

AND SABBATH HERALD.

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

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WHERE ARE WE DRIFTING?

sea of life is deep and wide
 countless the treasures that neath it hide;
 currents of life are full and strong,
 counter currents of right and wrong;
 as ask ourselves as we float along,
 Where, oh! where, are we drifting?

Who the billows can safely ride?
 What craft has the power to breast the tide
 Whose maelstroms of life are strong and deep,
 Whose eddies on the edge of the vortex sleep.
 We ask ourselves, as our watch we keep,
 Where, oh! where, are we drifting?

3, though we've shipped in the barque Good Intent.

colors oft hail us, false signals are sent;
 rocks once unknown we encounter ahead,
 treacherous sands are beneath us spread
 sadly we sigh o'er the wreck of our dead.
 Where, oh! where are we, drifting?

hark ; how fiercely the tempest blows !
 ere the wild wind each vessel goes.
 Boreas shrieks in wild delight,—
 mercy ! this furious, fearful night !
 double the watch for the beacon light.
 Where, oh ! where, are we drifting ?

* * * * *

of life, on thee who can steer?
lulled the winds, and the sky is clear,
Sirens then sing their false, sweet notes.
out, oh! look out, aboard the boats;
let each one ask, as he onward floats,
Where, oh! where, am I drifting?
—Grace H. Hor

The Sermon.

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

WHO ARE THE FALSE TEACHERS.*

BY ELDER D. M. CANRIGHT.

Text: "Yea, and all that will live godly in Christ shall suffer persecution." 2 Tim. 3:12.

WHEN the truth of God relating to the coming of the Lord is presented to the people, much is always said with regard to the teachers and false prophets as applying to us. But what does the Bible say about this class of prophets and teachers, and those found doing the work of the Lord by proclaiming the messages of warning to the people of their time?

First, we will notice the language of our text in connection with others of like import: "Yea, and all that will live godly in Christ Jesus shall suffer persecution." This is unqualified. *All* who will live godly shall suffer persecution. The language of our Saviour is to the same effect: "If ye love of the world, the world would love you; and because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." John 15: 19. He says his people are not of the world, and therefore the world hates them. The term world does not simply mean those who are commonly called sinners or riddlings. It is any man, whether in the church or out, who follows the spirit of the world. The men that hated Christ were particularly those who professed to obey God.

The Saviour continues: "Remember the Lord that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your sayings also." Verse 20. Thus it is that the world of the world, and the spirit of Christ is opposed one to the other. It was so in

Preached at Rome, N. Y., Aug. 23, and phonographically recorded by Mrs. D. M. Cauright.

the days of Christ and his apostles, and thus it continues to be.

The language of Stephen, in Acts 7:51, 52, is to the point: "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost. As your fathers did, so do ye. Which of the prophets have not your fathers persecuted? And they have slain them which shewed before of the coming of the Just One, of whom ye have been now the betrayers and murderers." Notice this text a moment. From this we get the key-note of the Scriptures. Where is there a prophet who has spoken the truth, but that has suffered persecution from the hands of those professing godliness? So long as any man will come out and live a Christian, and reprove the ungodly for wickedness, so long that man will be persecuted. That is the reason why the world hates him. Those who go to the places where the worldlings go, and do the things they do, and love the things they love, they do not persecute. This world is at enmity with God. The man that will come out and obey God and the truth is destined to bring upon himself the hatred of those that are opposed to God.

Why is it that the wicked persecute the righteous—not professors merely, but those that are really righteous? John gives the reason with regard to Cain and Abel: “Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother’s righteous.” 1 John 3: 12. Cain was the first persecutor. The righteousness of his brother Abel condemned him. It is, then, because a righteous man, by his conduct and faith in God and obedience to the truth, condemns those who do not do right; and hence the righteous are always causing them trouble.

Mark, wherever God's servants have given the truth, and uttered warnings, the wicked and persecutors turn round and say, These men are dividing families, breaking up churches, and doing mischief generally. Of Elijah we read,—“And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?” 1 Kings 18:17. Remember that Elijah lived in the time of Ahab's reign, and was a prophet of the Lord. Elijah had reprov'd sin, and had told Ahab that his sins would find him out. This incensed the king. He accused Elijah of troubling Israel. They said it was on Elijah's account that Israel was troubled. Hear the answer Elijah made: “I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.” Verse 18.

He points out the trouble in language unmistakable. They had forsaken the commandments of the Lord. They had broken the first commandment by following after another god. The trouble was not with Elijah, only that he insisted that they should reform, that they should leave off worshipping Baal, and keep the commandments. "Then said Elijah unto the people, I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men." Verse 22. Yes, they had a big majority,—four hundred against one. If some of our modern brethren had been back there, they would have gone with the majority. They had the great men, the aristocracy, the king, and the queen, on their side. Quite a respectable majority, was it not?

Again, I come down to the New Testament. Take John the Baptist. You know how he lost his life. He was a fearless man. He came right out and called sin by its right name. There was the king, a man in great authority, who had married his brother's wife. What did John do? He stepped up to him and said, "It is not lawful for thee to have her." Matt. 14: 4. There was the trouble; he came right out and protested against the wrong. He said,

"Thou art the man;" and they put him in prison, and afterward beheaded him.

They accuse us of talking pretty strong sometimes. Perhaps we do; but do we talk any stronger than did John the Baptist? He says, "But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come." Matt. 3: 7. Who were they? The gentlemen of Jerusalem, leading men of the place. But said he to them, Ye generation of vipers, what have you come for? That is the way the servants of God have talked all the time. When a man walks with God, that man has more sense of what wrong is, and he will talk it right out; and when somebody gets hit, then he begins to persecute those who point out his sins. That is the reason why God's servants have always been persecuted. They condemn sin and rebuke wrong.

On the other hand, how do false prophets do? Let us read a description of false prophets, and the people to whom they prophesy. Thus the Lord by Isaiah says, "Now go, write it before them in a table, and note it in a book, . . . that this is a rebellious people, lying children, children that will not hear the law of the Lord; which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits." Isa. 30: 8-10.

What kind of prophecies did the people want? Said they, "Speak unto us smooth things." False prophets have always done that. They look and see what the mass want, and then speak that which will make them popular, and gain them favor. They study to please the mass. This is always the danger. We are apt to fear the people more than God, to love the praise of men more than the unpopular truth. Frequently at the present day, if any man happens to get hit for his sins, the minister will take back all that he has said, apologizing very humbly for his misdirected words; and it is all smoothed over, and the minister and people are in harmony again.

Christ tells us how it is with false prophets in the following language: "Wo unto you when all men shall speak well of you! for so did their fathers to the false prophets." Luke 6:26. Yes, everybody spoke well of the false prophet,—the wicked did, and sinners did. He is a splendid fellow, said they. But if those prophets had talked things right out, they would not have got along so well. Let a man go out in the fear of God and call things by their right names, and point out the fables and false doctrines of the age, and he will fare just as the righteous have in other ages. Take the case of our Lord Jesus Christ, against whom there could be no fault found. Who persecuted him? The men who claimed to be the chosen of God. They hated him the most of any body, and why? In Luke 11:42, we are let into the secret. "But wo unto you Pharisees! for ye tithe mint and rue, and all manner of herbs, and pass over judgment and the love of God; these ought ye to have done, and not to leave the other undone."

Christ might have said after speaking this language as our modern brethren would have said, Oh! excuse me, you Pharisees, I was talking in a general way. I hope you will not take it to yourselves. But he made no such acknowledgment. It was this spirit of boldness that stirred up the lawyers, scribes, and Pharisees, to persecute him. He did not come praising this one or excusing that one; but he came as a reprover, and as a teacher of righteousness. Again he says to them, "Wo unto you, lawyers! for ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered." Verse 52. Who were these lawyers? They were not of our modern class of lawyers, but expounders of the law

and of the Scriptures. Of them Christ said, "Ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered." That is to say, They had so mystified and covered up the true meaning of the Scriptures, that the people did not understand the Bible any more. The same thing is as true to-day as it was then. Look abroad and see the errors in our land, and see how Scripture is perverted to suit the opinions of man and church creeds.

What did Christ point out in the Pharisees and the church of his day, which gave them such great offense? Here is one thing: They broke the law of God. The scribes and Pharisees came to him and said, "Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread." Matt. 15:2. What is the matter? They transgress the tradition of the elders. Whatever the fathers say, they must do. What did Christ say? "Why do ye also transgress the commandments of God by your traditions?" Verse 3. He takes up the fifth commandment. Now, he says, you have got up a tradition which makes void the commandment of God—God says one way, and you say another. Are not the mass now with their teachers making void the fourth commandment of God, as did the Pharisees the fifth commandment in Christ's time? Of such, Christ says, "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain do they worship me teaching for doctrines the commandments of men." Verses 8, 9. There it is. Go back to our Saviour's time, and gathered together was an audience, as I have here before me. Jesus was their teacher. The sins of the people were before him, and he openly rebuked them. It was for this, because he talked the truth so plainly, that they hated and persecuted him.

For another saying of Christ did the Pharisees persecute him. Said he, "Let them alone; they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." Matt. 15: 14. This was a plain declaration, was it not? referring directly to the spiritual guides of his time. "Oh!" says one, "my minister believes so. I guess he is an honest man, and I will follow him. I am not going to follow this new doctrine." Christ says they are blind leaders of the blind, and both will fall into the ditch. If people shut their eyes, and are led down to perdition, well and good; but God will bring both the leaders and the followers to account, each one for himself.

Another thing Christ did which gave offense;—he taught the multitude,—the poor people. *“And the common people heard him gladly.”* Mark 12: 37. It has ever been so. When God sends a man, it is generally in a humble manner. The apostle Paul was a humble man. He worked with his hands making tents. God chooses from among the common people. Paul says, “I am afraid of you lest you be removed from the simplicity of the gospel.” When men become lifted up, rich, and proud, they will not love the cross of Christ; and they are rejected by God, their places being filled by those with less pretensions, men from among the poor and common people.

John sent to ask Christ for the proof of his ministry. "Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard, how the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, *to the poor the gospel is preached.*" Luke 7:22. This was one proof that he came from God. Christ was ever reaching out after the poor and unfortunate, and bringing them in. Thus it should ever be with the church of Christ; but when the minister gets above that, you will find the church filled up with the rich and the proud, while

the poor are crowded back till they are crowded out with the gospel.

Of Christ it is said: "Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them." Luke 15:1, 9. They did not like to have their teacher a friend to the publicans and sinners. The Pharisees found fault and complained of him for this; and they asked, "Have any of the rulers, or of the Pharisees believed on him?"

(To be Continued.)

PRAYER.

[Imitated from the Persian.]

LORD, who art merciful as well as just,
Incline thine ear to me, a child of dust!
Not what I would, O Lord, I offer thee,
Alas! but what I can.
Father Almighty, who hath made me man,
And bade me look to Heaven, for thou art there,
Accept my sacrifice and humble prayer.
Four things which are not in thy treasury,
I lay before thee, Lord, with this petition:
My nothingness, my wants,
My sins, and my contrition.
—Robert Southey.

