

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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MY SAVIOUR.

SAVIOUR, thou art my guide;
Let me but put my trust in thee,
And safely every storm I will outride;
And if at any time I fail to see
Thy guiding hand, I know full well it will
Still lead me on, and I will trust thee still.

Saviour, thou art my hope;
Through thee I look for joy in future years,
And this doth buoy my drooping spirits up,
While here I journey on mid doubts and fears,
To know that when the welcome goal is won
I'll hear thee say the blessed words, "Well done."

Saviour, thou art my friend;
Close to my side I ever feel thee near,
And thou dost all my wand'rings here attend,
And speakest words of love and kindly cheer;
And when oppressed with care I doubling stand,
Then thou dost reach to me the friendly hand.

Saviour, when time is o'er, [reign,
When thou with clouds shalt come to earth to
When sickness, pain, and death, shall be no more,
And earth shall glow with Eden bloom again,
Then, when life's conflicts all are overpast,
Oh! grant to me a crown of life at last.
M. E. KELLOGG.

Berkshire Centre, Vermont.

General Articles.

THE GIFTS AND OFFICES OF THE HOLY SPIRIT.—NO. 11.

BY ELDER J. H. WAGGONER.

PERPETUITY OF SPIRITUAL GIFTS.

WE trust the reader will not forget our proposition, that if a single well-attested instance of the manifestation of the spirit of prophecy, or of any gift of the Spirit, can be produced this side of the time of the apostles, then the force of every objection or argument against their perpetuity throughout the entire Christian dispensation is destroyed. For if they can be shown to have existed at any time since the apostles, then there is no reason remaining why they may not exist through all time, as long as the gospel is preached to the world.

As the apostle Paul said, "I will come to visions and revelations of the Lord." And the facts and occurrences which are presented justify this application of the apostle's words. The trance, or vision, of William Tennent is well known to the churches. The writer of this first heard of it about twenty-five years ago, through the pastor of a Baptist church of which he was a member. The pastor related it as an instance of a modern manifestation of God's Spirit, in which he had the fullest confidence. The account of it was published in the *Evangelical Intelligencer* in 1806, and placed in the *Memoirs of Tennent's* life in 1815.

Mr. Tennent was once pastor of a Presbyterian church in Freehold, New Jersey. He was respected by all as a man worthy of the fullest confidence. His biographer says of him:—

"If there ever was a person who deserved to be believed unreservedly, on his own word, it was he. He possessed an integrity of soul, and a soundness of judgment, which did actually secure him an unlimited confidence from all who knew him. Every species of deception, falsehood, and exaggeration, he abhorred and scorned. He was an Israelite, indeed, in whom there was no guile."

MR. TENNENT'S VISION.

The relation of his vision is as follows:—
"After a regular course of study in theology, Mr. Tennent was preparing for his ex-

amination by the Presbytery, as a candidate for the gospel ministry. His intense application affected his health, and brought on a pain in his breast and a slight hectic. He soon became emaciated, and at length was like a living skeleton. His life was now threatened. He was attended by a physician, a young man who was attached to him by the strictest and warmest friendship. He grew worse and worse, till little hope of life was left. In this situation his spirits failed him, and he began to entertain doubts of his final happiness. He was conversing one morning with his brother in Latin, on the state of his soul, when he fainted and died away. After the usual time he was laid out on a board, according to the common practice of the country, and the neighborhood were invited to attend his funeral the next day.

"In the evening his physician and friend returned from a ride into the country, and was afflicted beyond measure at the news of his death. He could not be persuaded that it was certain; and on being told that one of the persons who had assisted in laying out the body thought he had observed a little tremor of the flesh under the arm, although the body was cold and stiff, he endeavored to ascertain the fact. He first put his own hand into warm water, to make it as sensible as possible, and then felt under the arm and at the heart, and affirmed that he felt an unusual warmth, though no one else could. He had the body restored to a warm bed, and insisted that the people who had been invited to the funeral should be requested not to attend. To this the brother objected as absurd, the eyes being sunk, the lips discolored, and the whole body cold and stiff. However, the doctor finally prevailed, and all probable means were used to discover symptoms of returning life. But the third day arrived, and no hopes were entertained of success, but by the doctor, who never left him, night nor day.

"The people were again invited and assembled to attend the funeral. The doctor still objected, and at last confined his request for delay to one hour, then to half an hour, and finally to a quarter of an hour. He had discovered that the tongue was much swollen and threatened to crack. He was endeavoring to soften it by some emollient ointment, put upon it with a feather, when the brother came in, about the expiration of the last period, and mistaking what the doctor was doing for an attempt to feed him, manifested some resentment, and in a spirited tone, said, 'It is shameful to be feeding a lifeless corpse;' and insisted with earnestness, that the funeral should immediately proceed. At this critical and important moment, the body, to the great alarm and astonishment of all present, opened its eyes, gave a dreadful groan, and sunk again into apparent death. This put an end to all thoughts of burying him, and every effort was again employed in hopes of bringing about a speedy resuscitation. In about an hour the eyes again opened, a heavy groan proceeded from the body, and again all appearance of animation vanished. In another hour life seemed to return with more power, and a complete revival took place, to the great joy of the family and friends, and to the no small astonishment and conviction of very many who had been ridiculing the idea of restoring to life a dead body."

"After he was able to walk the room, and to take notice of what passed around him, on a Sunday afternoon, his sister, who had staid from church to attend him, was reading in the Bible, when he took notice of it, and asked what she had in her hand. She answered that she was reading the Bible. He replied, 'What is the Bible? I know not what you mean.' This affected the sister so much that she burst into tears, and informed him that he was once well acquainted with it. On her reporting this to the brother when he returned, Mr. Tennent was found upon examination to be totally ignorant of every transaction of his life, previous to his sickness; he could not read a single word, neither did he seem to have an idea of what it meant. As soon as he became capable of

attention, he was taught to read and write, as children are usually taught, and afterward began to learn the Latin language, under the tuition of his brother. One day as he was reciting a lesson in *Cornelius Nepos*, he suddenly started, clapped his hands to his head, as if something had hurt him, and made a pause. His brother asked him what was the matter. He said he felt a sudden shock in his head, and it now seemed to him as if he had read that book before. By degrees his recollection was restored, and he could speak the Latin language as fluently as before his sickness. His memory so completely revived that he gained a perfect knowledge of the past transactions of his life, as if no difficulty had previously occurred. This event, at the time, made a considerable noise, and afforded not only matter of serious contemplation to the devout Christian, especially when connected with what follows in this narration, but furnished a subject of deep investigation and learned inquiry to the real philosopher and curious anatomist.

"The writer of these memoirs was greatly interested by these uncommon events; and on a favorable occasion earnestly pressed Mr. Tennent for a minute account of what his views and apprehensions were, while he lay in this extraordinary state of suspended animation. He discovered great reluctance to enter into any explanation of his perceptions and feelings at this time, but being importunately urged to do it he at length consented, and proceeded with a solemnity not to be described.

"While I was conversing with my brother," said he, "on the state of my soul, and the fears I had entertained for my future welfare, I found myself, in an instant, in another state of existence, under the direction of a superior being, who ordered me to follow him. I was accordingly wafted along, I know not how, till I beheld at a distance an ineffable glory, the impression of which on my mind it is impossible to communicate to mortal man. I immediately reflected on my happy change, and thought, Well, blessed be God! I am safe at last, notwithstanding all my fears. I saw an innumerable host of happy beings surrounding the inexpressible glory, in acts of adoration and joyous worship; but I did not see any bodily shape or representation in the glorious appearance. I heard things unutterable. I heard their songs and hallelujahs of thanksgiving and praise with unspeakable rapture. I felt joy unutterable and full of glory. I then applied to my conductor, and requested leave to join the happy throng; on which he tapped me on the shoulder, and said, 'You must return to the earth.' This seemed like a sword through my heart. In an instant I recollect to have seen my brother standing before me, disputing with the doctor. The three days during which I had appeared lifeless, seemed to me not more than ten or twenty minutes. The idea of returning to this world of sorrow and trouble gave me such a shock, that I fainted repeatedly."

"He added: 'Such was the effect on my mind, of what I had seen and heard, that if it be possible for a human being to live entirely above the world and the things of it, for some time afterward I was that person. The ravishing sounds of the songs and hallelujahs that I heard, and the very words that were uttered, were not out of my ears, when awake, for at least three years. All the kingdoms of the earth were, in my sight as nothing and vanity; and so great were my ideas of heavenly glory, that nothing which did not in some measure relate to it, could command my serious attention.'"—*Life of Tennent*, pp. 12-18.

The following cases are later, and, if possible, still more remarkable. The first is that of Eld. J. B. Finley, a Methodist minister well known in Ohio, and for some time a missionary among the Indians. It is still related by himself.

VISION OF ELDER J. B. FINLEY.

"It was in the summer of 1842. Worn down with fatigue I was completing my last round of quarterly meetings, and winding up

the labors of a very toilsome year. I had scarcely finished my work till I was most violently attacked with bilious fever, and it was with great difficulty that I reached home. The disease had taken so violent a hold on my system that I sank rapidly under its power. Everything that kind attention and medical skill could impart was resorted to, to arrest its ravages, but all was in vain, and my life was despaired of. On the seventh night, in a state of entire insensibility to all around me, when the last ray of hope had departed, and my weeping family and friends were standing around my couch, waiting to see me breathe my last, it seemed to me that a heavenly visitant entered my room. It came to my side, and in the softest and most silvery tones, which fell like rich music upon my ear, it said, 'I have come to conduct you to another state and place of existence.' In an instant I seemed to rise, and, gently borne by an angel guide, I floated out upon the ambient air. Soon earth was lost in the distance, and around us, on every side, were worlds of light and glory. On, on, away, away from the world to luminous worlds afar, we sped with the velocity of thought. At length we reached the gates of paradise; and oh! the transporting scenes that fell upon my vision as the emerald portals, wide and high, rolled back upon their golden hinges! Then, in its fullest extent, did I realize the invocation of the poet:—

"Burst, ye emerald gates, and bring
To my raptured vision,
All the ecstatic joys that spring
Round the bright Elysian."

"Language, however, is inadequate to describe what there, with unveiled eyes, I saw. The vision is indelibly pictured on my heart. Before me, spread out in beauty, was a broad sheet of water, clear as crystal, not a single ripple on its surface, and its purity and clearness indescribable. On each side of this lake or river, rose up the most tall and beautiful trees, covered with all manner of fruit and flowers, the brilliant hues of which were reflected in the bosom of the placid river.

"While I stood gazing with joy and rapture at the scene, a convoy of angels were seen floating in the pure ether of that world. They all had long wings, and although they went with the greatest rapidity, yet their wings were folded close by their side. While I gazed I asked my guide who they were, and what their mission. To this he responded, 'They are angels, dispatched to the world from which you came, on an errand of mercy.' I could hear strains of the most entrancing melody all around me, but no one was discovered but my guide. At length I said, Will it be possible for me to have a sight of some of the just, made perfect in glory? Just then there came before us three persons; one had the appearance of a male, the other a female, the third an infant. The appearance of the first two was somewhat similar to the angels I saw, with the exception that they had crowns upon their heads, of the purest yellow, and harps in their hands. Their robes, which were full and flowing, were of the purest white. Their countenances were lighted up with a heavenly radiance, and they smiled upon me with ineffable sweetness."

"There was nothing with which the blessed babe, or child, could be compared. It seemed to be about three feet high. Its wings, which were long and most beautiful, were tinged with all the colors of the rainbow. Its dress seemed to be of the whitest silk, covered with the softest white down. The driven snow could not excel it for whiteness and purity. Its face was all radiant with glory; its very smile now plays around my heart. I gazed, and gazed with wonder upon this heavenly child. At length I said, If I have to return to earth, from whence I came, I should love to take this child with me, and show it to the weeping mothers of earth. Methinks when they see it, they will never shed another tear over their children, when they die. So anxious was I to carry out the desire of my heart that I made a grasp at the bright and beautiful one, desir-

ing to clasp it in my arms, but it eluded my grasp, and plunged into the river of life. Soon it rose up from the waters, and as the drops fell from its expanding wings, they seemed like diamonds, so brightly did they sparkle. Directing its course to the other shore, it flew up to one of the topmost branches of one of life's fair trees. With a look of most seraphic sweetness it gazed upon me, and then commenced singing in Heaven's own strains, 'To Him that hath loved me, and washed me from sins in his own blood, to him he glory both now and forever. Amen.' At that moment the power of the eternal God came upon me, and I began to shout, and clapping my hands, I sprang from my bed, and was healed as instantly as the lame man in the beautiful porch of the temple, who 'went walking, and leaping, and praising God.' Overwhelmed with the glory I saw and felt, I could not cease praising God."

The name of Dr. Bond is well known throughout the country. He was an eminent minister of the Methodist denomination. His vision, as published in the *Christian Advocate*, was different from the preceding, being practical and involving a duty to warn others of the danger of their condition. It is as follows:—

VISION OF DR. BOND.

"About this time occurred a very extraordinary incident in the life of Dr. Bond, which we narrate with great doubt as to the propriety of the publication. He very rarely mentioned it, and never ventured to designate or explain it. Its truth is, however, beyond question. The circumstances forbid the supposition of optical illusion, or temporary hallucination. There are those living who testify to such of the facts as were subject to observation, and the memorials of the transaction are yet distinctly preserved in the religious character of sons and daughters of some who were immediately affected by it.

