept the dear faith of her Lord. Death gained small victory when it was said, "Mother is dead."

Mother is dead;

But she is safe with our Conquering Head. Registered for the life to come, Short will her slumber be in the tomb. Soon will the darkness all flee away. In the bright light of an endless day. Then nevermore will the sad words be said, "Mother is dead."

U. SMITH.

The Review and Herald.

Battle Creek, Mich., Fifth-day, March 4, 1874

Destitution in the West.

THIS is a subject that demands immediate attention from officers of State Conferences and from the General Conference Committee. Brethren Butler and Haskell are on, or very near, the ground. We are a thoroughly organized people. The officers of the Iowa, and the Kansas and Missouri Conferences should promptly act with these members of the General Conference Committee, and see that suffering is relieved, and that means are appropriated properly. This duty must be done by those on the ground, and not left as a burden to any one at the REVIEW Office. General calls through the REVIEW and arms-length appropriations cannot properly meet the case.

Our more wealthy people should give of their abundance. The poorer brethren should not be allowed to give of their scanty means. None should give for this general relief who would do any less to sustain the cause of Christ.

In stating in the REVIEW some weeks since that our people in the destitute localities should feel relieved from their pledges for the general good of the cause, we had no reference to the payment of systematic benevolence. We meant any such pledges as for our institutions located at Battle Creek.

It was to encourage the ministers, and also the members of the Kansas and Missouri Conference who are able to pay s. b. that we gave \$100 to their treasury. We see that others are following our example. It will be expected of the officers of that Conference that this means will be used by those who gather souls into the ranks.

We now give \$25 for the relief fund for our poor in that Conference, to be appropriated by the officers of that Conference, or by proper persons appointed to the work. Our people are very benevolent, and the greatest care should be taken that their confiding liberality be not abused, and decreased by unreasonable calls and bad appropriations. JAMES WHITE.

Notice.

ALL members of the Michigan T. and M. Society sending for tracts, books, the different periodicals, or any other business through the Society will address the State Secretary, Mrs. E. B. Gaskill, Battle Creek, Mich., and not REVIEW & HERALD. Others besides directors must be authorized by the director, giving his name and number of district. E. H. ROOT, Pres.

MINISTERS vs. DOGS.—The Chicago Interior has the following statement and comment:—

We see it stated on very careful authority that the salaries of all ministers in the country are \$6,000,000, while the cost of the dogs is \$10,000,000. Is this the relative value of preaching and barking? We hear much complaint of the expense of the gospel. But who ever grumbles about the cost of dogs? We have nothing against dogs, as such, but when they come in between us and the pulpit, when the cost of supporting them is cheerfully borne by extravagant deacons, who groan over their pew-rent, we feel like exhorting them, in the words of the apostle, "Beware of dogs."

Appointments.

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

Services in Chicago, every Sabbath (seventh day), at 249 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

GENERAL quarterly meeting of the New England T. & M. Society at New Ipswich, N. H., March 6, 7, 1875. The quarterly meeting for Dist. No. 3, will be held at the same time and place. M. MARTIN, Sec.

QUARTERLY meeting of Mo. & Kansas T. & M. Society, Dist. No. 1, at Solomon Rapids school-house, Mitchell Co., Kan. April 10 and 11, 1875. O. O. BRIDGES, Director.

QUARTERLY meeting for district No. 3, Jefferson and Oswego Counties, N. Y., at Adams Center, N. Y., March 6 and 7, 1875. We hope the librarians will see that all the reports are sent in at this meeting without fail. We hope to have a general attendance from all parts of the district. D. B. GREEN, Director.

QUARTERLY meeting for district No. 2, N. Y. & Pa. T. and M. Society in connection with the monthly meeting at Roosevelt, March 6 and 7, 1875. D. BOWE, Director.

QUARTERLY meeting for Fish Lake and Plainfield churches, Wis., at Plainfield, March 13, 14, will be held in connection with the quarterly meeting of district No. 7, according to appointment by O. A. OLSEN in REVIEW. We request the members of this district to send their reports

NEARER HOME.

1. O'er the hill the sun is setting, And the eve is drawing on, Slowly drops the gentle twilight, For another day is gone.

2. One day nearer, sings the sailor, As he glides the waters o'er, While the light is softly dying On his distant native shore.

3. Thus the Christian, on life's ocean, As his light boat cuts the foam, In the evening cries with rapture, "I am one day nearer home."

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29. Thus the Christian, on life's ocean, As his light boat cuts the foam, In the evening cries with rapture, "I am one day nearer home."

the church near Bowling Green, Wood Co., Ohio, March 13, 14, 1875. An earnest invitation is extended to all interested to attend.

JAMES I. BOARDMAN, Director.