General Articles.

THE COMMANDMENTS.—PART 1.

Further Conclusions from the Foregoing.

III. THE claim that the Sabbath was only a Jewish institution, as it was never commanded or known until it was given to the Jews from Mt. Sinai, however it may confuse and mislead, is based in error, is illogical, and has no weight whatever in reason.

1. The terms and manner in which the Sabbath was spoken of on the occasion of the fall of man in the wilderness, the gathering of the same, the regulations in respect to the Sabbath (the narration of which occasioned the next record in respect to it after that of its creation), and God's reproof of the people for not better observing it, and his making the keeping of it the test or proof of loyalty and obedience to him,—all not only imply the existence of the Sabbath then and there as a known institution with which the Israelites were entirely familiar at that time, but they authorize the conclusion as certain knowledge, that the Sabbath did then and there exist as an established and well-known institution which those people were not only obligated to honor but accustomed to keep. And more, it is a fact recorded in Ex. 16:30, as implied elsewhere, that it was then and there kept: "So the people rested on the seventh day."

2. The septenary period—the division of days into periods of seven days each, called weeks (which is determined alone by the Sabbath as there is nothing in nature or reason to originate it or mark it, and no other event or institution but the Sabbath), which has appeared more or less definitely set forth all along during the 2513 years from creation to Mt. Sinai, necessitates the inference that the Sabbath had existed and been recognized during all that time, and also necessitates a reference back to Gen. 2:2, 3 to find its origin, which was in Eden.

3. There in Gen. 2:2, 3 is an account of its origin, with the reasons therefor just as definitely expressed as when it was formally re-enjoined by a commandment from Mt. Sinai. And its sanctification at that time means that it was ordained, given to man, a law established to govern in respect to it, and that that law was given to man then and there; that man was instructed in it, and commanded to "remember the Sabbath day to keep it holy." The pretense that the Sabbath was, in Eden, only elected, "blessed and sanctified," prospectively or prophetically, in view of its being commanded from Mt. Sinai 2513 years afterwards and kept thereafter, and that it was not commanded to be kept nor any law given therefor till then, is neither logical, reasonable, nor founded in knowledge. The simple and true idea of sanctification is that above indicated.

4. Finally: The Sabbath is not man's institution but God's. It is not man's Sabbath but God's Sabbath. It is true "the Sabbath was made for man," as said the Saviour. But that does not make it man's Sabbath. And we belittle it, lower it down, and dishonor it, and dishonor the Lord who made it, when we consider it simply man's Sabbath, to be bartered and traded at will, to be used as a matter of personal or conventional convenience, and employed according to popular taste or custom. It is

God's rest—the Sabbath of the Almighty.

The sun was appointed to give us light by day. Is it therefore man's sun? The moon was ordained to light up man's earth-path-way by night. Is it therefore man's moon? God's word was given us to shed its moral light upon our pathway here and enable us to walk by faith in God and in "his Christ," and in his commandments and statutes, and to be obedient, and hence to walk in assuring confidence in the promises of the gospel and a sustaining hope of eternal life through Jesus Christ. But is that word therefore man's word? The Bible was inspired and given to man to be a concomitant and co-operating agent with the Sabbath directed by God's ordained providence to aid, to enlighten, and sanctify, man, and to conduct him to immortality. Is it therefore man's word? man's Bible? Nay, verily; it is God's word, God's truth, God's book. Its teachings are God's teachings. Its prophecies are God's prophecies. Its ordinances, institutions, and its laws, are God's ordinances, institutions, and laws. Its commandments are God's commandments, and its Sabbath God's Sabbath.

It was God's rest before it was given to man to rest upon. In Ex. 16:23, it is called the "rest of the holy Sabbath unto the Lord;" and again in verse 25, it is said, "For to-day is a Sabbath unto the Lord"—a rest unto the Lord. And the Lord did rest from his works there in the wilderness on that day. On it he gave no manna. On it his cloud by day and pillar of fire by night rested. He never led them in journeyings nor directed them in labors on that day, but himself rested, an example to man. God called it "my holy day." It is called the "Sabbath of the Lord." And Christ said that he was "Lord also of the Sabbath day."

It may not be inappropriate to close this summary of deductions with an expression of the confident expectation that though the "man of sin" long years since made a "breach" in the law of God (as held by men), "thinking to change times, and laws" and has, for lo! these many centuries, trampled God's holy Sabbath beneath his feet from the sight of men in general, yet the day shall come when that "breach" shall be "repaired" and God's law be "magnified and called honorable" again; when "they that shall be of the Lord" shall rebuild the "old waste places," and shall turn the foot from off the Sabbath, call it a delight, "the holy of the Lord, honorable," and shall honor God by keeping it holy.

Then there are glorious blessings promised to the "repairers of the breach," even to the strangers (Gentiles) who "join themselves to the Lord," keep his Sabbaths, and "take hold of his covenant." These are encouraging. See Isa. 43:21; 56:1-8; 58:8-14; 61:4-6. A. C. SPICER.

THE SOCIETY OF HEAVEN.

[That profound thinker and deep reasoner, Dr. Thomas Dick, frequently known as "the Christian Philosopher," very beautifully discourses on the blessedness of the society of Heaven. The idea is a very interesting one, and might be greatly expanded. G. W. A.]

Even in this world, amidst the physical evils which now exist, what a scene of felicity would be produced, were all the illustrious philanthropic characters now living, or who have adorned our race in the ages that are past, to be collected into one society, and to associate exclusively, without annoyance from "the world that lieth in wickedness!"

Let us suppose a vast society composed of such characters as Moses, Elijah, Jeremiah, Daniel, Paul, James, and John, the Evangelists, men who accounted it their highest honor to glorify God and to promote the salvation of mankind,—such philanthropists as Howard, Clarkson, Venning, Wilberforce, and Sharp, who displayed the most benignant affections, and spent their mortal existence in unwearying efforts to meliorate the condition of the prisoner, and relieve the distresses of the wretched in every land—to deliver the captive from his oppressors—to unloose the shackles of slavery—to pour light and vital air into the noisome dungeon, and to diffuse blessings among mankind wherever they were found;—such profound philosophers as Locke, Newton, and Boyle, whose capacious intellects seemed to embrace the worlds both of matter and of mind, and who joined to their mental accomplishments, modesty, humility, equanimity of temper, and general benevolence;—such amiable divines as

Watts, Doddridge, Wesley, Whitefield, Fletcher, Edwards, Lardner, and Dwight, whose hearts burned with zeal to promote the glory of their divine Master, and to advance the present and everlasting interest of their fellow-men. To associate perpetually with such characters, even with the imperfections and infirmities which cleaved to them in this sublunary region, would form something approaching to a paradise on earth.

But, let us suppose such characters divested of every moral and mental imperfection, endowed with every holy principle and virtue that can adorn a created intelligence, and with capacious intellectual powers in vigorous and incessant exercise, dwelling in a world where every natural evil is removed, where scenes of glory meet the eye at every step, and where boundless prospects stretch before the view of the enraptured mind. Let us further suppose, intelligences invested with faculties far more energetic and sublime—who have ranged through the immensity of creation, who have mingled with the inhabitants of ten thousand worlds, who have learned the history of the divine dispensations in relation to them all, and who are inspired with every amiable and benignant feeling, and with humility, love and condescension;—let us suppose ambassadors of this description, from numerous worlds, occasionally joining this celestial society, and "rehearsing the mighty acts of Jehovah," as displayed in the regions from whence they came,—let us suppose, "the man Christ Jesus" president among them, in the effulgence of his glory, and unfolding his peerless excellences to every eye,—let us suppose these glorious beings engaged in conversations, contemplations, investigations, thanksgivings, adorations, and beneficent services, corresponding to the magnificence of the region in which they reside, and to the dignity of their natures—and we have a faint picture of the social enjoyments of the celestial world. This is the society of Heaven, the general assembly of the church triumphant, for which we must now be inspired with a divine relish and for which we must now be prepared in the temper and disposition of our minds, if we expect to be hereafter admitted into that "house not made with hands, which is eternal in the heavens."

O blessed and glorious society! where no contentions ever arise, where no malignant spirit interrupts the universal harmony, where no malevolent affection is ever displayed, where no provocation disturbs the serenity of the mind, where not one revengeful thought arises against the most depraved inhabitant of the universe, where a single falsehood is never uttered, where folly, impertinence and error never intrude, where no frown sits lowering on the countenance, and no cloud ever intercepts the sunshine of benevolence!—where "Holiness to the Lord" is inscribed on every heart, where every member is knit to another by the indissoluble bonds of affection and esteem, where a friendship is commenced which shall never be dissolved, where love glows in every bosom, and benediction beams from every countenance, where moral excellence is displayed in its most sublime and diversified and transporting forms, where "a multitude which no man can number, from all nations and kindreds and people and tongues," join in unison with angels and archangels, principalities and powers, in swelling the song of salvation to Him that sits upon the throne, and to the Lamb that was slain, forever and ever!

May the Father of all mercies, who hath begotten us to the lively hope of an incorruptible inheritance, grant that we may persevere in the Christian course, be kept from falling, be "guarded by his Almighty power, through faith unto salvation," and that in due time, an entrance may be abundantly administered to us into the everlasting kingdom of our Lord and Saviour Jesus Christ, to whom be glory forever and ever. Amen.

A CIGAR SCIENTIFICALLY DISSECTED.

A POLITE visitor, who, during his interview with us, had rendered our sanctum redolent with the fumes of a fragrant Havana, has just left a cigar on our table with the laughing request that we smoke it. Despite the fact that it is an exceptionally fine cigar, we are unable to gratify our friend's desire, seeing that we don't smoke; but the thought occurs that we can show our appreciation of the gift by applying the light, not of a match, but of science,

to it, thus giving our friend and brother smokers something to ponder next time "the blue up-curling smoke leads them to reverie."

To the world in general, a cigar is merely a tightly rolled packet having the fragments of dry leaves within, and a smooth silky leaf for its outer wrap. When it is burnt, and the pleasantly flavored smoke inhaled, the habitual smoker claims for it a soothing luxury that to the irritable nervous organism, with its weariness, and outcures repose. So, scouting so superficial a description, comes first the smoke, secondly the leaf, and lastly the ash. In the smoke is discovered, in its vapor state, soot (free carbon), boric acid and carbonic oxide, and a gaseous substance condensable into oily fumes. These are the general divisions, and Vohl and Eulenberg have still furthered up; and in so doing they have found formic, butyric, valeric, and propionic acids, prussic acid, creosote, and carbolic ammonia, sulphureted hydrogen, pyridine, picoline, lutidine, collidine, piperidine, coridine, and rubidene. These are a series of oily bases belonging to homologues of aniline, first discovered in coal tar. Applying chemical tests to leaves, other chemists have found in tobacco camphor or nicotianine (a substance which not much is known), a bitter extractive matter, gum, chlorophyll, malic acid, lime, and sundry albuminoids, malic acid, woody fiber, and various salts. The white ash, which in its cohesion and whiteness is indicative of the good quality of the tobacco, yields soda, lime, magnesia, lime, phosphoric acid, sulphuric acid, silica, and potash. Our friend has kindly left us a cigar; had it been a poor and cheap one, the ingredients we should extract would be fearful and wonderful to contemplate. Here is the list from an English parliamentary report on adulterations in tobacco: Sugar, alum, lime, flour or meal, the leaves, saltpeter, fuller's earth, starch, commings, chromate of lead, peat, molasses, burdock leaves, common endive leaves, lampblack, gum, red dye composed of vegetable red, and liquorice, scraps of newspaper, common stick, cabbage leaves, and straw paper.