"Being on a visit to his father, he was deeply grieved to find the church, which he had left in a state of prosperous activity, languishing, lukewarm, and weak. His thoughts were much occupied with the subject, and of course, it was the matter of earnest and frequent prayer. In this state of mind, one morning he was walking over the fields to a neighboring house, when suddenly he seemed to be in a room where a number of people were assembled, apparently for worship. The room he recognized as an apartment in the house of a neighbor, where a prayer-meeting was to be held on the evening of that day. Had he stood in the midst of it he could not have been more conscious of the scene. There was nothing of the dim, shadowy, or dreamy, about it. He recognized the people, noticed where they sat and stood, remarked his father near the table, at which a preacher was rising to give out a hymn, and near the middle of the congregation he saw a man named C., for whose salvation he felt considerable anxiety, standing with his son beside him. While gazing with astonishment upon the scene, he heard the words, 'Go and tell C. that he has an offer of salvation for the last time.'

"Naturally supposing that too great concentration of mind upon one subject had induced some hallucination of the senses, Dr. Bond fell down on his knees, and besought God to preserve his reason. The scene, however, continued; it would not disappear or change in any of its particulars. In vain he struggled to dispel it, the voice yet repeated with indubitable distinctness, 'Go tell C. that he has an offer of salvation for the last time.' Yet how would he dare to deliver so awful a message! For a great length of time he struggled for deliverance from what he still considered an illusion. At length an expedient occurred to him, which he adopted. He had never been in the room in which he was apparently present when it was used for a public religious meeting. He, of course, did not know how it was commonly prepared for such occasions. He therefore noted with great care the particulars of the scene. He saw where the little table for the preacher and the benches and chairs for the people were placed. He noticed his acquaintances, and where they sat and stood; and when he was satisfied that he had possessed himself of these details he said, 'I will go to this meeting, and if I find all things there to correspond with what I now see, it shall be a sign from the Lord, and I will deliver the message.' Immediately the scene vanished, and he was alone in the green fields.

"With a spirit indescribably agitated, he returned home, where he found ladies, who required him to escort them a long distance, and it was somewhat past the hour fixed for the meeting when he reached the awful place. During the day he had freely indulged the hope that on his entrance into the room his trouble would disappear. He thought he had been the subject of an illusion, the fruit of

an excited brain, and that a want of correspondence, immediately to be detected, between the real scene and the one presented to his disordered fancy would at once satisfy him as to the morbid character of his morning vision, and release him from the obligation of delivering the terrible message with which he was conditionally charged. When he opened the door, however, he saw again, in all its minuteness of detail, the morning scene. In vain he searched the room for a variant particular. There sat his father in the designated place. The preacher at the table was rising to give out the hymn. In the midst of the room stood C., with his son beside him. Everything demanded that the message should be delivered.

"After the preliminary exercises he rose and stated the circumstances as we have related them, and then going to C. he laid his hand upon him, and repeated the words he had heard. The effect was indescribable. C. and his son fell down together, and called upon God. An awful solemnity rested upon all present. Many cried for mercy, and from that time began a revival which spread far and wide—the fruits of which are yet seen after many days."

The Pacific Mission.

THE FUTURE.

By the request, and the unanimous vote, of the Board of Trustees of the Pacific Seventh-day Adventist Publishing Association, we have consented to take charge of the SIGNS OF THE TIMES, and act as business agent of the Association. We are to make full reports to the Board at the close of each three months of all the business transactions of the Office. But it is at great sacrifice that we consent to take the responsibilities of the Office, to meet the difficulties, and endure the privations and hardships unavoidable in building up a new institution, among comparative strangers, which institution must for a time be mainly supported by the charities of our people. We have passed through this struggle once, by the help of God, in bringing into existence and nourishing the Publishing Association located at Battle Creek, Mich., until its capital stock amounts to \$100,000.

And we are still willing to be a servant of the church, if we can have the confidence of those for whom we labor. We are willing to sacrifice means, deprive ourselves of pleasures, and carry a double burden of cares, if we may live in the sympathies and love of those for whom we labor. During the last twenty-five years we have passed over Suspension Bridge more than fifty times, and have never had four hours to spare to stop over one train to go to see the grand Niagara. We are spending our fourth winter in California, and have not found time to visit the Geysers, Petrified Forests, Big Trees, or the Yosemite. We do not expect ever to enjoy the sight of them. We cannot spare time to see them in this world, and we are quite sure they will not exist in the next.

We now enter cheerfully upon the work of building up the publishing interests of the cause on the Pacific Coast; and we shall greatly prize the hearty co-operation of all its friends. Neither we nor those associated with us in the Office are in the least dependent upon the Pacific Printing Association for a position that will give support. This must be evident to all from the fact that while common laborers and common carpenters of our brethren in California have received from twenty to thirty-five cents an hour for their labor on and about the building, our friends, competent to edit the SIGNS, and keep the books of the Association, have labored for half of one year for the mere sums of from seven to eleven cents an hour.

We solemnly believe the time is not far distant when we shall be called to establish the press on the Atlantic. Then it will doubtless be the choice of those associated with us in the work here to be with us there. Both we and they will hail with joy the day when we can be released from our present post of duty by competent and devoted helpers taking our places, who will as cheerfully sacrifice to keep the Office up in good condition as we have done in bringing it into existence. While we shall remain, may it ever be our highest ambition to labor in the fear of God, with the true spirit of sacrifice, to build up the publishing branch of the cause on the Pacific Coast.

There should be more of that true spirit of devotion to the work, and real enterprise to improve and excel, at the REVIEW Office which is already manifesting itself at the SIGNS Office. Our print, or "press-work" as the printers term it, is excellent, while that done at the REVIEW Office is decidedly bad. With equal advantages in other respects, the more experienced men at the Office in Battle Creek should excel our pressman, who had no knowl-

edge whatever of press-work three months since. The want of a good pressman was our greatest anxiety in establishing the press in California. But to prepare for the emergency, a few weeks before the new press came, our pressman took his heavy forms of type across the bay to San Francisco, and begged the chance to work them himself on the press of another, paying the usual rates for press-work, and doing the work himself for nothing. Thus he gathered up the art in a few weeks, and now excels as a pressman. We have more interest in the REVIEW than we can possibly have in the SIGNS. And while we thank Eld. Smith for his compliment to the SIGNS, we sympathize with him in deploring the state of things at the REVIEW Office, which, without decided improvement, must result in a change of hands very soon. We are both grieved that men with every facility for printing of first quality under the heavens should not do first-class work.

There is no want of devotion to the work, and of the spirit of true enterprise in the line of real improvements, on the part of our wide-awake associates at the SIGNS Office. They are bound to excel and make the enterprise a glorious success, pay or no pay. They will prove very hard to starve out. And we do not wish to conceal the fact that we covet that spirit of competition which will improve both papers. "Competition is the life of business," is a maxim which may apply, in a restricted sense, to religious printing as well as to other branches of business. God save us from a dull, stupid monopoly, especially in printing at a time like this. We expect that our helpers, in their inexperience, will make some mistakes, but that will afford them a fresh opportunity for improvement.

The ADVENT REVIEW AND HERALD OF THE SABBATH is our church paper. That is the proper medium through which to give appointments of Tract and Missionary meetings, and explanations and directions, and the reports of the workings of the Society. As such we urgently recommend that paper to our people on the Pacific Coast, as well as in all other parts of the field. That paper carries the idea in the very title that it is denominational, which makes it objectionable on first sight to those who cherish feelings of prejudice against our faith. While, therefore, the REVIEW is adapted to fill its place as a church paper, it is not the best for the missionary field.

The SIGNS OF THE TIMES is a title that well expresses the character of the paper, and yet is sufficiently general not to be objectionable at first sight. In fact, it is a heading that will strike the eye of the beholder favorably. We briefly state our plans as follows:—

1. The SIGNS will be free from those church matters of no special interest to new readers. These things, sometimes objectionable to those who cannot justly appreciate them, will find their proper place in the REVIEW.

2. The SIGNS will give the reasons of our faith and hope in a series of articles, one in each number, commencing Dec. 9, and extending at least one year. These articles will be written in a free style, easy to be understood, setting forth the Bible doctrines of S. D. Adventists. Those who wish to have our views and positions set before their friends in a connected, clear, and favorable manner will do well to avail themselves of the present opportunity of sending our paper to them one year at least. We shall expect very many subscribers through the influence, and by the persistent efforts, of individuals.

3. With the same issue we shall commence sketches of the life and experience of Mrs. W., and continue them in each number. These sketches will be presented in a style, and be sustained by such proofs, as will meet the demands of the inquiring public. For some time we have felt that it was due the public that the many remarkable incidents and facts in the Christian experience and labors of Mrs. W. be made known. In the providence of God she has been led to take a position before the world as a speaker and writer, and the people should know more of her life, Christian experience, and work. Her name is widely known, chiefly owing to the fact that almost every opponent of our faith, in preaching and writing against the Sabbath and other Bible sentiments our people hold, refers to Mrs. W. and her work in a scoffing style, in order to please the unholy rabble and prejudice honest people.

Many, from want of knowledge of the facts in the case, take unfavorable views of the work of God in the last message, with which Mrs. W. has held close connection from its earliest existence. It is therefore necessary for the good of the cause of Bible truth that her work be correctly represented, and properly defended before the people. These sketches may occupy a space in the SIGNS for one year or more, after which we may put them in a humble volume for very extensive circulation. Those who are anxious to learn the facts in

the case, and do not wish to wait one year or more for the volume, should at once subscribe for our paper.

4. Besides gathering brief abstracts from the progress department of the REVIEW, and some other important reports of the progress of the cause in Europe and elsewhere, the SIGNS will not copy from the REVIEW to any great extent. It will contain live matter, new and old, carefully selected, and faithfully prepared for the new readers in the missionary field.

5. The SIGNS will also contain a Health Department, general Religious Miscellany, and matters of secular News and Miscellany. These will be very select and valuable, and will fill one page or more of the paper, making it quite an object, not only for our brethren to subscribe for the SIGNS, but for other candid, reading people within the range of missionary workers.

6. Finally, it shall be the highest object of the conductors of the SIGNS to make the paper interesting, useful, and in every way a paper that our people will wish to send to their friends, and such as the Tract and Missionary workers can offer to the people of the outside world for the small sum of \$1.50 to those able to pay for it.

We believe there is no form of reading matter that will accomplish as much good for the amount of money as the regular weekly visits of a paper such as we design to issue for the especial benefit of the Tract and Missionary Societies. And we would say to individuals who furnish our paper to their friends, and also to missionary workers who furnish it to those who do not pay, that, if in doing your duty in seeing whether the paper is valued or not you wish to change it from a disinterested receiver to another, you can do so at any time; but we cannot consent to refund money paid for the SIGNS.

We now ask for 10,000 new subscribers before the first day of January, 1876. We shall issue the SIGNS only once in two weeks until December 9, then we shall commence with at least 13,000 copies, and wait until we have that number of subscribers, so that all the readers can have the matter in order, from first to last, without receiving bundles of back numbers. We notify our co-laborers that there is no time to be lost. The fact that money is scarce must not stand in the way of our work. Let more energy take the place of the want of cash, and let the work move on. This is no time to slack our hands, and fail to do our duty.

WE GO FORWARD BY FAITH.

By faith in God, in his holy word, in the doctrines and positions of Seventh-day Adventists, and faith in the providential dealings of the great Disposer of events, in opening the way before us, and helping us hitherto, we go forward. Faith, more faith, is needed as the very mainspring of all our efforts. As a people, we must come nearer to God by confession of our sins, and by those sacrifices which his cause demands of us to make at this time.

One will show in his life all the faith he has. Says the apostle James, "I will show thee my faith by my works." Faith in the soon coming of Christ is wanted. Faith, brethren, a little more faith in the last message, and in the great work it is doing, and is destined to accomplish in the world, is very much needed to keep you from the spirit of this world. We must venture out by faith on the light God gives us. This has been necessary from the very commencement of this work.

Twenty-three years since, when we were not worth a dollar of the perishable things of this world, and had but a few scores of denominational friends, we issued 24,000 copies of one of our Sabbath tracts. And as we asked some of our brethren of small faith, not as large even as a mustard seed, to assist us in meeting the expenses, they murmured at our risky course. They could not see why we should publish 24,000 books for a few score of brethren to read. But we did not publish them for the brethren to read, but to go to the outside world. And by faith they went out, and brought in hundreds to the faith. And since that edition was exhausted, we have published more than 100,000 copies of the same work. As a people we want more good Advent faith, that brings the soon-coming kingdom, with all its rewards and glories, very near, and causes this poor little world to recede.

Come nearer to God, brethren, and get the missionary spirit, and learn to love poor sinners more than the good things of this life. Come where the Spirit of God shall rest upon you, where you may feel happy in using a portion of your means, and a share of your time in missionary work. Resist the spirit of the world. Resist the devil that he may flee from you. In one sense, he is a conquered foe. Draw nigh to God, and he will draw nigh to you. It is your privilege to walk with God, commune with Christ, be guarded by good an-

gels, and filled with the Holy Spirit. There is work to be done, there are sacrifices to be made, and crowns of glory to win. Are you in doubts and darkness? Then do the works of faith, and light will shine away the darkness.

J. W.

Delaying Obedience.