QUARTERLY meeting of the Ohio T. & M. Society, Dist. No. 3, will be held at Windsor Mills, March 20, 21, 1875. Scattered members will please send their reports previously to the district secretary M. E. Underwood, Mesopotamia, Trumbull Co., Ohio. It is hoped there may be a general attendance. R. A. UNDERWOOD, Director.

Business Department.

Not slothful in Business. Rom. 11:12

A BLUE cross on the margin of your paper signifies that your subscription will expire in two weeks, and that an earnest invitation is extended to you to renew at once.

RECEIPTS.

For Review and Herald.

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

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MISCELLANEOUS. Mrs Betsey Davis 50c 46-10, John A Maxwell 50c 46-10, W C Gage 50c 46-10, Alvin Martin 50c 46-4, C M Parker 50c 46-4, Wm Pond 50c 46-4, Seth Smith 50c 46-4, John Rushby 50c 46-4, Leonard Rossman 50c 46-4, Charles Bushlee 50c 46-4, Barton B King 50c 46-4, H A Whitaker 50c 46-10, Solomon Myers 50c 45-23, Cornelia F Clark 50c 46-10, D A Owen 50c 47-10, Mrs Orson Warriner 50c 46-10, Mrs Norman Youngs 50c 46-10, Wm Baxter 50c 46-10, Mrs J E Norstrom 1.10 46-12, Hattie Barrett 1.25 44-4, Daniel S Evans 2.75 47-22.

Books Sent by Mail.

William H Addison \$ 2.10, Joseph Furbish 10c, L A Bramhall 1.00, Albert C Hardy 25c, John Copeland 1.00, William White 2.25, Wm Buck 40c, Wm S Brant 2.20, Eld R J Lawrence 95c, E B Lane 8.30, E H Root 2.50, Harriet Evans 2.10, Margaret Fatic 1.50, Joseph Clarke 50c, A C Woodbury 1.00, Mrs T M Bradley 2.00, L A Bierce 35c, Mrs Horace Walker 25c, H A St John 5.64, John W Welton 1.00, Miss May Chandler 1.00, Homer Hittman 10c, A C Long 2.00, Thomas McGee 25c, Thomas McLallen 25c, S C Perry 50c, John Miller 1.25, B A Livinill 25c, Olive Ayers 25c, E T Tucker 50c, Thomas Hare 50c, J S Day 1.70, C R Austin 1.03, S Pease 1.25, Mrs R A Dunbar 50c, J B Goodrich 1.25, A J Richmond 50c, Mrs E H Bliss 65c, Margaret A Emans 50c, Jesse Rosa 1.00, B F Carpenter 10c, A D Love 25c, E C Hoxie 50c, H M Miller 25c, C W Kaber 1.00, Mrs Long 2.10, Luther Cheyne 50c, Andrew J Stover 1.25, Lois R Carr 2.00, Mrs C Belden 50c, I T Rogers 1.00, Wilbur Thompson 10c, Calvin C Ward 25c, D A Robinson 25c, Truman Loomis 25c, Wm B Irwin 50c, B M Hibbard 25c, F H Chapman 2.25, I E Flesher 2.00, M J Bartholf 50c, R P Pickens 50c, Joseph Scott 1.00, Mrs Allie Coombs 2.00, W Emerick 10c, Robt Thompson 55c, Daniel S Evans 27c, C K Farnsworth 25c, Mrs Elizabeth Brown 1.10, Christian Johnson 50c, R C Grant 1.00, Mrs Ellen V Reisman 50c.

Books sent by Express.

O M Millard State Center Iowa \$3.50, Henry Vessey Melrose Minn 6.90, J P Henderson Goodland Newton Co Ind 7.43, R F Cottrell Medina N Y 10.00, R M Kilgore State Center Iowa 6.00, T S McDonald Melrose Stearns Co Minn 13.67, N W Allen South Point Mo 1.50.

Donations to Mo. & Kan. Sufferers.

Church at Serena Ill. \$20.55, B M Hibbard 1.00, Sallie Dunten 2.00, sister Graves 75c, L Bierce 5.00, S Howland 1.00, Joseph Perry 25c, Wm Ings 12.00, E P Butler 5.00, sister Sawyer 1.00, J G Whipple 5.00, Calvin Green 1.00, Church at Ravenna Mich 14.20, Alvin Leighton, R A Underwood, R R Swan, R G Reynolds, J O Young, H & F House, Mrs M J Chapman, Darius Taber, A D Love, A W Maynard, R C Fargo (each 5.00), Children 58c.

S. D. A. Educational Society.

Wm B Irwin \$50.00, D Ferrin 1.00.

Michigan Conference Fund

Church at Antrim (s. b.) \$33.50, Mary Richer (s. b.) 2.10, Stephen Richer (s. b.) 5.00, Church at Wright (s. b.) 121.58.

Cash Received on Account.

C H Bliss \$20.00, H S Guilford 3.00.

Michigan T. & M. Society.