Returning now to the smoke, or to its ingredients, Dr. B. W. Richardson, in his "Diseases of Modern Life," considers the effect of the same on the body; at considerable length, basing his conclusions on actual investigation. He tells us that, of course, is harmless; free carbon mechanically as an irritant, and tends to discolor the secretions and the teeth. Nicotia bites the tongue, exercises a sedative influence on the blood, excites the salivary glands, and thus causes a desire to smoke. The tendency of carbonic acid is to produce sleepiness, headache, and lassitude. When a cigar is smoked, that is, when the combustion of the tobacco is slow and incomplete, carbonic oxide is produced in small quantities, and is an active poisoning agent, resulting in irritation of the heart, vomiting, convulsion of the muscles, and drowsiness. The time tends to cause tremor, palpitation of the heart, and paralysis. The volatile pyreumatic substance produces a sense of oppression, and taints the breath and roundings of the smoker with the known "stale tobacco smoke" smell. Bitter extract causes that sharp, nauseous taste peculiar to a re-lighted cigar or a pipe.

By trying the effect of tobacco smoke on lower animals, we can obtain an idea of its influence on ourselves. Small insects stupefied rapidly, but recover in fresh air. Cold-blooded animals succumb slowly to the smoke, birds rapidly. Some animals, such as the goat, can eat tobacco with impunity; but none escape the effects of the fumes. Persons suffer most from tobacco while learning to smoke. Dr. Richardson says that the spasmodic seizures are sometimes terrible, especially in boys. There is a sensation of imminent death, the heart nearly ceases to beat, and sharp pains are felt through the chest. Examination of the interior of animals under such conditions shows that "the brain is pale and empty of blood, the stomach reddened in round spots, raised and pile-like that they resemble patches of Utrecht velvet." The blood is preternaturally fluid, the lungs are as soft as those of a dead calf, and the heart feebly trembling: such is the primary action of one's first cigar.

After a time, however, the body becomes accustomed to the influences of the poison, and with the exception of constant functional disturbances (owing to the exercise

as, notably the kidneys, being com-
 to do work not essential to their du-
 no distressing results are felt. There
 numerous instances where the evil ef-
 are scarcely appreciable, the physical
 nervous constitution of the smoker be-
 capable of resisting the influence. In
 cases copious salivation attends smok-
 and in this circumstance the opponents
 tobacco have found a strong argument.
 either to expectorate or not to do so
 choice of two evils. In the latter case,
 result is to swallow the saliva charged
 poisonous matter; in the former, the
 needed to prepare food for diges-
 is lost, and besides, as it contains salts
 in solution, the effect is to produce
 formations of tartar on the teeth.
 "Smoker's sore throat" is a special irrita-
 state of the mucous membrane induced
 cigar smoking, which soon disappears
 the habit is broken off. Tobacco
 does not induce consumption or
 phthisis, but it tends to aggravate both
 diseases. Its effect on the organs of sense
 because, in the extreme degree, dilation
 the pupils of the eye, confusion of vis-
 bright lines, luminous or cobweb
 and, long retention of images on the
 retina, with other and analogous symptoms
 ting the ear, namely, inability to define
 clearly and the occurrence of a
 ringing sound like that of a whistle
 bell. Its effect on the brain is to im-
 the activity of that organ and to op-
 it if it be duly nourished, but to
 it if it be exhausted. It leads to
 analysis in the volitional and in the sym-
 etic or organic nerves; and to over-
 from the glandular structures.
 nee was not wise enough to prepare so
 a formidable indictment of the nicotine
 as the above in King James' time,
 that monarch might have had better
 than his personal dislike, for stig-
 mizing the habit of smoking as a "cus-
 loathsome to the eye, hateful to the
 harmful to the brain, dangerous to
 lungs, and in the black stinking fume
 of, nearest resembling the horrible
 smooke of the pit that is bottom-

and yet, despite all that Science can say,
 habit is increasing. Two centuries ago,
 Turks regarded smoking as a religious
 use, and paraded a smoker through the
 streets of Constantinople with his pipe
 through his nose as a warning to
 others. Who can disconnect the Turk now
 from the ideas of chibouque or nargileh, or
 grant Latakia? Look at the best cigar
 fields in the heart of New England,
 where the Puritan fathers once visited the
 spot of blue law vengeance on the wretch
 who profaned his Maker's handiwork by
 making a chimney of his nostrils." The
 value of our tobacco crop last year reached
 \$30,000,000. We consume annually
 75,000 hogsheads of the leaf; we im-
 ported about 83,000 bales of cigars etc.,
 from Cuba in 1875.

What is the end of it all? Effects on in-
 dividuals likewise affect communities; these
 turn influence the nation. No person
 who smokes can be in perfect health, and
 imperfect organism cannot reproduce a
 perfect one. Therefore it is logical to con-
 sider that, were smoking the practice of
 every individual of a nation, then that peo-
 ple would degenerate into a physically in-
 ferior race. It would follow, moreover,
 that, in those countries where smoking is
 practiced, a lower physical, and con-
 sequently a lower intellectual, development
 would be found. Such, we think, will be
 needed to be true of Spain, of Cuba, of
 Portugal, of Turkey, of Greece, and of the
 other American countries, where those who
 are addicted to the habit vastly outnumber
 those who do not smoke.—*Scientific Ameri-*

LOWLAND HILL, in once addressing the
 people of Wotten-under-Edge, raising him-
 self exclaimed, "Because I am in earnest,
 I call me an enthusiast. When I first
 came into this part of the country, I was
 walking on yonder hill, and saw a gravel-
 pit fall in and bury three human beings alive.
 I lifted up my voice for help so loud that I
 was heard in the town below, at a distance
 nearly a mile; help came, and rescued
 some of the sufferers. No one called me an
 enthusiast then; and when I see eternal
 punishment ready to fall on poor sinners,
 I am about to entomb them irrecoverably
 in an eternal mass of woe, and call aloud on
 them to escape, shall I be called an enthu-
 siast now? No, sinner, I am no enthusiast
 so doing; and I call on thee aloud to fly
 for refuge to the hope set before thee in the
 Gospel."—*Sel.*

THE PRAYER OF THE PUBLICAN.

With broken heart and contrite sigh,
 A trembling sinner, Lord, I cry;
 Thy pardoning grace is rich and free;
 O God! be merciful to me!

I smite upon my troubled breast,
 With deep and conscious guilt oppressed,
 Christ and his cross my only plea;
 O God! be merciful to me!

Far off I stand with tearful eyes,
 Nor dare uplift them to the skies;
 But thou dost all my anguish see;
 O God! be merciful to me!

Nor alms, nor deeds that I have done,
 Can for a single sin atone;
 To Calvary alone I flee;
 O God! be merciful to me!

And when, redeemed from sin and hell,
 With all the ransomed throng I dwell,
 My raptured song shall ever be,
 God has been merciful to me!

—Cornelius Elven.

IMPOSSIBLE WITH MEN, BUT POS-
SIBLE WITH GOD.

SOMETIME ago, while conversing with
 one of my neighbors, I was surprised to
 hear him assert that it was impossible for
 a man to keep the ten commandments. We
 agree that it is impossible for the wicked,
 but for the children of God it is a delight,
 yea, the ten-commandment law is to them
 a law of liberty, a law which secures to
 them eternal rest. But this law which af-
 fords protection to the obedient will utter-
 ly destroy the disobedient; just as our State
 law affords protection to those who obey it,
 but punishes those who disobey. Paul says,
 "The flesh lusteth against the Spirit, and
 the Spirit against the flesh; and these are
 contrary the one to the other; so that ye
 cannot do the things that ye would." Gal.
 5:17. "Now the works of the flesh are
 manifest, which are these, adultery, forni-
 cation, uncleanness, lasciviousness, idolatry,
 witchcraft, hatred, variance, emulations,
 wrath, strife, seditions, heresies, envyings,
 murders, drunkenness, revelings, and such
 like; of the which I tell you before, as I
 have also told you in time past, that they
 which do such things shall not inherit the
 kingdom of God. But the fruit of the Spir-
 it is love, joy, peace, longsuffering, gentle-
 ness, goodness, faith, meekness, temper-
 ance; against such there is no law." Gal.
 5:19-23.

Then those who have crucified the flesh,
 those who are Christ's, do not delight in the
 works of the flesh, or in other words, do
 not transgress the law of God. "Whoso-
 ever is born of God doth not commit sin." 1
 John 3:9. "Sin is the transgression of
 the law." Verse 4. Our Saviour says,
 "Except a man be born of water and of
 the Spirit, he cannot enter into the king-
 dom of God." John 3:5. "We know that
 we have passed from death unto life, be-
 cause we love the brethren." 1 John 3:14.
 "By this we know that we love the chil-
 dren of God, when we love God and keep
 his commandments; for this is the love of
 God that we keep his commandments, and
 his commandments are not grievous." 1
 John 5:2, 3.

Reader, do you think that it is impossi-
 ble for you to keep the commandments?
 If so, this of itself is evidence that you
 have not crucified the flesh, that you have
 not been born of the Spirit. Let me exhort
 you to search your Bible daily, and see
 whether you are substantiated in your be-
 lief. Be found often in your closet, and
 there pray God to open your understand-
 ing, that you may see the way of truth
 plainly. Remember that you cannot pray
 for this except you first give yourself up
 entirely, humble yourself as a little child
 before God, and remove all prejudice from
 your mind. If you do this, the Lord will
 assist you; for he will help those who ear-
 nestly call upon him; and by and by you
 will realize the fact that this law which
 was once so grievous and oppressive is now
 the delight of your soul, and you will de-
 light in rendering obedience to your Heav-
 enly Father as a good child delights in
 obeying its parents.

Away with a religion which is wholly
 emotional! Away with the idea that faith
 without works will save! Away with the
 world-wide doctrine that men can get to
 Heaven though they live their lifetime in
 open violation to the law of God! And
 let us remember that God will render eter-
 nal life "to them who by patient continu-
 ance in well doing seek for glory and hon-
 or and immortality." Rom. 2:7. Reader,
 when you have done this, when you have
 been born of the Spirit, then you will real-
 ize the all-important truth, that impossi-

bilities with the wicked are possibilities
 with the children of God. May God speed
 the time. N. B. ENGLAND.