[We give in the following the substance of an appeal made by Mrs. W., April 16, 1875, on the dangers of delaying obedience, addressed to a man and his wife who were hearing lectures and were hesitating on the point of obedience according to the conviction of their minds. And we are sorry to say that these persons have taken the course that they were warned to avoid. For the benefit of others in similar danger, the appeal is now given.]

J. W.]

DEAR BROTHER AND SISTER: I had hoped to meet you again before we crossed the plains, but this may not be. I have thought much of our interview at your house, and have prayed that you both may have strength to walk in the path of obedience. You have had light, but Satan will not let you pursue the narrow road, and become loyal and true to all God's requirements, without contesting every inch of ground. He has his agents in men who profess, as did Satan when he tempted Christ, to be ministers of righteousness. They would belittle in your minds God's holy commandments. Satan is at war with that law which is the foundation of God's government in Heaven and in earth. God has let his light shine upon you. Will you, dear friends, cherish the light? Men may come in the garb of holiness, having error and truth mixed together, and many be deceived. Satan quoted Scripture to Christ, showing that he could use Scripture to work his deception upon minds. Those who are acquainted with their own hearts know the necessity of being closely connected with God in order to have divine wisdom to discern the wiles of Satan and to cling, with firm, unyielding grasp to Jesus.

There is no nook or corner of the world, however secluded, where error and sin have not found their way. Error is often presented in a specious garb, so that it requires more than human wisdom to detect the falsehood under the pretension of truth. If error was never mingled with truth, it would not be so subtle in its influence upon the mind. If error stood forth alone in its true, hideous form, souls would not be deceived. But there are many who see attractions in error, and will eagerly feast upon it, although it poisons the mind. Error always injures the soul and deforms the character. Error may, at first sight, appear plausible, but its tendency is to corrupt the heart, and to ensnare its victims. We often hear it stated that it matters not what one believes if his life is only right. But the life is molded by the faith. If light and truth, are within our reach, and we neglect to improve the privilege of hearing and seeing the truth, we virtually reject it, and choose darkness rather than light. Said Christ to the Jews, "Ye will not come to me, that ye might have life."

I beseech you, my brother and sister, to inquire of God, as those who are willing to know the right way, What is truth? Do not willingly cheat your own souls of the light which you may have if you will. Like the noble Bereans, search the Scriptures daily, and see whether these things are so. And be true to your convictions of truth and of duty. Many infidels are compelled to be such because they cannot consent to accept truth the living out of which would require a sacrifice on their part. Convenience is consulted by many who profess Christ. There is a desire to climb up some other way—one that will require less sacrifice.

Said Christ, "He that will come after me, let him deny himself, and take up his cross and follow me." To follow Jesus fully requires a thorough conversion. Half-way converts make half-hearted Christians. Again, said Christ, "He that is not for me is against me, and he that gathereth not with me scattereth abroad." The plain words of truth spoken by our Saviour sifted his followers down to a few faithful ones who laid the foundation of the Christian church. Many of the wealthy, honorable, and noble ones of the world were charmed with the teachings of Christ, and had a desire to follow him. But when the truth in its practical bearings was brought home to their hearts and lives, they drew back, and walked no more with Jesus. The young ruler was desirous of following Christ. "Sell all that thou hast," said the Master, "and come, follow me, and thou shalt have treasure in Heaven." He could not comply with the terms. His poor, selfish heart loved his possessions better than the kingdom of God, and he turned from following his Saviour. He turned from his heavenly treasure, went back to his idolatrous love of his earthly treasures, and lost eternal riches.

Jesus requires the entire surrender of the soul to him without compromise. Those who are thoroughly converted will never be among

those who cowardly plead, "I pray thee have me excused." The living Christian loves duty, and enjoys even the severities which he must bear, if he is a soldier of the cross of Christ.

We feel the greatest anxiety for souls who are in the valley of decision. We feel a dread of Satan's attacks upon these poor souls. He watches his opportunity to bring his powers to bear when he sees that there is a possibility of hindering souls from deciding to be wholly on the Lord's side.

While the Spirit of God is convicting you of the truth, do not stop to cavil, but believe. Do not find fault, but listen to evidence. Yield your pride to humility, and exchange your prejudices for candor. Confer not with flesh and blood, but surrender all to God. Take the Bible as your guide, and earnestly inquire, "Lord, what wilt thou have me to do?" When you once yield your natural independence and self-will for a child-like, submissive obedience, and are willing to be taught, you will hear the voice of the true Shepherd saying, "This is the way, walk ye in it." Christ does not propose to teach the self-conceited and self-willed. It is only the meek whom he pledges to guide in judgment, and to whom he will teach his way.

If you are in search of truth, obedience will not be difficult. If you really want to know the Master's will, you will thankfully receive it. We are learners in the school of Christ. A genuine love for Jesus will of necessity create a love for the truth. Treasure up the truth in your heart. Seek knowledge. Make this your daily prayer: "With my whole heart have I sought thee; O let me not wander from thy commandments. Open thou mine eyes, that I may behold wondrous things out of thy law." We are not safe only as we mold our daily life after the divine Pattern.

I entreat you, my dear friends, to move guardedly; for you are making decisions for eternity. Walk in the light while you have the light. Let no one influence you to turn from the truth. You can never be sanctified through error. Christ prayed to his Father in behalf of his disciples: "Sanctify them through thy truth; thy word is truth." It is a time and age of the world when error prevails, and with nearly all is accepted as truth. Error is no less error because it has been instilled into minds from their very youth. Error is taught in schools, and preached from the pulpit. Theories are advanced which have no foundation in the word of God.

You made the remark, "My parents were godly, and they kept Sunday, and will be saved. If I keep the day which they kept, why will not I be as safe as they?" Your relatives and friends may have lived up to the light they had. They are not accountable for the light which shines in your day, which they did not have. If you have greater light than your fathers, and you live up to that light as faithfully as your fathers did to the light which shone upon them, you will be saved by obeying as they will be saved by obedience to the light which the Lord permitted to shine upon them. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." We are responsible for the light which shines upon our path. This is our day of visitation and privileges. God is setting before us solemn truth. Will we accept it? Reject not present light, and do not lightly esteem God's gracious opportunities.

If God in mercy has permitted light to shine out of darkness, and has removed the mist from your eyes that have been long blinded to the claims of his holy law, I beseech you to cherish the light and walk in it, lest it become darkness. We are living in the perils of the last days. It is not safe to be careless and indifferent now. With humble hearts and perfect submission to the will of God, we should pray earnestly to be kept from error and that we may be guided into all truth. Truth sanctifies. Error corrupts. The soul can be kept pure and strengthened only by walking in the light as Christ is in the light.

My heart has been drawn out in love to you. I have longed to see you moving out understandingly upon the truth, committing the keeping of your souls to God. In faith, press through the moral darkness of error and unbelief, and yield your souls' best and holiest affections to him. He has claims upon you which you cannot resist and be guiltless. I entreat of you to yield yourselves to God in faith. He can and will receive you with all your peculiarities of temperament, and with all your trials and temptations, and with all your duties, your cares, and burdens of responsibility, and will bear you and also your every burden, and will bring all your powers under the control of his grace. God will come to your help, and will aid you in your warfare. His messages of truth and warning are sent to

save you, but not to flatter and amuse you. While truth deals in an unsparing manner with your sins, it has the deepest compassion for your soul.

Every taxing duty becomes easy, and every sacrifice becomes a pleasure, to those whom the truth makes free. What a victory is gained when the carnal life ceases, and the spiritual life begins. The Lord guides. The Lord keeps. The love of God, and obedience to all his commandments, bring all the powers of the soul into obedience to his will. What can constrain the heart and affections like love—sanctified love. That love which brings the soul into connection with Heaven is more earnest, fervent, and enduring for earthly relatives than any other. There is nothing in the heart at war with God's requirements. The mind, submissive and obedient, will love to do all his commandments. Evil will be abhorred, and the good will be chosen. There will be no self-denial or self-sacrifice that is grievous, for the heart delights in doing for Christ, and seeking to save souls from error and from the transgression of the holy law of God. When God has control of the affections, the mind will not be selfish, nor shrink from sacrifices.

The committing of the soul to God is essential for our salvation. You cannot follow a course of your own choosing, and be at war with the law of God, living in disobedience to his requirements, and yet be in harmony with God. Entire obedience to the will of God will bring courage, hope, peace, and happiness, to the soul. There will be seen watchfulness, diligence and prayer, self-denial, self-crucifixion and active benevolence. John thus describes the faithful whom he saw in vision upon the isle of Patmos:—

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

"And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."

What an example have the martyrs for Jesus left us in their lives of self-denial and sacrifice. They were faithful and true to principle. Although prisons, tortures, inquisitions, gibbets, and the stake threatened them, they counted not their lives dear unto themselves. Their love for the truth was here manifested. They chose to obey the truth at the expense of great suffering. The world was not worthy of these heroes of faith. They died for their faith. The pure gold was refined from all dross through trial and suffering. As these shall enter the portals of glory they will shout in triumph: We overcame by the blood of the Lamb, and by the word of our testimony. We were faithful unto death, and now receive a crown of life. Shouts of triumph will come from lips that never triumphed before. Those who were too timid to praise God vocally were not too timid to die for their Lord. They struggled and fought the good fight of faith. They were steadfast to the end. They will unite their glad voices in the universal songs of triumph and victory, praising God that they were accounted worthy to receive the heavenly benediction "well done" from the Master they loved, and for whom they suffered. His own right hand will place upon their brows crowns of immortal glory that fade not away.

A Flash of Zeal.

The housewife puts her tea-kettle on; for tea must be made. Shavings are heaped up under the kettle, and are lighted. Soon they are all in a blaze; and for a moment the water begins to simmer; but presently the fire goes out, and she, going out too, forgets her tea; and when she comes back, it is as if there had been no fire. So there is no tea, and there is no meal. How often do we, in like manner, kindle a momentary zeal! How often do we inspire intense enthusiastic feelings that quickly run their course, turn to ashes, destroy our purposes, and turn our feet aside from the true path!—*Sel.*

He that abounds in excuses for unwarranted unkindnesses robs malice of its keen edge.

IN CHILDHOOD AND MANHOOD CHRIST IS ALL.

WHEN I WAS A CHILD

I LITTLE thought of God,
My mind was dark and vain;
Through fields of ignorance I trod,
Drawn on by fancy's chain.

This world was all to me,
I loved its passing toys;
Fondly I grasped what I could see—
What charms while it destroys.

I dreamed of love and wealth,
Of knowledge, might, and fame;
Presumed on happiness and health,
And conduct free from blame.

My guilty sleep was broke,
God's chastisement I felt;
His Spirit to my conscience spoke,
In penitence I knelt.

What heavenly pity flows
From Jesus' mortal wounds!
God heard me, loved me, healed my woes;
His praise my tongue resounds.

Aloud I praised him then,
And thought in childish way
I ne'er should grieve my God again,
Ne'er from my Saviour stray.

WHEN I BECAME A MAN.

This world most false I found;—
Its wealth sheer poverty,
Its power and fame but empty sound,
Its splendors vanity.

The joys of which it sings
Are transitory all;
Its every sin is a death sting,
Its sweetness turns to gall.

O my deceitful heart!
Who can thy vileness know?
How keenly hast thou felt that smart,
That bitterness and woe!

For years I loved the world,
Indulged its pride and lust;
Now if to hell my soul was hurled
My doom would be most just.

All guilty, trembling, faint,
I look to my High Priest!
His blood makes even me a saint,
Although of all the least.

Spirit of life and truth,
To Jesus lead our mind;
May childhood, manhood, age, and youth,
In Christ salvation find.

N. W. VINCENT.

The Commandments of the Lord.

SAYS the psalmist, "I have seen an end of all perfection; but thy commandment is exceeding broad." Ps. 119:96.

David had seen an end of all perfection, but he could see no end to the commandments of the Lord. Solomon also thought the commandments of the Lord very broad. He said, "Fear God, and keep his commandments; for this is the whole duty of man." Certainly, then, God's commandments are very broad, covering, as they do, the whole duty of man. So very broad and so very important are they that the Saviour himself says of them, "If thou wilt enter into life, keep the commandments."

The commandments of the Lord are not only broad, and to be kept, but the psalmist adds: "All his commandments are sure; they stand fast forever and ever." And if they all stand fast forever and ever, must not the fourth one also stand? Who will venture to say and teach that it does not? We read in Revelation, "Blessed are they that do his commandments, that they may have right to the tree of life." The Saviour, speaking of the commandments, says: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven." Matt. 5:19. Hence our admission into the city depends on an observance of God's law.

In 1 John 2:4, we read, "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." Professed Christian, you who say you love God, are you trying to keep his commandments? Or do you profess to know him, while you are knowingly violating at least one of his holy precepts? Will you not think about this, and examine the ground you occupy? Salvation is too precious a boon for us to lose, or to run the risk of losing, with the word of the Lord against us. We are admonished to make our calling and election sure, and we know of no better way to do this than to obey from the heart all that God has commanded us. Does he command us to remember the Sabbath day to keep it holy? And does he not tell us that the seventh day is his Sabbath? How read you?

J. M. GALLEMORE.

Salisbury, Mo.

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, DEC. 2, 1875.

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

The Voice of God.

IT CALLS FOR MISSIONARY WORK AND MEANS.