Dist No 5 (donations on periodicals) \$25.00, Dist No 9 20.00, Dist No 11 22.29, Anonymous 50c, Dist No 2 11.55.

Book Fund.

E Howard \$1.00, Stephen B Craig 25.00, Betsey Wilson (thank-offering) \$2.00.

Mo. & Kan. Conference.

Wm B Irwin \$5.00.

Swedish Mission.

A friend \$1.00.

to R. M. Thurston (librarian), Plainfield, one week before the meeting. P. S. THURSTON, Director.

N. Y. T. & M. SOCIETY, Dist. No. 10, at Niles Hill, Allegany Co., N. Y., March 6, 7. This will be the general meeting for the directors of the western part of the State. B. L. WHITNEY.

THE next State T. & M. Society quarterly meeting for Ohio, will be held at Clyde, March 27, 28. The directors will hold their district quarterly meetings in time to report to the secretary. O. MEARS.

THERE will be a general quarterly meeting of the Maine T. & M. Society with the church at Cornville, March 20 and 21, 1875. Dist. No. 1 will hold its next quarterly meeting in connection with this meeting. Let each church librarian see that his report is sent in season to the Dist. Sec., Albert T. Hilton, Cornville, Maine. This meeting is designed to take the place of the monthly meeting for March. Dist. No. 2 will hold its next quarterly meeting at Allen's Corner, Deering, Me., March 6 and 7. We hope to see a general gathering of the friends of the cause at these meetings. Dist. No. 3 will hold its next quarterly meeting at Smyrna Mills, Aroostook Co., Me., March 7. Bro. Enos Leavitt in charge. J. B. GOODRICH, Pres.

THERE will be meetings of the New York, and Pennsylvania T. & M. Society as follows:—Dist. No. 10, at Niles Hill, Allegany Co., N. Y., March 6 and 7.

The State meeting for this quarter will be held at Buck's Bridge, St. Lawrence Co., N. Y., March 13 and 14, 1875. The meeting for Dist. No. 4 will be held in connection with the State meeting.

It is expected that these meetings will be of special interest to the localities in which they are held, and we extend an urgent invitation to Bro. Butler or Bro. Haskell to attend them.

The directors in the other districts, who have not already appointed their district meetings, will please do so immediately, so that their reports may be ready for the State meeting. B. L. WHITNEY, Pres.

PROVIDENCE permitting, I will hold meetings in Wis., as follows:—

Among the French near Wequioch, Brown Co., March, 6, 7. Plainfield, Waushara Co., " 13, 14. Maple Works, Clark Co., " 20, 21.

These are intended for meetings of special interest, and it is hoped and expected that the

Sabbath-keepers in their vicinity will make a special effort to attend and make them profitable. The meeting at Plainfield is intended for the quarterly meeting for that District. The meeting at Maple Works will be the quarterly meeting for District No. 13. O. A. OLSEN.

THERE will be meetings of the Indiana T. & M. Society as follows:—Spencer, Owen Co., March 27, 28, 1875. Mechanicsburgh, Henry Co., April 3, 4. Bunkerhill, Miami Co., " 10, 11. North Liberty, St. Joseph Co., " 17, 18. We hope to see all the members at these meetings in their several districts, that a full report may be given at North Liberty. Dear brethren and sisters, let us do the Lord's work promptly. JAMES HARVEY, Pres.

GENERAL meetings in Minn. as follows:—Quarterly meeting at Medford, March 6 and 7, 1875. General meeting at Hutchinson, March 13, 14. We hope to see all of the churches of Hutchinson, Silver Lake, and Glencoe, and all the Sabbath-keepers in McLeod Co., at this meeting. Please make a special effort to be there; for this will be an important meeting. HARRISON GRANT.

GENERAL quarterly meeting for the T. & M. Society of Vermont, will be held at Wolcott in connection with the district quarterly meeting for that district, March 20, 21, 1875. We hope to meet the directors at this meeting; we also hope the directors will hold meetings in their respective districts in season to report. L. BEAN, Pres.

GENERAL quarterly meeting of the Iowa and Nebraska T. & M. Society, at Marion, Iowa, April 10 and 11, 1875. Let each director see that his district is properly represented in this meeting. Meeting to commence Friday evening. H. NICOLA, Pres.

THE Wisconsin T. & M. Society of Dist. No. 9, will hold its next quarterly meeting at Hundred Mile Grove, Wis., March 21, 1875. Please forward your reports to A. Paton, Lodi, Col. Co., Wis., and send them in early. N. M. JORDON, Director.

THE general quarterly meeting for the T. and M. Society of Wisconsin will be held at Sand Prairie, Richland Co., March 27, 28. Let all the directors see that their district quarterly meetings are held in time for the general meeting. O. A. OLSEN, Pres.

THE next quarterly meeting of the Ohio T. & M. Society of district No. 5, will be held with