SAILING BY DEAD-RECKONING.

DOUBTLESS many readers of the REVIEW
 will be at a loss to understand what the
 writer means by the expression, dead-reck-
 oning, how it is used, and where applied,
 &c. It is a technical term well understood
 by those who have the hardihood to brave
 the briny deep and face old Neptune in all
 his antagonistic fury, for a livelihood.

Dead-reckoning is classed among the arts
 and sciences used by nautical men in nav-
 igating their vessels upon the trackless sea.
 It is brought into requisition when the mar-
 iner is either ignorant of the true method
 employed by practical seamen in finding
 their way from one port to another, or is
 unable to get a view of the heavenly bodies.
 There are times when the careful, practical
 skipper is unable to get a nooning, or an
 observation of the sun when at its meridian,
 and thus by the use of the quadrant ascer-
 tain his latitude and longitude. This meth-
 od is then resorted to by him. With dead-
 reckoning, there is, as a natural consequence,
 much guess-work employed, which by prac-
 tical men is never considered very reliable,
 especially where it is jeopardizing human
 lives and valuable property.

The thorough seaman can at any mo-
 ment upon the bounding billows give to any
 man that asks him, the precise position of
 his ship. He may traverse the ocean for
 months and years without seeing land, yet
 when night comes, nothing to be seen but
 the heavens above and the waters beneath,
 he knows by the use of his chart and com-
 pass, rules, scales, and parallels, precisely
 what course to steer, to reach the haven of
 rest without being wrecked upon the shoals
 or stranded upon the quicksands.

Holy men of old, as they were moved
 upon by the Holy Ghost, prepared a chart
 called the Bible. In following the direc-
 tions laid down in this chart, we follow the
 Captain of our salvation over life's tempest-
 uous ocean, safe through to that haven of
 eternal rest. It is not pleasing to God to
 have his professed people ignore his word,
 defy his authority, and reject his counsel,
 preferring rather to follow this dead-reckon-
 ing style than the way-marks so plainly
 delineated upon this inspired chart—drift-
 ing hither and thither, ever promising, but
 never accomplishing a landing for the pre-
 cious souls deluded by this false reckoning.

Praise God for the gift of the chart (the
 Bible) and the compass (the Holy Spirit)
 to guide us in these days of peril.

M. Wood.

PAST FEELING.

WHAT a terrible condition! The Spirit
 of God withdrawn, the angel of mercy for-
 ever taken its flight. All restraining influ-
 ences removed. Forsaken of God and
 abandoned to an enemy. The understand-
 ing darkened, no longer discerning light
 from darkness, or discriminating between
 virtue and vice, choosing to live and die
 like creatures without reason, drinking in
 all uncleanness with greediness. Spending
 God-given strength and faculties in an ex-
 cess of rioting, taking as the motto of their
 creed, "Let us eat and drink, for to-morrow
 we die."

Being past feeling implies that persons
 were once susceptible to the truth, that their
 understandings were enlightened, their judg-
 ments convinced, and that they once felt
 reproved of sin, of righteousness, and of
 judgment to come. But resolution and
 moral power were lacking to carry out
 their convictions of duty. They thought
 they would wait for a more favorable op-
 portunity. It was never best to be in a
 hurry. Many had started and ignominious-
 ly failed, and they feared the same of them-
 selves.

Such conclusions give a balance of power
 to the enemy, who, taking advantage of
 this delay, throws in every barrier possible,
 intensifying their fears of a failure, until
 they regard serving the Lord an impossi-
 bility, and their cases hopeless. The neg-
 lected, golden opportunity has gone. The
 interests of the world have supplanted all
 desires for holiness. The effort to lull
 their consciences into quietness has proved
 a success. God ceases to be in their
 thoughts. They are past feeling.

Another class acted upon their convic-
 tions, and run well for a season; but of-
 fenses came. They left the principles of
 the doctrine of Christ, laying again the
 foundation of repentance from dead works
 and faith toward God. Says Paul, "It is

impossible for those who were once en-
 lightened, and have tasted of the heavenly
 gift, and were made partakers of the Holy
 Ghost, and have tasted the good word of
 God, and the powers of the world to come,
 if they shall fall away, to renew them
 again unto repentance, seeing they crucify
 to themselves the Son of God afresh, and
 put him to an open shame." Therefore are
 they alienated from the life of God through
 the ignorance that is in them, because of
 the blindness of their hearts.

Many have listened to the close, heart-
 searching truths of the last days, and many
 believe. But this truth has strong rods
 like scepters, with which it bears rule to
 overcome all evil. It points out our de-
 fects of character, and if we are worship-
 ing at an earthly shrine, bowing down to
 idols of our own setting up, it discloses the
 terrible sin of idolatry. If we are yielding
 to the epicurean chains of a perverted appe-
 tite, it teaches us that whether we eat or
 drink, or whatever we do, all should be
 done to the honor and glory of God. If
 we have formed wrong habits and false
 impressions in early life, it commands us
 to flee youthful sins and follow righteous-
 ness, faith, charity, peace, with them that
 call on the Lord out of a pure heart. Two
 important commands,—one to flee from
 sin, the other to associate ourselves with
 those who are serving God according to
 their best light.

We are not to follow our own peculiar
 ideas of right, and thus steadily drift away
 from the moorings of truth, but uniting our
 efforts with others, we are to gain instruc-
 tion, and to impart, as well as receive,
 strength.

We may make a good beginning in
 God's service, commence praying lives,
 and struggle on in feebleness, yet give no
 particular shape to our belief; and, honor-
 ing no religious faith with our preference
 or support, doubtless we should reach a
 point in our experience when professors
 and non-professors would be regarded alike,
 and our confidence in the saving power of
 grace destroyed.

Then why not obey God's word at once,
 and secure its great, glorious, and ultimate
 end,—everlasting life? Or shall we ignore
 the truth because it shows our moral de-
 formities? God forbid, and help us to
 cherish its light and its sweet influence
 upon our lives.

"Walk in the light, so shalt thou know
 That fellowship of love,
 His Spirit only can bestow,
 Who reigns in light above."

I. L. G.

THE DIARY OF HEAVEN.

A DIARY is a useful book. If it has been
 properly kept, we can refer to it and tell
 where we were and what we did on any
 particular day, and thus many times call up
 our thoughts and meditations. The impor-
 tance of this cannot be estimated by those
 who have not experienced its benefits. By
 this means a better opportunity is afforded
 for improvement. As we look at the past
 and see what our acts were, we are re-
 minded of what our minds were dwelling
 on then, and by the aid of the Spirit of
 God we are enabled to see where we did
 that which Heaven could not approve and
 where improvement can be made in the fu-
 ture.

But any record that we may keep is fal-
 sible. When judging of our own acts we
 are apt to be partial; but there is a book
 that I sometimes call the diary of Heaven,
 kept by those who impartially chronicle,
 not only our deeds, but our words and
 thoughts. In the vast library of Heaven,
 John saw books that contained the record
 of every candidate for everlasting life.

When a year ends, and we close a diary,
 and lay it aside however carefully, it may
 still be lost. The house or trunk contain-
 ing it may be burned. But not so of the
 books kept by the angels. When a person
 dies, his Heavenly diary is closed and safe-
 ly deposited in the capitol building, where
 every record is preserved until the Judg-
 ment. When the Judgment sits, that pon-
 derous volume called the book of life is ex-
 amined in connection with the book con-
 taining the life record. If the record is one
 of faithfulness in the service of God, the
 name is retained in the book of life; other-
 wise, it is blotted out. Rev. 3:5.

How much depends upon the work we
 do for the angels to record! Who can pen-
 cil a few lines in his diary at the close of
 the day without feelings of deep solemnity,
 knowing that an unseen pen is faithfully
 recording the motives that actuate all of
 our words and deeds? SMITH SHARP.

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, NOV. 16, 1876.

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

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

SYSTEMATIC ACTION.

ABOVE all other enterprises in this world, the cause of Bible religion demands systematic action. For nearly a score of years the REVIEW has been an ardent advocate of system in raising means to support the proclamation of the third angel's message. And our people generally have in profession adopted the plan of what is termed Systematic Benevolence. And while a few only have adopted this plan in their practice, the majority have failed as yet to come fully up to the plan.

We have labored to defend the plan adopted for the reason that it is equitable. It hardly touches those who have but little property, and whose income is small. It does not burden those who have a moderate competency, and if it calls for sums of considerable importance from the rich, it takes from their full purses only one-tenth of their income and increase, leaving nine-tenths of these, and also all the principal, untouched. Surely the wealthy brother should blush to falter a moment in complying with the system adopted by our people.

We plead for equality. This should be carried out in proportion to the ability to give, and all should be anxious to bear their part. There should be one general system only, and all, with proper exceptions, should enter into that system. All our scattered people should be anxious to more fully connect themselves to the Lord and to his people by practically adopting the system. And those who are daily receiving into their minds and hearts the glorious gospel of the last message should be encouraged to prove their gratitude to God, and their love to the cause they have newly espoused, by bringing their tithes and offerings to the Lord to advance his cause. We have not sufficient space here to fully set forth the plan adopted at the late Conference. This, however, will appear soon.

But why talk of system in raising means to support the preaching of the word only? Can any good reason be given why the same system should not be carried out to raise means for the T. and M. work, to bring a College into existence, or to establish the press in California and in Europe, and to build up a Health Institute? If such reasons exist, let them be produced. We plead for equality. Paul pleaded for equality in bearing the burdens of the way in his time. Though dead, "he speaketh" in behalf of equality.

God has been helping his servants at the late Conference to dig down to the very bottom of things. The first work before us is to bring our people all up to the correct figures of s. b. When that shall be completed, the present figures of all our people in this country will be raised from \$44,000 to \$100,000. With this sum, we could send colporteurs into all our cities and towns, and scatter our periodicals and publications like the autumn leaves. When we, as a people everywhere, have reached the plan, and the proper figures on s. b., then we are prepared to apportion to each State, and to each church, and to each person, the proportion of any amount to be raised for any necessary object, like founding a new school, or establishing a new printing house. In accordance with this design, the General Conference recommends all our Conferences to raise a sum equal to one-third of their s. b., to circulate periodicals and do T. and M. work generally. Here is equality again, and that, too, which will, if strictly carried out by all our Conferences, supersede the necessity of those disagreeable calls for means, which are never responded to on the basis of equality. The poor will never complain of equality on our s. b. plan. Those in moderate circumstances will be the first to plead for equality. And if the rich refuse to practically acknowledge it from their abundance, they should have no place with our people. Second to the law of God, there is no truth set forth in the New Testament in so full and testing a manner as the duty for Christians to use their means liberally to support the cause of God. It is time that our ministers give this important duty of the church that place in their discourses which accords with its comparative importance with other doctrines.