WE have said a hundred times during the last thirty years that it was not a sin to have a liberal competency in this life, or even to be rich, if means were obtained honorably, and not withheld from the cause of God when calls were made based upon real need. There is no virtue in disposing of wealth simply to get rid of it. But for Christian men and women, who are compelled by force of evidence to acknowledge that Christ is soon coming, and that the world is even now having the last message of warning, to be followed by the unmingled wrath of God in the seven last plagues, to close their ears to reasonable calls for means, and their eyes from the wants of the cause, is taking upon themselves fearful responsibilities.

After God's Spirit moves upon minds that the growing cause demands some new enterprise and more extensive efforts; and after the most earnest prayer for guidance; and after matters have been considered in the most careful manner, then all is laid before our General Conference which is the highest earthly authority of the church acknowledged by our people. Then that body, without one dissenting vote, endorses the proposed enterprise and more extensive operations, and calls for the liberalities of those of our people who are able to give of their substance to sustain the growing cause. Such calls should be regarded by them as the voice of God. If they are not, then how can we ever expect to hear the voice of God in the church, unless it be by direct revelation. God is speaking to us, not only through the united judgment of his people, but directly from Heaven, through dreams and visions. "If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream." Num. 12:6. "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy." Joel 2:17. And as a people we profess to believe that God is thus speaking to us. All our Conferences say by resolutions at each annual session that they recognize the voice of God in the testimony of Jesus, or the spirit of prophecy, which is already being manifested in the remnant church of Rev. 12:17.

The voice of God is appealing to our people by the hand of Providence in opening up interesting fields of labor without our agency as is seen in the European field; in the united judgment of the highest religious authority on earth recognized by our people; and in the remnant church through the spirit of prophecy, that now is the time for activity; the very time to sacrifice means to send the light of truth to the ends of this dark world. And yet our people, with very few exceptions, are so busy with the things of this world that they do not hear the voice of God which speaks to them. Many of them are eagerly engaged in laying up treasures on the earth, and are doing but very little for the cause of God. Unless the attention of these can be arrested, and they hear and understand the voice of God that appeals to them, they will soon be borne by the spirit of the world beyond the reach of truth and the Spirit of God, and they will be lost in the whirlpool of the cares of this life and the deceitfulness of riches.

While we say that it is no sin to have wealth if it be obtained honorably, and if not withheld when the voice of God calls for it, we feel it our duty to say plainly that there can be not a ray of reasonable hope for the salvation of that man who claims a part with the waiting brotherhood, and shuts his eyes to the wants of the cause, and closes his ears to the voice of the Lord that calls for a portion of his means. The epistle of James is addressed to the waiting brotherhood. That practical epistle enters into the duties and dangers of the waiting remnant. It comforts, warns, entreats, and threatens. That epistle evidently addressed to all who are truly waiting for Christ, includes those also who put on the profession of the brotherhood as a cloak. In most fearful words it looks forward to the time when the wealthy, who now turn away from the voice of God that appeals to them, shall find it too late to use their means in the cause of God. Then, instead of calling for their means, the voice of God to them will be:—

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter." James 5:1-5.

Just such persons are now connected with the waiting brotherhood whom James addresses. Some of them are so eager for the world, that they are fast earning the reputation of sharpers. They are disgracing themselves, and the cause of God, and sinking their own souls in perdition through the deceitfulness of riches. Others who have a double or triple competency are making their wills, in order to secure a small part to the cause after they are dead. Probably one dollar would be worth more to the cause now, than ten after they are dead. But it is a fact in the history of legacies to our cause that not a tithe named in these wills ever reaches the treasury. It may be proper under some circumstances to make wills; but we have become so disgusted with this whole matter that we have appointed the writer administrator of his own means in advance. We think the writer better capable of attending to this matter than any other man, and choose that he should attend to these matters while the cause needs money.

Twenty years ago, the friends of the cause were very few, and most of these were poor. To start the work then under such circumstances, demanded great exertion and sacrifice. A few noble men felt called upon to sell their only earthly homes, and use a considerable portion of their value to advance the infant cause. Then, one dollar was worth as much to the cause, and told as much on the final result of its advancement and growth, and will tell as much in the reward in Heaven, as ten dollars put into the treasury ten years later, at the time the Battle Creek Publishing Association was incorporated.

All sensible men and women who have real faith in the cause they profess, will approve the liberal course of those who sacrificed so much for the cause twenty years ago. In fact, it was absolutely necessary that somebody should do as these men did, or the cause could not have started by those instrumentalities, such as God has ever seen fit to employ. God showed himself able to set a table for the Israelites in the wilderness, and he may do the same for his people under like circumstances, but it has ever been his plan to draw upon the means in the hands of his servants when it was needed to advance his cause.

Others in our feeble ranks, twenty years since, might have done as these trusting ones did, and could have received the same reward in this, and in the world to come. But they drew back, and most of them are not with us. Had they used a portion of their means when it was so much needed, much more could have been done during the past twenty years to spread the truth, the influence of which would have increased in far greater proportion than compound interest, adding to their joy here as they see the cause advance, and increasing their reward in Heaven. But the golden opportunity for them is forever past.

We come down to the time when our Publishing Association was formed, in 1861. Then, friends were comparatively few, yet fifteen thousand dollars were raised for the Office building, printing material, and stock, besides sustaining the cause in other departments. One hundred dollars appropriated to the cause then would tell as much upon the cause in its final results as one thousand dollars in 1875.

And in this proportion will the free-will offerings of God's people decrease in real value, until there shall be no room for them in the treasury, and they will be disposed of by those who withhold them until that time, as expressed by the prophet, "They shall cast their silver in the streets, and their gold shall be removed. [Margin, for a separation, or uncleanness.] Their silver and their gold shall not be able to deliver them in the day of the wrath of the Lord." Eze. 7:19. That will be a fearful day for those who have let the cause of God languish for want of the very means they might have given without experiencing the least want.

In view of the foregoing facts, we appeal to the friends of the Lord and his cause to do their

duty, and to do present duty now. Whether you make your will, or do not make a will, in either case it is your duty to open your hands wide to the wants of the cause now, when your means can accomplish good. Hundreds of our people, who have had an indistinct idea that at some future time the words of Christ, "Sell that ye have, and give alms," would be obeyed by all believers, have withheld from the treasury needed means, which they have used in making improvements, that their property might bring more money in the "selling time," as it has been termed. This has been simply a delusion of Satan imposed upon them in harmony with their feelings of covetousness.

That those who profess the truth will sell, and many of them rashly, and for small considerations, and that the rapid increase and wide extension of the work will call for much means, we doubt not. But no one who will candidly consider the foregoing will fail to see that it is simply preposterous to neglect present duty in view of some future selling and giving time, when the cause cannot be advanced by their hoarded means. Then he who professes to believe that the last message of mercy is being given, and has a double or triple competency, or even more, and withholds his hand from the cause, while he exerts himself to obtain still more for the fires of the last day, is simply insane. He is going directly from and not in the way of eternal life. And what makes the case appear most painful is the fact that blindness and stupor, resulting from neglect of present duty, come over these so that in all probability they will be aroused to the terrible mistake they are making only when it will be too late to make acceptable offerings to the Lord.

We cannot see that it is necessary for our people to sell their only homes at the present time, as some did twenty years ago. Should those in our ranks, who have more than a liberal competency, bring their surplus means to the treasury, a fiftieth part of it could not be used. Or, should all our people put into the treasury a tithe of their yearly increase, there would be abundance. Instead of a tenth of their increase, the Seventh-day Adventists do not put into the treasury more than a fortieth part of their yearly increase.

But let us look still more faithfully into this important subject. A tithe of our increase is a tenth part of the annual increase of our entire property. This is not reached by the man who puts down his property at \$10,000, and pays only \$100 during the year that his property increases to \$12,000. His actual increase was 2,000. A tithe of this increase is \$200. He paid only \$100, and robbed the Lord of just \$100. "Will a man rob God?" "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:8-10.

We cannot expect the blessing of God upon our people, and that the cause of his down-trodden truth in our hands will prosper gloriously until we obey his voice in reference to tithes and offerings. And right here is one of the most important departments of the work of the officers of our Tract and Missionary Societies. It becomes their duty, according to the constitution, "to bring about, as far as possible, equality among our people in the payment of Systematic Benevolence, in accordance with the plan adopted." We solemnly believe that the s. v. of the Seventh-day Adventists scattered throughout the United States, is not one-fortieth of the actual annual increase of their property, or, on the whole, one-fourth of what it should be. Here is work to be done. To bring our people up to their own adopted figures will require patience, brotherly kindness, love, and energy.

The power of moral suasion is the only earthly force that can be employed in harmony with the name, Systematic Benevolence. But men who have not the moral courage, and the faithfulness to investigate, and leave no proper means untried to bring all our people up to the figures, are not worthy of offices in our Tract and Missionary Societies, or to go about from church to church as teachers of the people. We suggest that the duty of God's people relative to securing to the cause what God requires of them in point of means at this time may be summed up in the following order:—

1. That they all come up to the figures on Systematic Benevolence adopted by our people. Let every man and woman assess his or her property at the figures they would ask for it in case they wished to sell. Then, acting upon the adopted plan, that the increase of property is equal to ten per cent interest, a tithe of our in-

crease would be one per cent annually on all our property. Hence the man whose property is worth only one thousand dollars pays annually only the small sum of ten dollars, or about twenty cents each week, while the man who has ten thousand pays one hundred dollars annually, or about two dollars each week. And while the aged, and infirm, and widows, who are in limited circumstances, may be excused from coming up to the adopted plan, if they choose, the deficiency on their account should be made up tenfold by those young members of our churches whose wealth still remains in their strength to labor, and their ability to accumulate.

2. That those who know that their actual increase is more than one per cent annually on their property, pay into the treasury cheerfully a tithe of all their increase, whatever it may be. With many it would be from two to five or more per cent of all they possessed at the end of the year.

3. That those who have robbed God in tithes and in offerings in past time immediately bring to the treasury their trespass offerings. The amount is stated in Lev. 5:15, 16.

4. That those who have received at the hand of the Lord great spiritual blessings on themselves, or on their families, or have been especially blest in the good things of this life, bring unto the Lord thank-offerings liberally, in the spirit of rejoicing and gladness of heart.

5. That all those who have more than a competency, whether they make a will or not, use their surplus means liberally, as the rapidly increasing cause, with its corresponding wants, demands. He who withholds his surplus means from the cause, and puts it into his will for the benefit of the cause by-and-by, after his decease, when perhaps it will not be worth to the cause of God a tithe what it is in 1875, and then to be handled by an administrator whom he would now hardly trust to transact business for him to the amount of twenty-five dollars, is, to say the least, making a great mistake. Why not appropriate your surplus means now, when it will tell the most for the cause of God, and while you live, and can see to its appropriation yourself? Why not? Oh, why not? J. W.

Religious Character of the Centennial Celebration.

Two years ago the Centennial Commissioners, in appealing to Christian ministers, churches, and societies to co-operate in the celebration of the one-hundredth anniversary of our country's independence, enlarged in eloquent terms upon the religious character of the coming celebration, and the devout sentiments which ought to be entertained by a Christian people on the completion of a century of such unparalleled progress, and replete with so many tokens of the divine favor. Among other things they say:—

"Let us consider with all reverence and awe, of what this great exhibition is commemorative. It marks our estimate of a political event of more momentous import in universal history than any which had occurred before, or any which has succeeded it, in its bearing on the destinies of the human race; especially in establishing upon indestructible foundations that freedom of conscience in matters of religious faith, which is so fully enjoyed throughout our wide domain. It is commemorative of the birth of a nation whose progress is absolutely without any parallel in the world's experience."

This is remarkable language, but fully justified by the facts in the case. We call attention to it with this query: Is it possible that that nation which is adjudged to have such an important influence on the destinies of the human race, and which has made such unparalleled progress in civil and religious affairs, should be passed by without mention in that prophetic volume which was given to point out all events and agencies connected in any important manner with the people of God? But if this country is anywhere mentioned in prophecy, it is in the prophetic symbol of Rev. 13:11-17. The evidence is continually accumulating strength that the application we make of that portion of prophecy is correct, and that we are soon to see movements on the part of this government which will put the matter beyond all questionings. U. S.

The Religious Amendment.

We noticed last week the fact that the Religious Amendmentists had taken steps to become incorporated in law, under the name of the "National Reform Association." The next National Convention will be held in Philadelphia, on the 28th, 29th, and 30th days of June next. The Academy of music has been secured for

the evening sessions, and the Horticultural Hall, adjoining it, for the day sessions. These are the two largest audience rooms to be found in the city, the former being capable of seating three thousand, and the latter, two thousand, persons.

Among the reasons for changing the time from the last of September as heretofore announced, to the last of June, the following are urged:—

“The extreme forwardness of the arrangements for the Centennial Exhibition, rendering it certain that the early stages of the celebration will be as attractive as the latter, the inability of professors and students in Colleges to attend at the later date, and the fact that those who attend the Convention at the close of June, can remain to witness the imposing civic and military celebration of the Fourth of July, were among the reasons for this change.”

U. S.

England and the Eastern Question.

ENGLAND has bought the Suez Canal. In reference to this transaction the two following paragraphs appeared in the *Detroit Evening News*, the first as a news item, the second as an editorial comment:—

London, Nov. 26.—The purchase of the Suez Canal by Great Britain meets with general approval in government and commercial circles and from the people generally. The foreign powers, while weighing the political significance of the purchase, are understood to have offered no obstacle to Britain's acquiring control of this great highway of commerce.

That is a pretty noteworthy piece of business, the purchase of the Suez Canal by Britain. It is impossible not to regard it with reference to the Eastern question. It gives England apparently one of the keys to the situation; the Czar holds the other. It is not unlikely that the present generation will see the Sphinx enrolled as a British subject, and the British lion roaming up and down the hills and valleys of Palestine.

U. S.

Is It Right?

TO THE T. AND M. SOCIETIES.

PERHAPS I do not understand the working of the Tract and Missionary Society well enough to make any suggestions about it; but I have observed in several places a matter which does not seem to me to be right, though no one has probably intended any wrong in it. If I understand the matter rightly, books are furnished to all our T. & M. Societies at one-half their wholesale price. The other half of their value is paid out of the book fund, which is raised by a general contribution all over the field for the T. & M. Society. Thus, one State receives 200 dollars' worth of books for which the Society is charged \$100. The other \$100 is taken out of the book fund to pay the Office for these books. This is all right.

Now, what I have observed is this: Some of the ministers in the different States, instead of buying their books at the Office, buy them of the T. & M. Society, paying that Society the same price which they would pay for books at the Office; that is to say, just twice as much as the T. & M. Society gave for them. It is true that the minister makes nothing in this transaction, but it is a decided speculation on the part of the T. & M. Society. A bill of books for which that Society paid \$100 is sold for \$200, thus making \$100 clear. In order for them to do this, that \$100 had to be taken out of the general book fund at the Office. A little reflection will show that this is virtually robbing the book fund of that amount.

And then, further, I know of cases where the directors have sent to the Office for hymn books and other books for the brethren themselves. These books are sent to the director at Tract Society rates; that is, at one-half what the Office would sell to ministers, the other half being taken out of the book fund. Now, if the director sells these books to brethren at the regular retail price, his Society is making a very handsome profit—three dollars for every one dollar laid out. But in most cases the director sells these books to brethren at just the price the Society paid for them—for one-third or perhaps one-half the regular retail price. In this case, the one who buys the books makes a clear gain of that much on every book he buys. If he wants to buy three dollars' worth of books he can afford to pay \$1.00 to join the Society, as he would then save a half dollar.

I do not believe our brethren have designed any wrong in this, as most of those with whom I have talked have supposed that the matter was all straight.

What is the object of the T. & M. Society? It certainly is not to furnish books to our ministers or to our own brethren and sisters; but it is simply to furnish reading matter to the outside world, who are not sufficiently interested to buy for themselves, or at least to pay full price for it. But in a large number of cases our brethren avail themselves of this means to obtain our publications for themselves individually. This cuts off a large income to the Office on the retail trade, and makes a very heavy drain upon our book fund by diverting it from its proper channel into one for which it was never designed. I simply offer these suggestions for the consideration of those who have more knowledge and authority in the matter than I have. D. M. CANRIGHT.

Jay, Mich., Nov. 21, 1875.

Object of Missionary Work.

THE object of the missionary work should always be kept before the mind. It is to save souls for whom Christ died. It is not simply to see how many tracts can be distributed, but, with the distribution, to see how much good can be accomplished, how much prejudice can be removed, and how many may become interested in the truth.

Efforts may be put forth even in tract distribution that will do more harm than good. If the individual that hands out the reading matter is uncourteous, this will tell against the truth. If the lives of those who visit from house to house are a disgrace to the cause, they cannot leave a proper influence.

Those most successful in tract distribution will be, 1. Those who get the heart so imbued with the Spirit of God and love for souls that their own ease and comfort are cheerfully sacrificed for the good of others; 2. Those who, when in conversation upon the subject of truth and religion, are prepared to hand out that tract which is best adapted to the minds of those with whom they converse; 3. Those who understand that the object in conversation should not be to debate some doctrinal point, but to call the attention of the individual to the subject of religion, and who will then let the tract do the advocating of the doctrinal point.

Be careful that all your department is unexceptionable. You should be of that class “in whose eyes a vile person is contemned,” and by kind acts with a tender heart you will be able to obtain access to the hearts and consciences of men. Then, upon the reputation thus obtained, you can recommend the truth.

The heart should first be softened by the love of Christ before the person is fit to labor for others. We should first have an experience in the things of God. A stream will rise no higher than the fountain. And if our souls have never drawn draughts from salvation's well, how can we impart that salvation to others? If the rays of light from Heaven do not shine into our own hearts, they cannot be reflected upon others'. Therefore the scattering of reading matter is a means to bring about a certain end, and not the end itself.

A person might stand in the public highways and hand out a tract to every passer-by, without note or comment. We do not say but some might be reached in that manner; but we are not prepared to say that we think the time has come for a move of that kind to be made, unless it be at the close of discourses in which the word has made deep impressions upon the minds of those who have listened. It should ever be remembered that *judicious* labor is one object of the system of tract distribution and missionary work. Another object is to bring every true lover of the cause of truth into a position where he can do something to help forward the work of God. More important movements in the line of distributing reading matter are to be made in the future than have as yet been made, and the importance of a system whereby each Conference, and all parts of the same Conference, can make the same efforts at the same time will be more fully realized when these are undertaken. In fact, unity of action is indispensable. This cause is one, and it is the angel of God that is leading his people forward. Therefore, to understand his leading, and to take those steps that will tell for the general interest of the cause of God, is of the utmost importance.

It is a bad position for a company in an army to be in to be exposed to the cross fire of the enemy. There is no danger of getting into this position when the whole army moves together. The danger arises when a company or small portion of the army becomes severed from the main body. It gives the enemy great advantage over a company to get them in range of “cross fire.” Were one company to start out alone, they

might surprise the enemy, and for a time make quite an inroad upon them; but the enemy would soon gather up and take advantage of their isolated position. Even now important moves are being made in this work. This country is to be flooded with reading matter. There should be colporteurs in every city in this country. They should be men and women who fear God—those who feel the burden of souls upon them. They should be individuals of good judgment who will understand how to conduct themselves so as to leave a favorable impression, who will speak of points of difference in doctrine with discretion, and who will leave with families and individuals such reading matter as will be best adapted to their wants.

There are other enterprises connected with this cause, all of which should be brought up together. If any branch of the Tract Society should take any one point and carry it to an extreme, and thus use their means and influence to carry one particular point to the exclusion of others, then a reaction would take place, and discouragement and confusion would be the result. It would be like getting under the cross fire of the enemy. The world must be warned; and we should take an equal interest in every branch of present truth.

New enterprises should receive special attention until they occupy the same position as those which have been longer in operation. The entire body of Seventh-day Adventists should move together in the various steps taken.

We appeal to all our brethren and sisters to take hold of this work in every department as never before. Reading rooms should have our periodicals. The standard of truth must be raised in all our cities and villages. The efforts we have made, such as placing the periodicals in twenty thousand families where they have reached not less than a hundred thousand readers, the distribution of from fifty to a hundred thousand almanacs a year, and the placing of our best bound books in a thousand public libraries and reading rooms, are only a field drill. We have thus tested the strength of systematic labor, and learned how we can work together. We are now being called upon to do something besides skirmish and drill. We have been in the preparatory work, just getting ready to do something. We can begin to form some idea of the nature of the battle which lies before us.

The call of Bro. White in reference to the SIGNS should be promptly responded to by every Tract Society in the country. What are the officers of our Missionary Societies doing in response to this call? Are the presidents of the societies laying out their plans with the directors, that all our brethren may at once enter heartily upon this work of canvassing for the SIGNS?

Do not wait when these calls are made, but immediately respond. There are a thousand men and women in this country who could procure fifty subscribers each for any of our periodicals within one month's time if they would take hold of this work with the same persevering effort manifested by those who sell patent rights. Let the work be entered upon at once, and the names come in immediately. Do your business through your Society. But to every such call we want a hearty response. We believe that this will be given. There are hearts that are true to the cause of Christ wherever the truth has been received.

Let it be understood that this does not exclude the individual efforts of those who may not be connected with the Tract Society. To all such we extend a cordial invitation to cooperate with us in this work. We recommend, to the careful consideration of all, Bro. White's articles on this subject, which have recently appeared in the REVIEW. We should never forget that it is the object of the Tract and Missionary Societies to reach others outside of our numbers, and not to furnish ourselves with reading matter. Were an individual to join the Tract Society simply to furnish himself with reading matter, this act would show at once that he had not the right view of the nature and object of the Society. We do not say that if a person makes a little sacrifice of labor or means to-day in behalf of this work that this is to be the last of it. Far from it. He should sacrifice to-day, to-morrow, and all the way through, as long as there are souls to save. There should be one continued effort to save others. Life is of no account unless we can sow seeds in it that will bring forth fruit in the kingdom of God.

S. N. HASKELL.

THE Bible is now printed in no fewer than two hundred and ten languages. In 1854 it was printed in only fifty.

Saturday.

TO SAY the very least, we were amused and pleased by reading an article in the *Sabbath Memorial* for July, published at London, England, under the caption, *The Humble Remonstrance of Saturday*. Well-instructed Sabbatharians after passing Mr. Punch, Mr. Spectator, Who, Which, and That, better understood at London, will see some fine points in the remonstrance, which the casual reader may not. Here is the article:—

Mr. PUNCH: When *Who*, and *Which* made their celebrated complaint to your great ancestor, Mr. SPECTATOR, against *That* he was candid and courteous enough to hear both sides, and so let *That* speak for himself. Now, what I wish, is to be allowed simply to speak for *myself*; for I am unfortunately reduced to the condition of such a miserable drudge, that I am scarcely ever permitted to hold up my head and look about me as cheerfully as any other day of the week. All this, alas! dear sir, has been brought upon me by that upstart, whose “self-assertion” you have lately admitted into your pages. When I look back upon the early history of my life, I remember how I was born and nursed in paradise; and though last, I was not the least of all the seven brothers and sisters that then composed a happy family. I maintained an honorable position in society, beloved and respected above all my brothers and sisters, for more than two-thirds of my life, till at last my eldest brother, “Sunday,” pretended that there was an alteration made in our family settlement; and without ever producing any new deed in *proof* of his rival claims, he ventured to usurp all my inheritance, notwithstanding that the original deed remains enrolled in the most ancient record in the world, and the enrollment has never been cancelled or vacated. I have often demanded a fair hearing, but am so browbeaten by my brother and his adherents, that I should be driven to utter despair were it not that I have an office copy of my title deed and a few friends remaining who know the justice of my claim; and by their undiminished regard show that they are not ashamed of me in my present reduced condition. Indeed, sir, all this pother about the post-office would have been settled without difficulty if my brother could have produced (which I know he can't) such an authentic document as might prove him, beyond all dispute, to be what I truly am, namely, the *Patriarchal*, the *Jewish*, and the *Christian Sabbath*.

SATURDAY.

An Item for Tobacco-Users.

THE great increase of cancers for the last few years has excited considerable inquiry in the minds of people as to the cause of their frequent appearance. Many suggestions have been made relative to their cause, but a few days ago some facts were related to me, which, to my mind, seemed to throw light upon the origin of this troublesome and often fatal disease.

Dr. Lombard, of Standish, Maine, who has been very successful in the treatment and removal of cancers, says that within the last twenty years he has removed seven hundred cancers. One-half of this number were on the lip, and in every case but two the persons having them were either smokers or chewers.

These facts should be thought of by every lover of the filthy weed, and in view of them, he should resolve to assert his independence. Why will people remain slaves to a perverted appetite, and sacrifice health and endanger life by such pernicious habits?

J. O. CORLISS.

Roman Catholic Testimony.

CATHOLICISM will one day rule America, and religious freedom will be at an end.—*Roman Catholic Bishop of St. Louis*.

That the Catholic vote should be cast solely for the Democracy at the coming election is undoubtedly true. It is the only possible hope of breaking down the school system.—*Toledo Catholic Review*.

It will be a glorious day for the Catholics in this country, when, under the laws of justice and morality, our school system shall be shivered in pieces.—*Catholic Telegraph*.

If the school laws be modified to secure denominational education for all, Catholics will cheerfully pay their proportion of the school fund. If this wise amendment cannot be made, taxation for school purposes must cease.—*Catholic Telegraph*.

Resolved, That the public schools, ignoring all supernatural authority, and making God the first, knowledge the last thing to be learned, are a curse to our country, and a floodgate of atheism, and of sensuality, and of evil, and of social and national corruption.—*Resolutions passed by Irish Catholics at St. Louis, Oct. 17, 1873*.

A PSALM OF TRUST.

HELP us, dear Lord, thy love to own,
And prove that we love God,
That to thy Spirit we have sown,
Shedding the light abroad.

Help us to keep God's great commands,
Cleanse us from every sin;
For thou hast met the law's demands,
Thou'lt make us clean within.

O, may we never cause reproach
Upon thy truth to fall;
But hail with joy thy soon approach,
As faithful stewards all.

O, may we keep the precious trust
Thou hast in mercy given,
Till thou arouse the sleeping dust,
And take thy saints to Heaven.

Then all thy mercies we will sing
With joy forevermore;
Shout praises to our Heavenly King—
God and the Lamb adore.

Oh! what a blessed state is this—
From toil and suffering free,
Never a sin to spoil our bliss,
And with our Lord to be.

REBECCA M. BEST.

Bölkow, Andrew Co., Mo.

Progress of the Cause.

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

Report from Germany.