Having found rock bottom on which to stand, and a basis on which to raise means in an equitable manner to carry forward the cause we

love, the brethren go to their several fields of labor full of hope of complete success. Existing plans have been made in full view of labor necessary to their complete execution. But with courage they buckle the armor on anew for the battle of truth and the right. And we wait in hope for one united amen, from all our ministers, from all our churches, and from all our scattered brethren, to be expressed not only by their lips, but by their hands and purses, and from their hearts.

J. W.

MEETING AT BATTLE CREEK.

THE general meeting at Battle Creek, Nov. 10-12, assumed the form of a special session of the General Conference. Two of the General Conference Committee were present, the presidents of four State Conferences, some of the delegates to the General Conference at its last regular session at Lansing, and other leading brethren, forming, collectively, a body altogether competent to take into consideration matters which come under the jurisdiction of the General Conference.

From the record of proceedings given in another column, the reader will learn the action that was taken on several important subjects. We make special mention of the matter here, for the purpose of calling the attention of the brethren more particularly to these things, lest they should content themselves with simply a hasty perusal, and so fail to see their significance and realize their importance.

The steps recommended to be taken, especially in the proceedings of the Tract Society, are calculated to have almost an untold influence for good upon the progress of the cause, if faithfully carried out. But the servants of God may spend much time and wearing labor in anxious, careful, prayerful thought to devise means and perfect systems for the advancement of the cause; and these may be in themselves ever so perfect, and exhibit much skill and discerning foresight, and even give evidence of the special leadings of God's Spirit, yet they will amount to nothing without the co-operation of those upon whose action depends the carrying out of the plans suggested. And in case they are not carried out, and the good is lost that would otherwise be secured, upon whom will rest the blame? Upon those to whose failure the loss is owing.

We have reached a most important and interesting period in this work. The way is opening before us as never before. So favorable a combination of circumstances for carrying forward our work, we cannot expect long to continue. But mighty conquests seem now to be within our reach, if all will prove themselves equal to the occasion. What will now insure success is that all take hold in union, sympathy, and zeal, to carry out the plans of those whom they, as well as the providence of God, have set to lead out in this work. This we confidently expect to see, as it has been seen in the past; and any suggestion on the point is, perhaps, superfluous.

On Sabbath the house of worship was crowded even to the gallery and aisles. After a powerful appeal from Sr. White, almost the whole congregation felt like coming forward for prayers. A move was made in this direction, but, on account of the numbers pressing forward, was found to be impracticable.

On Sunday evening, a similar move was made. Bro. White was given much freedom in exhortation. His remarks took hold upon sinners and backsliders; and among the crowd pressing up to the front seats, one came forward who had been living for twenty years in a state of separation from the church. The Spirit of the Lord came down in power; and both Bro. and Sr. White enjoyed great liberty in prayer for those who had come forward, and for the church here, with whom they do not expect to meet again for many months.

The falling tear, and the hearty response, testified how fully very many appreciated the good season we enjoyed. And as these servants of the Lord, who have labored so earnestly with and for us, go again to their far western field, the sympathy and prayers of all this people will go with them.

U. S.

THE GENERAL MEETING AT BATTLE CREEK.

ACCORDING to previous appointment, this meeting was held at Battle Creek, Nov. 12 and 13, 1876. There being a sufficient number of brethren present, the General Conference committee called them to unite with themselves in deliberations upon Conference business. The first session was held Sunday morning at 10 o'clock, Eld. James White, president, in the chair. Eld.

S. N. Haskell, one of the General Conference committee, was present; and Eld. U. Smith was appointed by these to supply the place of the third member of the committee, Eld. D. M. Canright, who was absent.

Eld. H. W. Decker, president of the Wisconsin Conference, H. A. St. John, president of the Ohio Conference, Eld. James Harvey, president of the Indiana Conference, Eld. Jerome Fargo, president of the Michigan Conference, Elds. M. B. Miller, A. O. Burrill, John Byington, and Harmon Kenyon, of the Michigan Conference, Eld. O. A. Olsen of the Wisconsin Conference, Eld. John Fulton of the Minnesota Conference, I. A. Olmstead, a licentiate of the Michigan Conference, S. Howland, S. H. King, Dr. J. H. Kellogg of the Health Institute, Prof. S. Brownsberger, principal of the S. D. A. College, and James Sawyer, editor of the Swedish Herald, were invited to assist the General Conference committee in the business of the meeting.

Meeting opened with prayer by Eld. Smith.

Eld. White read a request from the church at Dallas, Tex., for a faithful preacher to be sent there with a tent. He made some remarks upon the comparative number of preachers in Michigan and Iowa. Michigan has nineteen ordained preachers, twelve of whom are in the State. Iowa has fifteen with twelve in the State. Bro. King made remarks upon Texas as a field of labor, closing with the motion, that Eld. R. M. Kilgore, of Iowa, be requested by the General Conference to go to Texas, to labor there as a missionary. The motion was carried.

The subject of Systematic Benevolence was taken up. The matter had been carefully studied by the brethren during the two previous days, in special Bible-class sessions, and by themselves. The result of this investigation will very soon be published in pamphlet form by the committee.

Adjourned to call of chair.

SECOND SESSION, 2 P. M.

Prayer by Eld. White.

Eld. White introduced the matter of the Swedish mission, and read a letter from a Swedish brother, A. J. Petterson, of New Sweden, Me., requesting that Bro. James Sawyer go to stay with them a month or more, to teach them English. Remarks were made by Bro. Sawyer and Eld. Haskell. Eld. H. moved that Bro. Sawyer visit the Swedes in Maine as soon as possible. Carried.

The matter of sending Eld. John Matteson to Denmark was mentioned; but for want of information, it was left with the General Conference committee.

Eld. White spoke for a few moments upon the distribution of reading matter and the duty of the Conference to take some measures to accomplish it effectually. Eld. Haskell also made some remarks. Eld. White mentioned the representation of our publications at the Centennial, the expense of which would be presented for consideration at the evening session after Dr. Kellogg should report. He then dwelt upon the SIGNS OF THE TIMES and HEALTH REFORMER and the number of subscribers that should be obtained in each State.

Moved by Eld. Decker, that a committee of five be appointed to apportion to each Conference the number of subscribers it should obtain for these publications. Carried. The chair appointed S. N. Haskell, H. A. St. John, Jerome Fargo, U. Smith, and H. W. Decker, as said committee.

The college paper was introduced by Prof. Brownsberger, who made some remarks upon the objects of that paper. After a few remarks by Eld. White, it was voted to refer the matter to a committee of three, who shall take charge of the publishing of said paper, and appoint its editor. Prof. Brownsberger, Dr. Kellogg, and Eld. Smith, were appointed as such committee. Adjourned to call of chair.

THIRD SESSION, 10:10 P. M.

Prayer by Eld. White.

The committee on apportioning periodicals reported as follows:—

To circulate 10,000 copies each of the SIGNS OF THE TIMES and the HEALTH REFORMER, Maine should circulate 267 copies of each; New England, 400; Vermont, 334; New York, 667; Ohio, 467; Michigan, 3,334; Indiana, 334; Illinois, 400; Wisconsin, 1,200; Minnesota, 800; Iowa, 1,267; Missouri, 334; Kansas, 400; Texas, 67; Virginia, 67.

The report was accepted.

Voted, That the General Conference recommend to our several T. & M. Societies east of the Rocky Mountains to make an earnest effort to obtain 10,000 subscribers for the SIGNS, and the same for the REFORMER.

Moved, by Eld. Haskell, that we recommend to the several Conferences to follow the example of the State of New York by taking a number of almanacs that will compare with their membership as the number New York has taken compares with hers. Carried.

The above apportionment was made upon basis by the committee.

Dr. J. H. Kellogg presented his report of exhibition of our publications at the Centennial as follows:—

DISTRIBUTED.

Denominational Tracts,	7,000
Health and Temperance Tracts,	7,000
Periodicals,	1,000
Almanacs,	2,300
Bird's Eye Views,	4,000
Catalogues of Health Publications,	3,000
Number of pp. circulated,	500,000
Total cost,	\$291.00

Voted, That Eld. S. N. Haskell be a committee to correspond with the several Conferences or T. & M. Societies, and apportion to each share of this expense, and invite them to pay.

Eld. White occupied a few minutes in speaking upon the prospects of our College and advantages it presents to pupils from all parts of the wide field. The duty of our people come up fully on s. b., so as to put our institutions on firm footing and keep them there, plainly and forcibly set forth by the speaker.

Voted, To recommend to the several Conferences to interest themselves in sending pupils our College at Battle Creek.

A letter was read from Orlando Soule in Tennessee, asking a little help. The Conference voted to assist him in the manner he suggested. It was also voted to send him ten dollars' worth of publications.

Voted, That the proceedings of this Conference be published in REVIEW.

Adjourned at 11:10 P. M., to call of chair.

FOURTH SESSION, MONDAY, 9 A. M.

Prayer by Eld. H. W. Decker.

Voted, That this Conference recommend to Eld. S. N. Haskell make Michigan his headquarters, to labor especially in this State in connection with the Mich. T. & M. Society, and other States as may be required, to carry out the plans of this Conference. Carried by unanimous vote.

Matters relating to the General Conference and M. Society were discussed. On examination of the records, it was found that this Society was organized in 1874, with Eld. James White as president, Benn Auten treasurer, and Eld. S. N. Haskell business agent; also it was found that this Society has a credit of \$493.76, at the REVIEW Office.

Voted, to revive this Society, with Sr. J. Chapman as treasurer. By virtue of his office, the president appointed Sr. Chapman secretary.

After some further discussion as to the amount necessary to be raised in addition to the s. b. of the several Conferences, the meeting adjourned to meet at 1:30, P. M.

FIFTH SESSION, 1:30 P. M.

Prayer by Eld. White. In connection with this session, a meeting of the trustees of the Publishing Association was held. This body transacted some business relating to accounts between the Association and several of the State Conferences. This was done at this point, the General Conference might be prepared to decide upon the amount of means necessary to be raised to carry on the proposed mission work.

The chair then appointed a committee to present a resolution upon that matter at next session.

Adjourned to meet at 7 P. M.

SIXTH SESSION, 7 P. M.

Prayer by Eld. St. John.

The committee presented the following resolution, which was accepted and adopted:—

Whereas, In the raising of means for all our general enterprises as the proposed increase the circulation of our periodicals and distribution of our publications, or in any move for support of our institutions, which are laboring for the advancement of the Master's cause, the people should have the privilege of bearing a burden equally, and should regard it a duty to do so; and,

Whereas, Such equality may be effected if all people, having first correct s. b. pledges, donate for such special calls sums in proportion to their s. b. pledges, therefore,

Resolved, That this Conference recommend the several State Conferences that each individual raise a sum equal to one-third of his s. b. pledge for the year, to meet the demand means to be used as far as necessary in the

commenced increase of the circulation of the SIGNS, REFORMER, and other publications, this offering to be paid, if convenient, the first of Jan. or, if more favorable, in four installments, as to first to be paid Jan. 1; the second, April 1; the third, July 1; and the fourth, Oct. 1, 1877. Upon adjourned to call of the chair.