THE opposition mentioned in my report of Sept. 29 is on the increase, and it has become pretty malignant. It is sad to say that this is not from indifferent and worldly people, but from those who profess to be the very best Christians; but however high their profession may be, their doings are evil. As friendly as were many at first, so bitter are they at present. As much as many liked to see and to know me at Solingen then, so much they wish me at the antipodes now.

Although people have been warned from the pulpit not to attend my lectures; although prayers have been made concerning me in the public assemblies, to influence the people against me; although there are those who have gone from house to house to keep the people back; although false reports have been spread through the city and vicinity, the enemy has not been able to break up the lectures. And although the Social Democrats attempted to get possession of the lecture-room, the work has not been stopped. The lectures have been held regularly. I have also kept on visiting from house to house. I am astonished to see how disturbed the spirits of the people are. Many are very much in favor of what has been said in these lectures, and many are bitterly opposed.

The other day as I visited a family, who should come in but the elder of the church to which this family belonged. As he had spoken of me in another family as a man who is teaching false doctrines and deceiving souls, I asked him to justify himself before this family in which we found ourselves. Although I spoke friendly to him, he became agitated, and, trembling, said, "I will have nothing to do with you." But, said I, you spoke of me as teaching false doctrines, and deceiving the people by them. Please tell us in what way this has been done; and do not forget that if you cannot prove your words to be the truth, you will not only be guilty of calumny, but also of hindering souls from hearing the truth. Do not forget that we must give account of our words. But he gave again the first answer.

As I pressed him some, and as he saw that his friends were not satisfied with his course, he asked me, "Are you not keeping the Saturday?" Of course I am, was my reply. "Then you are keeping a Jewish day, and trying to bring others to do the same." You mistake, sir, it is the Lord's day, or the rest-day of God, said I. He went on: "We see that the first Christians kept Sunday, and we follow their example." On this I asked him to justify his last assertion by the sure word of God. Again he took refuge in his first answer, but his friends urged him to speak. Then he said, "In Acts it is written that they met together on the first day to break bread." Acts 20: 7.

Having explained the matter as it stands, I asked for another proof. He had none. "But," he said, "you teach the sleep of the dead, although we read of souls crying under the altar. Thus your teaching is against the Scriptures." As I tried to speak on this subject, setting before him the teaching of the Bible, he became much agitated, and hastily took his hat and left.

His friends besought him to remain, but he replied, "No; I will no longer hear such a man, and if you like to hear him any farther, then go and hear him."

The whole family were sadly disappointed to see their elder act thus. And as they regarded him a very good Christian, they felt deeply for him. I, too, was sorry, but could not help his conduct. Such were his arguments against plain Bible facts, and such was the justification of one of the best of Christians, as he was regarded, for his words spoken against me in another family.

At the close of a lecture which was held a few days later, a gentleman took me to his house. Being favorably impressed by the truths he heard, he was very friendly to me. After a while four men came in, members of the denomination to which he belonged. Among them was the elder. They inquired why he (the gentleman) had discontinued coming to their church. He stated his reasons: "Never have I heard the word of God plainer spoken, and at no place more clearly presented than in these lectures. The Bible never appeared more precious to me, than since I heard this man. At first my heart revolted against him, but I must say it is the plain Bible truth which he is teaching us. And since I have heard him speak on the practical life of a Christian, I feel the great necessity of coming up to it. Such truths I never heard among you."

This was too much for them; and, not without reason, I feared their anger would turn against me. I sought the Lord from the depths of my heart, to assist me, that I might stand the trial and glorify his name. My fears were realized. As they could not deny the facts which were placed before them, they resorted to means of a very low kind. According to the words of this elder, I am working for money and for nothing else. He dared to say, We have enough such vagabonds to-day, as you. Seeing that their assaults had no effect on me, he said: "You see that nothing affects his heart." And in an agitated manner they left the room.

The Lord assisted me greatly. I spoke but little. Seeing they acted thus, I left them the chance to show their bitterness and hatred against me. The words in Matt. 5: 11, 12, were never more precious to me than on that occasion. Surely the Lord was a present help. To him be all the praise. The gentleman and his wife, although they have been members of that church for several years, have resigned their connection with it since this interview. May they walk in the light they have received.

The pastor of the National church, who told me that the Bible contains many contradictions, and that St. Paul greatly erred when writing on the second coming of Christ, says now that I spoke thus. Thus he adds to his words of a fearful tendency a great lie.

I could add still more to this list of facts; but these are enough. It is a most alarming thing, that leading men of the different denominations can act in such a way. What a pity for souls who are intrusted to such men! How needful to sound the alarm! May God's Spirit work more. And may I be kept from the snares of the devil. Pray for me.

Yours, with Christian love,

J. ERTZENBERGER.

Vohwinkel, near Elberfeld, Prussia, Oct. 26, 1875.

Saginaw, Mich.

WEDNESDAY, NOV. 17, we came to Saginaw, where we spent two days. I found a larger company than I expected. There are fourteen Seventh-day Adventists and three Seventh-day Baptists here. Three intelligent sisters have lately embraced the truth in this place simply by reading. The first sermon they ever heard on present truth was at this meeting.

With a few hours' notice of preaching, our brethren gathered together some thirty or forty in a private room. These persons listened with the very deepest attention to a sermon on the Sabbath. I had excellent freedom in preaching, and felt that the word took effect. It seems to me that a little labor in this place would be quite certain to bring out several.

A church was organized two years ago, composed of members who had moved here from other churches. From the very beginning, they had difficulty and trial among themselves, which for a time entirely broke up their meetings. Their s. b. was wholly given up, so they have made no pledge for a year or two. Quite a number of them had even ceased to take the REVIEW. But of late their circumstances have somewhat

changed. They have commenced their Sabbath meetings again, and things look more favorable. They appear to have a better understanding than formerly. I see no reason why they cannot take hold together and have good meetings. As usual, a few gossiping tale-bearers, who are more anxious to correct others' faults than their own, were at the bottom of all their difficulties. We hope that they have made up their minds to attend to their own affairs, and let other peoples' alone.

We organized s. b. for 1876 to the amount of \$31. This is not nearly what it ought to be. I expect to visit them two or three times in the course of a few weeks, as we shall have occasion to pass through this place. When they get fully into the light, and the spirit of the work, we expect they will at least double their pledges, subscribe for all our periodicals, and take hold of the tract work in earnest. If they will do this, a good work will probably soon be done in that city.

D. M. CANRIGHT.

Jay, Mich., Nov. 21, 1875.

Illinois and France.

I HAVE been spending the last two weeks in Illinois. I felt it duty to come to this State to render the French brethren further assistance before leaving for Europe, and to prepare the way for, and give influence to, our labors in France, by obtaining letters of commendation and much-needed information concerning France as a field of labor, and by getting pledges from our France-French brethren in Illinois to aid in carrying the message to France. In this I have been quite successful. The following are the subscription and pledges for France, or to be applied on the European Fund as the General Conference Committee shall decide:—

SUBSCRIPTION FOR FRANCE.

A few months since, France was in mourning in consequence of the sufferings caused by a terrible inundation; and her children scattered in foreign lands showed her their sympathy by lending a helping hand to the unfortunate sufferers. This was truly patriotic and magnanimous. But France is in as much greater need of sympathy on account of her spiritual condition as heavenly things are of greater importance than the fleeting things of this short life; and feeling the miseries of our brethren in France and their need of present truth, we, the undersigned, promise to pay the sums affixed to our names, to aid in carrying the last message of mercy to France, whereby we may escape the calamities of the great day of God which hasteth greatly:—

Gustavus Bernard,	\$200.00
Eugénie Hobbs,	100.00
D. T. Bourdeau,	100.00
Victor Fermond,	100.00
Alphonse Scheppler,	25.00
Louis Bloom,	25.00
Louis Scheppler,	25.00
Martin Devèves,	25.00
Total,	\$600.00

These brethren felt it a privilege to raise this sum, although paying their Systematic Benevolence, etc. Others came forward, feeling that they too must do something for their country, but, owing to their financial condition, we refused to receive pledges from them, referring them to the wants of the cause in their own State.

We found the cause among the French in Illinois in quite a prosperous condition. The brethren and sisters generally are of good courage, and are trying to do what they can in the missionary work, in their State and in other fields, by personal effort, by correspondence, and by the distribution of tracts. They are anxious to take the French paper from Switzerland as soon as it is published, and will act their part in obtaining subscribers for it. Thus far, we have appointed four brethren and two sisters to write for this paper, and represent the cause among the French West.

Since we came to this State last June, twenty-three French converts have been baptized, two churches of the French brethren have been organized, and a few have commenced to keep the Sabbath in four different townships.

At our good, closing meeting in St. Anne yesterday (Sabbath), we insisted that it was necessary for the French brethren to prepare one or two of their own number for the missionary work. Here, as well as in Wisconsin, we could appreciate the remarks of Bro. White on the importance of raising a fund to aid in giving an education to worthy and tried young men and women who wish to devote their lives to the work of the ministry. There was a

good deacon in our meeting who has an intelligent son seventeen years of age, and a noble daughter aged nineteen. As I talked on this subject, the tears fell freely from this good man's eyes. He said he had designed sending these children to our college, but as he had nearly lost two crops, one by the drouth, and the other by the excessive rains of this season, he could not carry out his plans unless he sold a part of his common-sized farm, which he was inclined to do. I here felt as though I must leave \$100 of hard earnings to be applied to this precious fund. I shall say more on this point shortly.

We now purpose starting for Switzerland as soon as we hear from Eld. J. N. Andrews. Our P. O. address is Burke, Caledonia Co., Vermont.

D. T. BOURDEAU.

Kankakee, Ill., Nov. 21, 1875.

The Swedes in Maine.

[Extract from a letter written by a Swedish friend in Portland, Me.]

DEAR FRIEND: I thank you for your letter and postal card of the 19th inst., which informed me that you sent the *Harold* to my father in Sweden as I desired you. I have also received the tracts. As soon as I can, I will send for five dollars' worth; for it is my desire to give some to the American brethren in the church where I belong, to the pastor as well as to others.

You ask if I can send tracts and papers to New Sweden in Maine. Certainly I can. I designed the last of my tracts for New Sweden; for I have acquaintances there. I have a comrade who sent the *Harold* to his father there, and afterwards asked him what he thought of such papers and such people. The man is meek and honest, and he answered his son by letter, and said: "I think well of them, according to their writings; but the Lord sees the heart. Purity is the adornment of the house." He says there are many intelligent and pious brethren in New Sweden. I would gladly, if you wish, send a part of the publications there, and have them distributed.

There are about two hundred Swedes in the city of Portland, and some more of the Danish and Norwegian nationalities. We are here a band of brethren, twenty-one in number—Baptists. Eleven are married and ten single. Two years ago, eight of us were brought under conviction at one time by the preaching of a Methodist minister.

When you wish to have anything done in New Sweden, I am willing to act.

Yours most sincerely,

J. P. S.

Kansas.

WE were at Bull City, Osborne Co., from the 5th to the 14th. During the last year, the church in this place, from the instruction and assistance rendered by Bro. J. H. Rogers, have made great improvement. We found them somewhat in difficulty, but by the blessing of God their difficulties were adjusted, and the prospects at present are that they will move forward in peace and harmony if they continue to realize the importance of watching over one another for good, and not for evil. This has been one of the sad mistakes of this church. Under the mistaken idea that they were thus raising the standard of godliness, each one appeared to feel burdened to watch others for the first deviation from what he thought the right path. But we are glad to report a better state of affairs, and that that state of feeling has given way to individual burdens and responsibility. We expect that in the future this church will compare favorably with others.

Beloit, Kan., Nov. 17, 1875.

J. H. COOK.

Michigan.

FROM Oct. 15 to Nov. 9, held meetings at Napoleon, Mattawan, Kendall, and Fennsville. At the three first-named places, I found the brethren of good courage, and our meetings were blessed of the Lord. These brethren have had but little help for the past year.

I remained at Fennsville two weeks. Organized a class of fourteen members, some of whom have recently embraced the truth. Four were baptized, and Sabbath meetings were appointed. The first Sabbath in each month the brethren at Douglas will meet with them, and if some of the brethren from Allegan and Monterey could occasionally attend their meetings, it would be a help. Cannot the director of this dis-

strict visit them and organize a Tract Society? As these brethren are somewhat scattered, a judicious circulation of our publications might be the means of doing much good.

Nov. 13, 14, joined Bro. Miller at Bronson, Branch Co. There are about twenty-five intelligent Sabbath-keepers here, the result of the labors of Bro. Miller the past summer. A church was organized numbering eleven members, and Bro. W. H. Rampton was ordained elder. Nearly as many more are ready to unite with them, but on account of the storm and sickness were unable to get to the meeting. A few are yet held by their idols, but it is hoped they will soon get the victory and unite fully with us. Four were baptized, and \$5.00 was arranged amounting to \$46.44.

I go from here to Jefferson, Hillsdale Co., by the request of Bro. St. John, to follow the dedication of their new house of worship with a series of meetings.

H. M. KENYON.

Quincy, Branch Co., Nov. 17, 1875.

Illinois.

My last report was from New Rutland. While I was there my health failed, and I went home Aug. 9, and was not able to go out to labor for five weeks.

Sept. 14, I started for Fairbury, where the tent had been waiting about six weeks. It was so cold and wet I dared not pitch the tent, so we stored it for the winter. I then tried for two weeks to hold meetings, but the rain hindered, only a few came out, and we could obtain no suitable place for meetings; so I concluded to leave. Three or four promised to attend Sabbath-meetings at Bro. Knight's.

I then went to New Rutland, and spent one Sabbath. Found them still of good courage and keeping up meetings.

From New Rutland, I went North to arrange my business for the winter's campaign, and Oct. 31, commenced meetings in this place (Manteno). The interest is increasing and I trust good will be accomplished. Pray for me, that I may take hold of this work in earnest and devote my energies to it as never before. I want to serve God, consecrate all my powers to him, and do his will.

T. M. STEWARD.

Manteno, Ill., Nov. 9, 1875.

Fremont, Wisconsin.

HEAR what the Lord has done for us in this place. I came here from Minnesota, where I had formerly lived, and found one sister still firm in the truth who embraced the Sabbath ten years ago, under the labors of Bro. Matteson. We, with two or three others who were feebly holding on to the truth, commenced holding meetings. We earnestly besought the Lord to send a messenger here to proclaim the truth once more, and not many weeks elapsed before a letter came from Bro. Olds, who was in search of a field of labor. We gladly replied, describing the field before him. He came, and labored earnestly all winter. The result was a company of twenty-five or thirty Sabbath-keepers, who are to-day nearly all pressing forward. Some have fallen out, and others have taken their place.

By earnest, untiring industry we have enclosed and painted a commodious house of worship, and with some assistance we hope to finish the inside the coming spring. Thus far, we are in debt but a few dollars. The people of the place are highly pleased with our house. We have kept up our regular Sabbath meeting and weekly prayer-meetings, Sabbath-school, and Bible-class, and still the work goes on. Pray for us, brethren, that we may come up to the help of the Lord, and be ready to meet him with joy and not with grief.

Dear brethren and sisters, I feel it is important that we walk in the light; for if we get into the dark how great is that darkness! When I look out upon the world, and see the people groping their way along, not knowing whether they are going or what is before them, I think of Pharaoh and his host who wandered about in darkness three days while the children of Israel had light in all their dwellings. Ex. 10:22, 23. So God has caused great light to shine in all our dwellings. May the Lord help us to walk in the light, and let some of its rays shine out before those around us, that they may be led to walk in the light of God's truth, and so be saved to glorify his name.

S. D. SMITH.

Nov. 19, 1875.

Wisconsin T. & M. Society.

THE quarterly meeting of the Wisconsin Tract and Missionary Society was held at Hundred Mile Grove, Columbia Co., Wis.,

Nov. 12, 1875. The president, O. A. Olsen, in the chair. Prayer by Bro. Olsen.

Report of last quarter read and approved. Report of present quarter showed the following:—

No. of families visited, 151; No. of letters written, 70; No. of new subscribers for REVIEW, 2; *Instructor*, 8; *Reformer*, 5; VOICE OF TRUTH, 27; SIGNS, 11; pages of tracts and pamphlets loaned and given away, 29,000;

Received on membership,	\$21.00
“ by donations,	33.00
“ “ book sales,	9.00
Total,	\$63.00

Treasurer's report read, which is as follows:—

Total amount of money Rec'd,	\$91.40
Paid out,	00.00
On hand,	91.40

Interesting remarks were made by Brn. Olsen, Decker, Atkinson, Crandal, Jordan, and others. No business coming up, the meeting adjourned to call of Chair.

SECOND SESSION.

Meeting called Nov. 14. Prayer by Bro. Jordan. The subject of camp-meetings coming up, several persons spoke with reference to them. All were agreed that there should be two held next summer. It was voted that Sparta and Ripon be recommended to the Camp-meeting Committee as suitable places for said meetings.

Voted, That our brethren throughout the States be urged to procure family tents.

The distribution of labor for the coming winter was considered, and it was recommended, owing to the backwardness of some of the districts in coming up to the work as fully as the cause demands, that Bro. Olsen visit the several districts as soon as possible. Bro. Decker will go to Green Bay.

The attendance was small, but all were encouraged to engage more heartily in the tract and missionary work. Much good, no doubt, will result from this meeting.

A supply of almanacs being on hand, the members availed themselves of the opportunity to obtain a quantity.

The time and place for the next meeting were left for the president to choose.

With much good cheer, the meeting adjourned, *sine die*.

O. A. OLSEN, Pres.

E. R. GILLET, Sec.

Annual Meeting of the Mo. & Kan. T. & M. Society.

THE second annual meeting of the Mo. & Kan. T. & M. Society was held in connection with the camp-meeting at Mound City, Kansas, Sept. 13, 1875. After the usual opening exercises, the report of the previous meeting was read and accepted.

The report of labor for the year past is as follows:—

No. of families visited, 695; No. of letters written, 324; No. of new subscribers to the various periodicals, 142; No. of pages of pamphlets and tracts distributed, 274,495; No. of periodicals distributed, 2,054.

The treasurer's report is as follows:—

Rec'd by donations,	\$382.20
“ on memberships,	23.00
“ “ book sales,	8.47
“ “ periodicals,	13.88
Total,	\$427.55

The standing of the Society with the S. D. A. Publishing Association is as follows, excluding tent money.

Total debt for tracts, pamphlets, &c.,	\$594.22
Total cash credit,	434.93

Balance due, \$159.29

It was moved and carried that the Society be divided the same as the Conference, and that each State pay one-half of the indebtedness.

Adjourned.

J. H. ROGERS, Pres.

WM. EVANS, Sec.

Organization of the Mo. T. & M. Society.

AFTER the division and adjournment of the Mo. & Kan. T. & M. Society, the members of said Society from Missouri met Sept. 13, 1875, and effected a permanent organization by electing the following officers: President, J. H. Rogers, Hamilton, Caldwell Co.; Vice President, J. M. Gallimore, Salisbury, Chariton Co.; Treasurer, J. A. O'Bryan, Holden, Johnson Co.; Secretary, Wm. Evans, Hamilton, Caldwell Co.

Voted, That the district boundaries remain as before, that Dist. No. 9 be called

No. 1, P. Deford, Winstonville, Davis Co., director; that a new district composed of Chariton and adjacent counties be called No. 2, J. M. Gallimore, Salisbury, Chariton Co., director; that No. 8 be called No. 3, J. A. O'Bryan, Holden, Johnson Co., director; that No. 7 be called No. 4, John Klostermyre, Rockville, Bates Co., director; and that No. 6 be called No. 5, Eli Wick, Avilla, Jasper Co., director.

Meeting adjourned.

J. H. ROGERS, Pres.

WM. EVANS, Sec.

The Slave.

THE slave has been an important element in history in spite of tyrants and capitalists; and no doubt he ever will be, from the fact that Jehovah is a particular friend to the oppressed and the downtrodden.

Egypt was threatened with ruin in consequence of her persistence and obstinacy, in holding on to her bondmen when God proclaimed their freedom. The oppressed do not call on God in vain; the sympathies of God and angels are always on their side; and when they pray for redress, it is granted them. The principle of justice is a favorite one in the divine character, and God calls for an acknowledgment of it in nations and individuals; and fearful woes are in store for the oppressor, whether a person or a nation.

The late rebellion in the South was caused by the natural antipathy that is felt by the oppressor against those who sympathize with the oppressed. The overbearing scorn of the South for the laboring classes of the North who would not stoop to grant all her demands, but would occasionally assist the poor fugitive in his flight to a free clime, finally resulted in the attack on Fort Sumpter. The outcome of that war is in all hearts—the terrible conflict; the effort to keep slavery and the Union together; the failure of this mean truckling to the audacity of the South; the final proclamation of freedom, the victory, and the peace.

But has the peace been an honorable one? Has the nation been careful to guard itself? Has it kept its ground, or has it given back its victories to the legions of the oppressor? Have not equal representation, and equal rights been accorded to those who so lately, so ruthlessly, laid siege to our liberties and to our government? And was this a prudent move? Was it philanthropic or statesmanlike to accord at once to these rebels rights so precious, and clothe them so soon in robes of honor and authority?

But it is done; rebeldom is already rampant with cries for pension and indemnity, which mean much. The North, sated, and disgusted with her leaders, too many of whom have fattened by public theft, shuts her eyes to the future, and, in her dread of conflict, gives place to anything which will pacify public opinion for the sake of peace.

We deprecate the sword with all its warlike accompaniments, but as lookers on, we ask, Is not the South daily gaining back her lost victories? Is not the conflict still going on quietly and surely? Is not the oppressor as active as ever, and is he not winning back his laurels?

The wrongs of the oppressed have not ceased. The slave has been so long a bondman that, as a general thing, he abuses his privileges, but terrible woe is reserved for those who for this would again place the chains upon the emancipated slave.

It is the old story over again of Pharaoh and his people. The services of so many slaves, the king could not forego. Compensation must be had for the great loss, even if the Red Sea shall thunder its negative.

We pity the slave. We pity his once rich master, now his foe. We hope each will do all he can for a prolongation of peace; but we see no signs of permanent prosperity while rebellion holds the reins of power.

JOS. CLARKE.

Rome and Liberty.

THE Evangelical Alliance, which recently met at Pittsburg, gave forth no uncertain sound on a subject of vast importance to every citizen of this land, namely, the encroachments of Rome upon American free institutions. The New York *Witness*' report of that meeting says: "The members of the Alliance view with alarm the assaults which Rome is making upon our public schools, and, here and there, aided by politicians, with ominous success. The Bible societies of England and America are, as all the world knows, hampered in their benevolent work by the priests of Rome. The precious Book containing God's message to men, which should be in the hands of all rational creatures, has ever received the sharp hostility of the Romish church. Where she is supreme she burns the word of God,

that her priests may the more effectively bend and control the minds and consciences of men. In this country, where she is feeling her way to power, she acts differently, but none the less determinedly, against the spread of the glorious gospel, which alone makes and keeps the people free.

"It is expected—who will disappoint the expectation?—that our Protestant agencies all over the land will, with energy and clearness, direct the attention of the people to the value of our public schools. Every scheme of Rome must be kept intelligently before the voters. Our Protestant forefathers, with their Bibles in hand, escaped from the persecutions of popery in the Old World to enjoy liberty in the New. They hated turbulence, and preferred peace. But the old enemy—the author of the Inquisition—has also come among us with unchanged hostility.

"Education and liberty are trees which the Vatican not only never waters, but hacks down, that the people may be reduced to a condition of subservience to its commands. That is the problem committed to the new Cardinal."

The Evangelical Alliance are counselling us to be wide awake and on our guard. Their message to the country is timely. The Jesuits are controlling our public men. The legislatures of the States are being poisoned and stupefied by the charmer. They have their eye on the White House. Preliminary to this, the Bible is being expelled in dishonor from the public schools. The slate has been written up, and the politicians who like the emoluments of place better than sound principles are subscribing their names in large numbers. Americans, the conflict is not in the distance; it is already upon us. The question is opportune: Who is on the side of God and the country? Let us so acquit ourselves as to earn the gratitude of posterity.—*Golden Censer*.

THE GROWTH OF OUR CATHOLIC POPULATION.—Father Stack quotes from the *Catholic World* the following figures as to the growth of Romanism. No doubt this growth is greatly exaggerated, but, when all allowance is made, there remains an alarming basis of truth under these statements:—

"At the date of independence, Catholics numbered about 25,000. In 1789 they were 30,000, in a total population of 3,000,000, or one-hundredth of the whole. It was in 1789 that the church was regularly established on American soil by the erection of a bishopric at Baltimore. The work done up to that time was in the nature of missionary enterprise.

"In 1808, Catholics were 100,000, in a total population of 6,500,000, or one-sixty-fifth of the whole; in 1830, they were 450,000, in a total of 13,000,000, or one-twenty-ninth of the whole; in 1840, they were 950,000, in a total of 17,070,000, or one-eighteenth of the whole; in 1850, they were 2,150,000, in a total of 23,191,000, or one-eleventh of the whole; in 1860, they were 4,400,000, in a total of 31,000,000, or one-seventh of the whole; in 1870 they were 8,500,000, in a total of about 40,000,000, or more than one fifth of the whole.

"Of course bishops and priests increased in a manner corresponding to the increase of the people. The first bishop was appointed for Baltimore in 1789. In 1808 there was one at New Orleans, one at Louisville, one at Boston, one at New York. In 1830 there were eleven bishops; in 1840, sixteen, in 1850, thirty-three; in 1860, forty-three; in 1870, sixty. The whole establishment now consists of one cardinal, seven archbishops, fifty-seven bishops, 4,500 priests, and 8,500,000 people."

Obituary Notices.

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

DIED, in Tompkins, Mich., April, 30, 1875, of consumption, Eliza S. Weed, wife of Calvin Weed, aged sixty-four years. She had long been a believer, and died in the consolations of the blessed hope.

DIED, of consumption, at Vassar, Tuscola Co., Mich., Nov. 14, 1875, sister Eliza A. Malin, in the sixty-sixth year of her age. Sister Malin was converted when twenty-four years of age. She joined the Disciple church in the early part of her religious life. Ten years ago, when Bro. Van Horn and myself went to Tuscola Co., she and her family were among the very first to embrace present truth. She received the whole truth heartily, and has ever since been a zealous believer in it, and she lived it out faithfully till her death. All who knew her have the utmost confidence that she died a Christian. I attended her funeral, the first one held in our meeting-house there, taking 1 Cor. 15 as the basis of my remarks. She leaves an aged husband and three children to mourn her death. As we laid her in the grave, we felt that another subject was safely secured for the eternal kingdom. D. M. CANRIGHT.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Dec. 2, 1875.