JAMES WHITE, Pres.

W. STONE, Sec.

THE SANCTUARY.
Fortieth Paper.—The Scape-Goat.

AFTER the ministry in the most holy place accomplished, one thing more remained for the priest to do, before the work was entirely finished. Having by presenting before the law the ark the blood of the appropriate offering, passed from the sanctuary the sins for which the blood made atonement, those sins were recalled as related to the forgiven sinner, but were not by this act destroyed. The high priest performing the ministry which took them from the sanctuary, they were left for him to dispose of in a manner plainly pointed out. He came out of the sanctuary, and laying both his hands on the head of the scape-goat, held in the hands at the door, confessed over him "all the iniquities of the children of Israel and all their transgressions in all their sins, putting them on the head of the goat." Lev. 16:21. This is a plain statement that the sins taken from the sanctuary were transferred to the goat. The goat, with these sins upon him was then sent away into the wilderness, into a land of forgetfulness, implying probably the destruction of the scape-goat, in the death of which the sins also perished.

The ceremony of thus sending away the sins of the people in the type, Lev. 16:20-22, has already been noticed. The question now arises, what service in the real ministry of Christ, in the more perfect tabernacle above, answers to this, and how is it to be performed?

The principal point to be decided here is, To what being shall we look as the antitypical scape-goat? When the typical goat, anciently, loaded with the sins of the people, went forth from the camp of Israel, to be heard of no more forever, did it foreshadow to be fulfilled in this dispensation? Here again we are led to differ materially from the views which have obtained on this subject.

The view very generally held is that the scape-goat typified Christ. Because John the Baptist said, John 1:29, "Behold the Lamb of God which taketh [margin, beareth] away the sin of the world," and because it is said of the scape-goat that he "shall bear upon him all their iniquities into a land not inhabited," it is, without further thought, concluded by some that the scape-goat was a type of the former.

From such a view we dissent for the following reasons:—

1. If Christ, in bearing the sin of the world, fulfilled the antitype of the scape-goat, he must have filled this office at the time of the crucifixion; for Peter says of him, "Who his own self bore our sins in his own body on the tree;" 1 Pet. 2:24; and this is the only time when, and in the only sense in which, he is said to have borne our sins. But in the type the scape-goat did not bear away the sins of the people till after the cleansing of the sanctuary; hence the antitype of this work cannot take place till after the cleansing of the antitypical sanctuary, which work, as has been proved, did not commence till the termination of the 2300 days in 1844. Dan. 8:14; Heb. 9:23. It is therefore impossible to carry this work back to the crucifixion of Christ, which was even before he commenced his ministry in the Heavenly sanctuary at all. Christ cannot therefore be the antitype of the scape-goat.

2. The scape-goat, after being loaded with sin, was sent away by the priest. He could not therefore be the priest himself. But in this dispensation Christ is priest; he cannot therefore fulfill the antitypical scape-goat to be sent away by a priest. Christ cannot send away himself. The conclusion is hence inevitable that the scape-goat must be some being whom Christ, after placing upon him the sins borne from the sanctuary, shall send away into a land not inhabited.

3. The scape-goat was sent away from Israel, into the uninhabited wilderness. If our Saviour is its antitype, he also must be sent away, not his body alone, as some suppose who refer to his death, but in his entire being (for the scape-goat was sent away alive) from, not to, nor into, his people; neither into Heaven; for that is not a wilderness, or land not inhabited. But instead of thus being sent away, Christ is to dwell in the midst of his people, the true Israel of faith, forevermore.

4. The scape-goat received and retained all the iniquities of the children of Israel; but when Christ appears the second time, he will be "without sin."

5. It is impossible that two goats, one of which was chosen by the Lord, and is called the Lord's, while the other is not so called, but was left to perform an entirely different office,—it is impossible that these both should typify the same person. But the goat on which the Lord's lot fell, the blood of which was ministered in the sanctuary, did certainly typify Christ. Just as surely the scape-goat did not typify him.

Having thus proved by evidence which must be conclusive to every candid mind, that Christ cannot be the antitype of the Levitical scape-goat, the direct question, Who is the antitype of that goat? now presents itself for solution.

1. The definition of the word is sufficient to suggest an application. In the common acceptance of the word, the term scape-goat is applied to any miserable vagabond who has become obnoxious to the claims of justice; and while it is revolting to all our conceptions of the character and glory of Christ, to apply this term to him, it must strike every one as a very appropriate designation for a certain character whom the Scriptures style, the accuser, adversary, angel of the bottomless pit, Beelzebub, Belial, dragon, enemy, evil spirit, father of lies, murderer, prince of devils, serpent, tempter, seducer, &c.

2. We are not without direct evidence to the same purpose. The Hebrew word for scape-goat, as given in the margin of Lev. 16:8, is *Azazel*. On this verse Jenks in his comprehensive commentary remarks: "Scape-goat. See diff. opin. in Bochart. Spencer, after the oldest opinion of the Hebrews and Christians, thinks *Azazel* is the name of the devil; and so Rosenmire, whom see. The Syriac has, *Azazel*, the angel (strong one) who revolted." These authorities unmistakably point out Satan. Thus we have the definition of the Scripture term for scape-goat, in two ancient languages, with the oldest opinion of both Hebrews and Christians, in favor of the view that the scape-goat is a type of Satan.

3. Chas. Beecher, in "Redeemer and Redeemed," pp. 67, 68, says:—

"What goes to confirm this is, that the most ancient paraphrases and translations, treat *Azazel* as a proper name. The Chaldee paraphrase, and the targums of Onkelos and Jonathan, would certainly have translated it if it was not a proper name, but they do not. The Septuagint, or oldest Greek version, renders it by *ἀποπομπᾶιος* (*apopompaios*), a word applied by the Greeks to a malign deity, sometimes appeased by sacrifices. Another confirmation is found in the book of Enoch where the name *Azazel*, evidently a corruption of *Azazel*, is given to one of the fallen angels, thus plainly showing what was the prevalent understanding of the Jews at that day.

"Still another evidence is found in the Arabic, where *Azazel* is employed as the name of the Evil Spirit. In addition to these we have the evidence of the Jewish work Zohar, and of the Cabalistic and Rabinical writers. They tell us that the following proverb was current among the Jews: 'On the day of atonement, a gift to Sammael.' Hence, Moses Gerundinensis feels called to say that it is not a sacrifice, but only done because commanded by God.

"Another step in the evidence is, when we find this same opinion passing from the Jewish to the early Christian church. Origen was the most learned of the Fathers, and on such a point as this, the meaning of a Hebrew word, his testimony is reliable. Says Origen: 'He who is called in the Septuagint *ἀποπομπᾶιος*, and in the Hebrew *Azazel*, is no other than the devil.'

"In view then of the difficulties attending any other meaning, and the accumulated evidence in favor of this, Hengstenberg affirms with great confidence, that *Azazel* cannot be anything else but another name for Satan."

On page 70, Mr. Beecher further says: "The meaning of the term [scape-goat] viewed as a proper name, was stated, in 1677, by Spencer, Dean of Ely, to be powerful Apostate, or mighty Receder." Prof. Bush is also quoted on p. 72, as regarding *Azazel* as a proper name of Satan.

U. S.

MICHIGAN TRACT SOCIETY
MEETING.

THE Missionary meeting held at Battle Creek in connection with the session of the General Conference was one of interest. If the steps there taken are carried out, if the resolutions there adopted are carried into effect, the meeting will prove the most profitable meeting of the

kind ever held in the State. The time has come for a more united effort to advance the cause of present truth.

The resolutions speak for themselves. They are not the product of any one mind, but the matters were discussed fully and thoroughly by our leading brethren from the different States, and their practical bearings examined before their adoption.

We look upon this meeting as an omen of good to the cause in this State and everywhere. The following are the resolutions unanimously passed, some of them by a rising vote:—

Resolved, That we, the officers of the Michigan Tract Society, pledge ourselves to do all in our power to bring our brethren up to the plan of s. b. recommended by the General Conference at the extra session of Nov. 12, 1876.

Resolved, That in order to raise the means necessary to carry on Tract and Missionary work in this State the coming year, we recommend that our brethren raise a sum equal to one-third their s. b. pledges.

SIGNS AND REFORMER.

Resolved, That we recommend

1. That all our brethren who are able take the SIGNS for themselves, and pay therefor \$2.00 per year, and the REFORMER at \$1.00.

2. That each member of the Tract Societies obtain one or more subscribers for the SIGNS, or send a copy to a friend, at \$1.50 per year, and the REFORMER at 75 cts.

3. That canvassers duly authorized by the Tract Society be employed to canvass for these periodicals with the way of life at an established percentage.

HEALTH ALMANAC.

4. (1) That all our brethren take a copy of the Health Almanac at full price, (2) sell as many as they can to their neighbors, (3) give to their friends far and near where they cannot sell, (4) appoint canvassers in every district to canvass the cities and villages and sell or give away the almanac, as circumstances may require.

5. That the State of Michigan be divided into four divisions, embracing three districts each, and that suitable persons be appointed by the president to assist the directors in these divisions, that a new impetus may be given to the work.

6. That we recommend to all of the members of the Tract Society to put forth an extra effort to obtain members to our Tract Society until every Seventh-day Adventist in Michigan becomes a member of the Michigan Tract Society.

Resolved, That it will be for the interest of the Michigan Tract Society for each director to have a quantity of publications on hand sufficient to fill all orders less than ten dollars at Tract Society rates; and further,

Resolved, That all orders for publications for the Tract Society must first be sent to the directors, and their names must accompany such orders to the Office. And secondly, all orders sent to the Office shall be ten dollars or upward at Tract Society rates. S. N. HASKELL.

CHARGE ON THE ENEMY.

DRUG almanacs with flaming advertisements of patent medicines are a dangerous enemy to our race. This mighty foe is marshaling his hosts, and preparing for his yearly, terrible charge upon the human family, the effects of which are always felt throughout the rest of the year. What shall we do?

Let me tell you one thing to do. An excellent health almanac for 1877 is ready. It teaches the true healing art and how to preserve health, and is therefore a deadly enemy to patent medicines and drug almanacs. The array of tract workers in Ohio will soon have five or six thousand of these almanacs in their ranks, and then we want to see an active movement all along the line. A lively, continued charge on the enemy until all these almanacs are judiciously distributed, will do much in staying the tide of evil, and save some souls from sorrow, pain, disease, and an untimely death. Be all ready for orders. H. A. ST. JOHN.

To the S. B. Treasurers of N. Y. and Pa.

I SEND blanks for quarterly reports so far as I am able to learn the P. O. addresses of clerks and treasurers.

I would like the name and P. O. address of the treasurers at Catlin, Parish, Portville, and Vermillion, N. Y., and Farmington and Ulysses, Pa., immediately. If I have made any mistakes in those I have sent, will those interested please correct me? If treasurers would give their P. O. address when dating their reports it would save much trouble. Hope there may be no delay when they are received. My address is Frankfort, Herkimer Co., N. Y.