Children's Books.

We have for sale at the Office of the SIGNS OF THE TIMES a series of little books for children suited to those of the ages of from five to twelve years.

These children's books are put up in two forms: First, a cheap series of twenty books, sixteen pages each, put up in neat colored covers, for distribution among all the little folks at Sabbath-schools.

The series of ten is printed with new type, on number one book paper, and put up in glazed colored covers in the neatest and most acceptable style possible for holiday presents.

Postage is no more from Oakland than from Battle Creek. Money will come as safely to Oakland as to Battle Creek.

Subscribers for the Voice.

As already announced, THE VOICE OF TRUTH will cease with the 48th number. But all subscriptions do not then expire.

The character and claims of THE SIGNS OF THE TIMES have been largely advertized in the columns of this paper; and the readers of the VOICE can judge from that paper of the tone and style of the REVIEW.

Meanwhile we repeat the request made two weeks ago, that those who have sent in names for the VOICE, whose subscriptions will expire with the volume, thoroughly recanvass the ground, and see how many they can secure as subscribers for the REVIEW.

School Pledges and Certificates.

DURING the past week we have found a little time to devote to making out certificates of stock in the S. D. A. Educational Society.

In looking over the books we find many pledges still unpaid, and not a few pledging sums from ten to several hundred dollars upon which nothing has been paid either for 1873 or 1874.

To Correspondents.

Did Moses write the book of Deuteronomy? If so, how did he write his own death and burial? If Moses did not write it, who did? J. A. A.

These questions we understand pertain more particularly to the last chapter of Deuteronomy, as there is no question that all the preceding portion of the book was written by Moses.

"This chapter could not have been written by Moses. A man certainly cannot give an account of his own death and burial. We may therefore consider Moses' words as ending with the conclusion of the preceding chapter, as what follows could not possibly have been written by himself.

"On this subject the following note from an intelligent Jew, cannot be unacceptable to the reader:—

"Most commentators are of opinion that Ezra was the author of the last chapter of Deuteronomy; some think it was Joshua, and others the seventy elders, immediately after the death of Moses; adding that the book of Deuteronomy originally ended with the prophetic blessing upon the twelve tribes: 'Happy art thou, O Israel! who is like unto thee, O people saved by the Lord,' &c., and that what now makes the last chapter of Deuteronomy was formerly the first of Joshua, but was removed from thence and joined to the former by way of supplement.

"This seems to be a perfectly correct view of the subject. This chapter forms a very proper commencement to the book of Joshua; for of this last chapter of Deuteronomy the first chapter of Joshua is an evident continuation.

To the Officers of the Wis. T. & M. Society.

DEAR BRETHREN: Our good meeting at Hundred Mile Grove has closed. Those of you that were not present missed a blessing. You needed this meeting; it was called for your benefit, and for the benefit of your districts.

We are entering upon the most favorable time of the year for missionary labor. The long winter evenings are upon us. The busy season is past. The husbandman has gathered in the precious fruit of his toil for the past summer, and now has time to read and think.

You will see by the report of this meeting that Bro. Olsen is called from the work at Green Bay to rouse up the missionary laborers, and get them into working order.

Dear brethren, the tract and missionary enterprise is the right arm of this work. Oh! that you had been at this meeting, and learned what our publications are doing.

Could I relate the many touching appeals for help that were made at this meeting, you would say with me, 'I will arouse. I will do all I can to spread this precious light.'

We are living in a most important period of this world's history—near the close of time. God has given us a most solemn message to bear to the people—a message of life or death! How are we giving it? Are we doing all we can to let our light shine? Time is closing, and we are indifferent.

We cannot undo the past, but we can do better in future. Let us go to work at once. Let us not wait until Bro. Olsen comes into our midst before we act, but let us commence now.

III. T. & M. Society.

DIRECTORS, TAKE NOTICE!

WHY is it that, while several of our districts are trying to perform more and more telling service, others appear to be void of interest—almost lifeless? Why is it that, while our secretary has been writing to you repeatedly, you have not so much as replied to any of her letters?

How dare we even stand connected with the work of God, and yet not work? 'Cursed be he that doeth the work of the Lord deceitfully'—or, as in the margin, doeth it 'negligently.'

We intend to have our secretary give in her report at our next general meeting, by districts; thus we shall be able to see how much interest is manifested by each director.

Appointments.

And as ye go, preach, saying, The kingdom of He a ven is at hand. * * Services in Chicago, every Sabbath (seventh day), at 260 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

MONTHLY meeting at Black Hawk, Osborne Co., Kan., in Bro. Dixon's neighborhood six miles north of Osborne City on the north fork of Solomon River, Jan. 1, 2, 1876.

MONTHLY meeting for the Jackson church at the residence of D. R. Palmer, in the city of Jackson, Mich., the first Sabbath in December.

No providence preventing, there will be a monthly meeting for the church at Cornville, Me., commencing Dec. 24, at 6 o'clock P. M., and continuing over Sunday.

QUARTERLY meeting of Ohio T. & M. Society, Dist. No. 3, at North Bloomfield, Dec. 18, 19, 1875. This will be an important meeting, and we desire to see all of the scattered ones present.

QUARTERLY meeting of the Johnstown, Little Prairie, and Oakland churches, at Oakland, Wis., Dec. 4, 5, 1875. Bro. Matteson is expected to be present.

AT Avilla, Jasper Co., Mo., Dec. 11, 12, Diamond Grove, Newton Co., " 18, 19, Milford, " 25, 26, Dry Wood, Jan. 1, 2, Clintonville, " 8, 9.

Meetings to commence at each place with the commencement of the Sabbath. The T. & M. cause will be considered and other important matters. Come, brethren, prepared to work for the Lord.

QUARTERLY meeting of the Wis. T. & M. Society, Dist. No. 2, comprising the churches of Monroe, Albany, and Avon, will be held in connection with the church quarterly meeting at Monroe, Dec. 4, 5, 1875.

QUARTERLY meeting for Allegan Co., at Otsego, Dec. 4, 5, 1875. Hope for a good turnout, as we wish to make arrangements for successful labor in the T. & M. Society.

I WILL meet the Jackson church at their monthly meeting, Sabbath and Sunday, Dec. 4 and 5. A full attendance of the church is requested.

THE next quarterly meeting of the Liberty Pole church will be held at our new house of worship at Liberty Pole, Dec. 18, 1875.

No providence preventing, I will meet with the friends in Missouri as follows:— Ashland School-house, Howard Co., Dec. 3-9. Nevada, 10-12, evenings. Drywood, Vernon Co., 13-15, as the brethren may arrange.

Business Department.

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

My P. O. address hereafter, until further notice, will be Clyde, Sandusky Co., Ohio.

RECEIPTS

For Review and Herald.

\$2.00. EACH. T. L. Waters 48-14, Mrs Wm Sosey 48-21, J G Walston 48-21, Abner Bliss 48-15, Geo Lambert 48-22, John Foster 48-18, N M Killmar 48-12, E J Connett 49-1, L A Green 49-1, L A Logan 48-21, J Doming Jr 48-21, Levi Barber 48-21, Myron Winchell 48-16, D S Crandall 49-14, Sarah Emerson 48-17, Sally A Snyder 48-22, E D Armstrong 48-21, L O Stowell 48-20, J B Bennington 48-16, Justus Edgerton 48-22, Lucy Champlin 49-1, W H Canfield 48-21, Wm E Newcomb 48-20, J B Trim 48-21, Sally Rathbun 48-21, Chas E Gregg, 48-21, F D Barkdoll 48-21, J A Parmelee 48-21, J M St John 49-1, James Jones 49-1, D M Jones 49-1, Henry Kemp 48-23, Wm Saunders 50-16, Edson Dow 48-21, Mrs A W Nourse 49-11.

\$1.00. EACH. Mrs L Robinson 48-3, J A Burdoin 47-17, Marrietta M Scott 47-21, W S Herrington 47-22, M E Bailey 48-21, James Stephens 48-21, Arch Clark 48-21, Kathrenia Hall 47-20, Mrs M Parsons 48-24, L C Wardell 47-20, Minnie Howland 48-3, Marian Clarke 48-3, Chas Lee 48-21, T D Waters 47-11, A M Gravelly 47-18, C W Shinkle 48-21, Mrs S Yaker 47-17, Leander Leavens 49-1, Anson Sanborn 47-21, E Hutchins 47-20, A M Degraw 47-18, P S Smalley 47-20, W J Ashley 47-21, H M Andrews 47-22, W B Castle 47-22, G Castle 47-21, Niels Hanson 47-17, Robert Krenz 47-21, J H Durland 47-18, Wm P French 47-21, C J Barber 47-21, John Wilber 47-21, Wallace Bennett 47-21, Harvey Perkins 48-21, Laura Ableson 48-21, C Hammond 48-21, Sarah E Ellis 48-21, Lewis L Howard 48-21, John Temple 48-21, Mrs M J Borland 48-21, May Chandler 48-21.

MISCELLANEOUS Augustus Ford \$2.25 49-1, Erastus Gram 75c 47-21, Mrs L Parker 10c 47-10, Levi Felker 25c 47-8, S C Bute 50c 47-8, Mary Waters 25c 47-8, Thomas Prichard 1.10 47-23, Geo Hopkins 1.50 48-21, C D Mann 50c 47-7, Mrs E M Butler 50c 47-1, C H Miles 1.25 48-11, C M Rhyder 50c 47-7, Alfred Perren 2.15, 48-26, Peter Peterson 50c 47-21.

Books Sent by Mail.

Dennis Morrison \$1.52, Susia A Angelo 60c, Lucy M Showers 50c, Geo A King 3.67, Abraham Cook 30c, F L Weston 25c, Justus Edgerton 10c, Mrs Lizzie Parker 30c, Mrs Anna S Haynes 10c, Ransom Roberts 25c, E M Crandall 3.00, Levi Felker 35c, Jos E Phelps 55c, Mrs Eliza Shafer 1.00, R Tompson 79c, Perry Bedell 15c, Louisa Mann 35c, Rev J L A Fish 1.50, T J Sutherland 1.50, E Engles 20c, Mrs M Hyatt 25c, T Gronstam 25c, E C Keith 50c, Geo Bisel 1.50, Jared Buzzell 10c, Cummings Hale 2.00, Francis Trueblood 10c, H T Buxton 35c, Louisa Klostermyer 50c, Dr G S Honeywell 1.50, C H Stambaugh 10c, John Curtis 1.60, J J Brill 25c, C B Williams 1.20, J H Stevens 1.25, M Van Niman 70c, E B Andrews 1.35, Mrs Hannah Crow 1.00, John P Rathbun 1.00, A C Hudson 1.00, Luke Milner 2.00, William Hudson 25c, E M Pierce 10c, Ira Shears 35c, Rev O W Young 28c, H G Buxton 35c, James Barnes 16c, R F Andrews 1.00, Marietta M Scott 10c, Alfred Perren 1.00, Emma J Whitmore 1.00, Henry D Banks 1.75, Carl Larson 10c, Mrs C H Osborn 50c, N Corey 10c, W S Byer 35c, C B Fitzgerald 17c, J A OBryan 1.50, J O Carlson 1.30, Levi E Mallernee 1.25, M McGregor 10c, Margret Yount 1.00, G N Henderson 10c, Mrs L L Harvey 1.50, James Youll 10c, H Dean & Son 10c, L A Logan 1.25.

Books Sent by Express.

G H Chaffee, Winstonville, Mo., \$9.17, D O Williams, Denver, Mo., 5.00, J J Boardman, Tontogany, Wood Co., Ohio, 10.00, J W Adams Richmond, Iowa, 15.00, Hans Rasmussen, Albert Lea, Minn., 22.07, Nils Peterson, Lake City, Minn., 4.97, E W Farnsworth, Schuyler Co., Neb., 15.88, A M Mann, M D Bellville, Richland Ohio, 11.97, W S Dally, Mattawan, Mich., 2.78, Wm Covert, Port Wayne, Ind., 1.60, Joseph Clark, Bowling Green, Wood Co., Ohio, 10.00, D M Cartright, St. Charles, Mich., 12.25, D F Quinby, Vermontville, Mich., 4.20.

Books Sent by Freight.

B L Whitney, Manlius Station, N. Y., 221.40, S N Haskell, South Lancaster, Mass., 134.50, Amos Holt, Norridgewock, Me., 20.05, J H Rogers, Hamilton, Mo., 208.60, H Tawney, Adel, Iowa, 10.55, W W Snarp, Rochester, Ind., 14.81, Harrison Grant, Rochester, Minn., 229.94.

Cash Received on Account.

Rev Wm Mead Jones \$7.15, James Sawyer 3.00, J F Quinby 2.00, Eldon H Pullen 12.05, Chas Lee 3.00, J N Loughborough 144.31.

Mich. T. & M. Society.

Dist No 3 Geo E Risley \$3.00, Dist No 1 per S D Salisbury 25.00.

Pacific Mission.

Richard Godsmark \$11.50, E D Scott 11.50, A B Oyen 11.50.

Mich. Conf. Fund.

Colon (s b) \$58.10, Partello (s. n.) 14.00, Eaton Rapids (s. n.) 16.50.

Mo. & Kan. Ministers

A lover of the Cause \$5.00, A A Bradford 25.00, A L Prescott & wife 5.00, Elbridge Green & wife 5.00, James Youll 1.00, Mary A Davis 1.00.