S. B. WHITNEY, Conf. Sec.

Dist. No. 3, Ill. T. and M. Society.

THE quarterly meeting of the Ill. T. and M. S. for Dist. No. 3, will be held at the S. D. A. church near Sheridan, La Salle Co., Dec. 31, 1876. We would be pleased to have any of the ministering brethren meet with us.

Brethren and sisters, may we hope you are doing what you can to help forward the good work of the Lord? Let us not forget the good resolutions we made at our camp-meeting. There yet remain a few weeks before our quarterly meeting. Let us awake to redoubled diligence, and let our reports be full. Brethren, we are in debt. Let each feel a part of the burden is his, and we will commence the new year in a manner pleasing to the Lord. Send in your reports early to your librarians, who are the same as last year, who will forward them to the district secretary, George A. Hobbs, Sheridan, Ill.

Dist. No. 3 now embraces the following counties: La Salle, Du Page, De Kalb, Kendall, Grundy, Putnam, Marshall, and McLean.

JAS. M. BUTE, Director.

TO CORRESPONDENTS.

1. Is it right for a S. D. A. to apply on the Sabbath for a certificate to teach school?
2. Can you give proof as to who was the author of the Epistle to the Hebrews?
3. Does John 11:26 prove that the believer is immortal as soon as he is a believer? or does it mean that he shall "never die"—the second death, i. e., if he is a believer in Christ at the resurrection.

O. H.

ANS. 1. "Six days shalt thou labor and do all thy work."

2. There is sufficient proof that it is Paul, but space forbids our giving it here.

3. The believer is not made immortal till the resurrection. 1 Cor. 15:42, 51-56.

He who falls asleep in Jesus lays down his life but "for a little moment." Isa. 26:20. In the purpose of God, "who quickeneth the dead, and calleth those things that be not as though they were"; who is the "God of Abraham, and the God of Isaac, and the God of Jacob"; who, at the same time, "is not the God of the dead, but of the living," by which facts Jesus proved that the dead shall rise, and in proving it showed that God counts the faithful dead as though they were alive (Matt. 22:31, 32),—in his purpose, those who live and believe in Christ, shall never die; i. e., they may die and be dead for a little moment as is really the case with Abraham, Isaac, and Jacob; but they shall not die the second death, and they shall be raised to live forever. His word dwelling in us is the earnest (pledge, assurance, token) of our inheritance. Eph. 1:4.

Please explain Isaiah 11:8. I have always understood that there will be children saved, but that all the redeemed will be of full stature. F. H. M.

ANS. I think that the little children will be raised such, and that they, with all the redeemed, will "grow up as calves of the stall," until they reach the size of our first parents, the size that God designed the race to have.

1. Are all the wicked destroyed by the plagues, or do some of them survive the plagues to be destroyed by the brightness of Christ's coming?
2. If some are destroyed by the "brightness of his coming," will they come up in the second resurrection and suffer the second death? W. G. MYERS.

ANS. 2 Thess. 2:8, to which you allude in your question, plainly shows that some will be alive after the last plague who will be destroyed at the coming of Christ. The remnant of the wicked, the very last ones living, will be slain by the sword of Him that shall lead the armies of Heaven. Rev. 19:11-21.

To the second question we answer, Yes. Why should they be excused from it any more than those who fall under the plagues, and others who have fallen under the judgments of God?

1. Does probation close with the commencement of the great time of trouble?
2. Who are the hundred and forty-four thousand of Rev. 7:4 and 14:1-3? HENRY BUDDOE.

ANS. 1. When our Saviour closes his priestly work in the heavenly sanctuary, when he arises to put on the garments of vengeance, then there will be no intercessor, Isa. 59:16, 17; then he that is unholy must so remain; probation ends, for there is no longer an advocate; and then begins a time of trouble such as never was since there was a nation. Dan. 12:1.

2. They are the righteous who are alive at the second coming of Christ, and who are translated without seeing death. They are "redeemed from among men," verse 4; and this expression seems applicable only to those who are translated from among the living. The hope of those who sleep in Jesus is a resurrection from the dead. Phil. 3:11. For further light on this question, see "Thoughts on Revelation," published at this Office. C. W. S.

HE "GIVETH GRACE." JAMES 4:6.

He will give us grace in the hour of need,
If we ask for his love and care;
When the tempter comes in the trying hour,
He will give us strength, and impart us power,
And answer our feeblest prayer.

He will give us grace, though the path be dark,
And we scarcely can see the way,
But oh! if we cling to His mighty hand,
He will guide our steps to that better land,
Where all will be light as day.

He will give us grace, though the storm be rough,
And the waves beat high and wild,
He will speak the word to the angry sea,
And the stormy billows will quiet be
At the sound of His voice so mild.

He will give us grace. Though the world may
scorn,
We will patiently kneel and pray,
We will turn for help to the Crucified,
He will fold us close to his bleeding side,
And he never will turn away.

He will give us grace, when the friends forsake
That we thought to be tried and true;
When our hearts are torn by the cruel word,
We will cry for strength to our blessed Lord,
And he surely will bring us through.

He will give us grace, till the victory's won,
And the shadows have fled away,
From sorrow and sighing we'll soon be free,
And the "King in his beauty" our eyes shall see,
In the morn of eternal day.

LILLA D. AVERY.

Locke, Ingham Co., Mich.

Progress of the Cause.

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

IOWA.

MT. PLEASANT.

AFTER my return from the West, I spent a few days in Mt. Pleasant, and held meetings evenings. Heard Rev. Frank W. Evans on the immortality question. He gave four discourses upon this subject, but I had the opportunity of hearing only one of them. Mr. Evans is one of the ablest Methodist preachers in Iowa, and, of course, presented his arguments in an attractive light for believers in his views. He quoted from several works on our side of the question. He gave Bro. Smith's work, "Nature and Destiny of Man," the compliment of being the ablest work he had seen on that side of the subject. He claimed that *sheol* was the place where departed spirits go at death; but, a little further along, he claimed that the spirit of man went *upward*, in distinction from that of beasts, which went downward, that the spirit went *up* to God who gave it, and to Heaven. Of course, it was not difficult in my review of his sermon to show that *sheol* was not up, but was downward in the earth; that *sheol* was not in Heaven, but was a place where there is no knowledge, wisdom, or device, a place of silence, darkness, and oblivion. Mr. E. is a very fluent talker, but his positions were not difficult to answer. My only regret was that the night of my review was rainy, and but comparatively few came out to hear my reply.

Our church in Mt. Pleasant has prospered much since the reorganization a few years since. We then had a little over twenty. We now have nearly fifty, and others who will come in. Six were admitted, and four baptized, at the close of our recent meetings.

KNOXVILLE, IOWA.

Our brethren have recently put up a new church building, a neat house, 28x46. Commenced meetings here last Sabbath evening. Sabbath and Sunday there was a good attendance of the friends of the cause in this section. The Lord gave freedom in preaching his word. Sunday, at 2 p. m., the dedication services were held. The house was densely packed by the citizens of the place, and many went away who could not get in. It was said that one hundred and fifty stood up after the seats were filled. It was a pleasant occasion, and all went away pleased. Lectures commence to-night. The church need help greatly. We hope for a good work in the community, and among our own people. There are many young people, children of Sabbath-keepers, whom we hope to see converted. Bro. Nicola is with me. We ask for the prayers of our people.

GEO. I. BUTLER.

Knoxville, Iowa, Nov. 8, 1876.

RICHMOND, WIS.

THERE is some interest here both among the Norwegians and Americans, and a prospect of winning souls for Christ and the

truth. Among the first class the truth has taken hold of several, who have started to serve the Lord; and professors are waked up to look for the coming of Christ.

Last night I spoke in English on the Sabbath of the Lord. More than a hundred attended and listened with marked attention. The neighborhood is stirred by the truth and many are favorably inclined. One man who always has been an infidel is convinced of the divine origin of the Bible, and begins to see beauties in it. Bro. Olds will help in this work next week, and has already helped by his presence and prayers. We look to the Lord for his blessing. JOHN G. MATTESON.

Nov. 6, 1876.

ALLEGANY CO., N. Y.

I AM happy to report a general spirit of revival with the Portville and Allegany Co. churches. Met with a part of both, Sabbath and first-day, Nov. 4 and 5. Had an encouraging meeting. Four of the youth arose for prayers, and declared their determination to seek and serve the Lord. May the good work go on till the day of the Lord comes. R. F. COTTELL.

IOWA.

SINCE the Blair, Neb., camp-meeting, I have held meetings at Iowa Centre and Nevada. Organized a church at the latter place, with fifteen members. Since the organization, I have been laboring with my hands during the day making ready for the winter, and instructing the church by lecture-room talks at night.

I go this week to Peru, to hold a series of meetings with the church there. May the Lord give the reviving influence of his Spirit. R. M. KILGORE.

BOURBON CO., KAN.

THE meetings at Zion school-house closed to-day, having continued a little more than two weeks. Five persons took their stand with us on the Sabbath. Several others are greatly interested, some of whom will, we think, soon lay hold of the Sabbath. This was the quarterly meeting of the Mound City church. This church has been greatly reduced in numbers by removals. The few remaining ones seem to be encouraged by the late additions.

Bro. Cook was with me in this meeting except the last few days. J. LAMONT.

Nov. 6, 1876.

KENTUCKY.

THERE are some reasons why I have not reported sooner. Sickness in my family, carrying on meetings, and preparing for winter, have taken up my time so that I have neglected it.

We are now at Knob Lick, Metcalfe County. The interest at this place is very good; several are keeping the Sabbath already.

Our P. O. address will be Knob Lick, Metcalfe Co., Ky. S. OSBORN.

Nov. 2, 1876.

JACKSON, MICH.

IN the interest of present truth I began labors on the 2d day of October in this city, where, from house to house, with God's help, we have given twenty-four lectures. The attendance has been fair, and the attention has been excellent. Seven have embraced the truth, while others are about deciding in its favor. Besides the above, I visited the friends at Spring Arbor and West Liberty, and found them in earnest, trying to serve God. The theme of Christ's soon coming was mentioned again and again, leaving the impression that thoughts upon heavenly things occupy a very large place in their hearts. May God remember these waiting saints, with the rest of Israel, at the appearing of his dear Son. E. P. DANIELS.

OHIO, DIST. NO. 6.

OUR meetings in Dist. No. 6 were all good. The brethren in this district are financially embarrassed, in consequence of a failure of crops for the two past seasons. Yet there is a spirit of sacrifice on the part of some, and we expect to see a good work done in the district during the coming quarter. Financially, this is the weakest district in our Conference, yet they have made arrangements to take 800 almanacs. The new director is inquiring, and is anxious

to do his work just right. May the Lord bless him and all his membership. They may find plenty of missionary work that can be done without money. Two or three persons in this district will give considerable time and attention to getting subscribers for our periodicals.

One member was added to the church by letter. Two deacons were chosen. The Defiance church now numbers fifty-three members, and is fully organized. Many of the members of this church are much behind on health reform. They need to study and practice the gospel of health, for they are losing great blessings by neglecting the clear light given. I have reason to believe that if we should be privileged to visit them again at some future time, we shall find that they have made some progress in this important matter.

Graham flour, yes, graham flour! Make diligent effort, brethren, to keep a good article of graham flour in your houses, and then let the sisters be determined to learn how to use it. White bread, white bread, and nothing else, greets me at almost every turn, and as I recognize it more as an enemy than a friend, it is no wonder that I grow pale. But I am digressing. And yet it appears to me as not much of a digression after all, as our missionary work embraces the glorious gospel of health. Money used for tea, coffee, tobacco, and spices, would be far better appropriated to the missionary cause.

The heavenly Canaan will soon be entered by the overcomers, and unless we come up, brethren, we shall be left to perish in the wilderness.

H. A. ST. JOHN.

ANNUAL REPORT OF THE N. E. T. AND M. SOCIETY.

THE New England Tract and Missionary Society held its sixth annual meeting Nov. 5, 1876, at South Lancaster, Mass. Meeting opened with prayer by Eld. D. A. Robinson. Report of the last meeting read and approved. The report of labor for the past quarter and also a summary of labor performed during the year were read. The report was as follows:—

Number of families visited, 1084; letters written, 854; new subscribers obtained for periodicals, 514; periodicals distributed, 6284; number of pages of tracts and pamphlets distributed, 599,903. About one-third of this amount of labor has been performed since the last quarterly meeting.

Money received during the year, \$2096.20; expended, \$1643.89.

Report of the Vigilant Missionary Society showed that 561 letters had been written by that Society, during the past year, and 347 received. Of this number, 226 have been written during the last quarter, and 128 received.

On motion, Eld. Robinson, Eld. Rodman, and E. W. Mace were appointed by the Chair Committee on Nominations and to consider other matters of importance connected with the Society.

Adjourned to 5 p. m.

SECOND SESSION.

Prayer by Eld. Haskell. Committee on Nominations recommended the following as officers for the ensuing year:—

President, Eld. S. N. Haskell; Vice President, Eld. D. A. Robinson; Secretary, Miss M. L. Huntley; Assistant Secretary, Mrs. D. A. Robinson, South Lancaster, Mass.; Treasurer, M. Wood, South Boston, Mass. For Directors, Dist. No. 1, J. C. Tucker, Kingston, R. I.; No. 2, M. Wood, South Boston, Mass.; No. 3, S. Martin, West Rindge, N. H.; No. 4, C. W. Comings, Cornish, N. H.; No. 5, S. J. Twing, Montville, Mass.; No. 6, F. R. Richmond, Brightwood, Mass. Editor *Missionary Worker* for the ensuing year, Miss Mary Martin, West Rindge, N. H., all of whom were unanimously elected.

The Committee recommended that Amherst and Manchester, N. H., become connected with Dist. No. 3, instead of remaining with Dist. No. 4. They also recommended that another district be set off from Dist. No. 2, including Ipswich, Haverhill, and Georgetown, and that Bro. J. R. Israel be appointed director. After some remarks, these changes were effected.

The matter of purchasing a large tent was discussed, and was finally left in the hands of the Conference Committee.

Miss Nellie F. Heald then favored the meeting with No. 3 of the *Missionary Worker*, which was unusually interesting, the articles being short, varied, and much to the point. Interesting remarks were made with reference to obtaining subscribers for the SIGNS OF THE TIMES and HEALTH

REFORMER, but no definite plan was adopted at this meeting. There was a willingness and determination on the part of many present to do all they could in this direction.

This meeting was well attended by the brethren and sisters, and the interest from outside was never so great at any previous meeting of the kind.

S. N. HASKELL, Pres.
M. L. HUNTLEY, Sec.

HELPING HANDS.

QUESTIONS FOR ILLINOIS T. AND M. SOCIETY.

1. HAVE all "a mind to work," and a "helping hand" to lend? Will the director in Dist. No. — fully discharge his duty? Will he, as his office title indicates, direct? Will the district secretary fully "come up to the work"? Will he see that all members have blanks, and use them in reporting? Will he promptly report his district's next quarterly meeting? Will the members' all work, record their work, the report?

2. Have all helping hands material with which to work? Districts, you all may be well supplied with tracts from the State library. Did you know it? If your supply is small, will you not, Bro. Director, immediately send to Bro. Geo. Foreman, Son, Nauk, De Kalb Co., Ill., for what you need? Do you need blank reports? Will you not ask me for them? Bro. Secretary, have your co-workers "memorandum account books," as the constitution requires? Have all the officers (at least) copies of the constitution? If not, my co-laborer, will you not ask for them?

3. Shall we not advance? As we are learning how to work, shall we not manifest an eagerness to labor as never before? Shall we not wisely distribute 6,000 Health Almanacs for 1877? Shall we not work for the SIGNS OF THE TIMES?

4. If we work, are we not glad to have it recorded, so as to "provoke" others "to love and good works"? Then if we fail to bestir ourselves, should it not be recorded? Will it not appear after this manner at the dread tribunal? Am I not in the right, in saying, I hope Sr. Simonson will report strictly for each and all?

G. W. COLCORD.

THE VALUE OF MISSIONARY LABOR.

"THEREFORE every scribe instructed unto the kingdom of Heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." Matt. 13:52. Believing that the above scripture teaches that every true disciple of Christ can, and is required to, do something to hold out the light of gospel truth to those who sit in darkness, we propose to mention a few facts in relation to our work as missionaries in the wide harvest field.

Many excuse themselves from doing missionary work on the ground that they have no talent for talking the truth understandingly nor writing properly, and that they have no means; therefore they will content themselves by sitting down upon the stool of do-nothing, while poor sinners are stumbling over them into perdition. Such persons labor under a great mistake. The numerous and varied channels and avenues which are opening before us present ways by which all, whether learned or unlearned, rich or poor, can do something for the cause of the Master.

The declaration of Christ: "Go ye also into the vineyard; and whatsoever is right, that shall ye receive," should forcibly stir us to diligence and activity. I look over the great harvest field and see many, especially young men and women, standing idle in the market-place. What a record must such have to meet when called to an account for the manner in which they have improved their God-given faculties! The question may be asked here, What constitutes a missionary? I would answer, A God-fearing, law-abiding, and self-sacrificing person, one who devotes a portion of his time, talents, and means to the good of his fellow-men. It is a life work, and God has placed ample means in the church to accomplish the work.

Paul lays out the work upon a broad basis. I will call attention to 1 Cor. 12:27, 28. Speaking of the different gifts and instrumentalities employed in the church, he says, "Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, gov-

ments, diversities of tongues." Who are those that are called helps? I answer, true Christians that work in harmony with God and his truth. The servants of God have laid out the great framework, and it is for us to chink up the wall. The next is "governments." Government, order, and harmony, in the church are indispensable. The church, when it gets in good working order, will go like clock-work—harmonious in all its parts.

We read in Luke 14 that there were three calls made to a great supper. The first call is identical with the third angel's message: "And the lord said unto his servants, Go out into the highways and hedges, and compel them to come in, that the house may be filled." This is a message which tests character, teaches true morality, teaches us to confess our sins, and to forsake them, and to live in harmony with the laws of our being. Going out into the highways and hedges implies something more than preaching the truth to the broadways and populous cities, something more than preaching it to our churches alone, or dwelling securely in ceiled houses waiting for the moving of the waters.

The Lord is in earnest with his people. We are to go out into different districts, towns, private houses, among the poor, and all classes, with the truth burning in our hearts, taking with us a quantity of our tracts and publications and scattering them wherever people will read. In this way we shall reach a class of minds which could not otherwise be reached. The field of operations which the providence of God is opening before us is world wide, and we must lay hold of the work in earnest. The tract and Missionary enterprise is one of the most important branches connected with our work of bringing men and women to a saving knowledge of the truth. It supplies lack and want which has long been felt among us. The few years of its existence have shown a large increase of members, strength, and knowledge of the word of God.

Our publications and tracts, when sent out and scattered like the leaves of autumn, reach a large class of minds which cannot be reached by the living preacher. These silent messengers go out into the surrounding darkness, and, like flaming torches, they light the light-house upon the distant shore, they direct honest men and women into the way of life, and build them up upon the principles of eternal truth. The truths of the third angel's message are very unpopular. The great mass of minds are prejudiced against them. They do not harmonize with their early education, therefore they cannot accept them.

When the servants of God enter new fields, they labor hard until they exhaust their best energies to remove prejudice before they can reach the minds of the people. When our tract and missionary laborers go before them, all the candid and honest read and become interested, so that when the living preacher comes, they receive the truth with gladness and singleness of heart. Many have been brought out by the these light-bearers, who never heard a discourse on the subject of present truth. How often are our hearts cheered when we hear of isolated and lonely ones, relating their experience to the reading of one of those silent and swift-winged messengers that some kind friend had sent to them.

"Speed on, ye messengers of love,
Your light and truth impart.
God owns your mission from above,
To every contrite heart.

"Look! yonder on the whitening fields
The rippling grain bends low,
And quickly to the sickle yields
As we to the harvest go."

We read in the Scriptures that Abraham was called the friend of God, and had that faith which was accounted unto him for righteousness, and was a representative of the true people of God. The secret of his success was that he commanded his children and his household after him, that they might keep the way of the Lord to do justice and judgment. Abraham was a home missionary. His work commenced in his own house and family circle. We must begin here. He established in his own family the fundamental principles of the Christian religion, which were law, order, family worship, love, temperance, faith, obedience, and reverence for the God of Heaven.

We cannot expect to be successful missionaries abroad until we have planted the standard of righteousness in our own households. Family worship is often neglected. Let us keep the taper of salvation burn-

ing upon the altar until all the dross be consumed. The next important step is to educate our children, teach them correct habits, mold their young minds into a love for God and his truth, that they may develop a righteous character, so that "our sons may be as plants grown up in their youth, and our daughters as corner-stones polished after the similitude of a palace." The wise man says, "Train up a child in the way he should go, and when he is old he will not depart from it." They should be educated in the paths of righteousness; virtue should grow with their growth, and strengthen with their strength. Let them have recourse to our tracts and publications, and take away from them the vile trash which is so often thrown in their way. This is an important part of our missionary work. Ye fathers and mothers in Israel, I appeal to you. Are we doing all we can in this respect? May God help us.

There is another class of missionary work that is very important, and is often neglected by us. We should visit the sick, and impart comfort and consolation to the afflicted, pray with them, and talk to them courage and hope. This is a time when their minds are tender and easily impressed. If they do not understand the laws of health, teach them how to live in harmony with the laws of their being, and also in relation to treatment and diet. Teach them to discard drugs and to use such means as God has ordained for the recovery and maintenance of health.

There are many among us, who think they can do little or nothing, who are well qualified for this labor; such may have a glorious reward. Christian temperance, as taught in the word of God, is founded upon a broad basis, and is included in the last message of mercy to man. It is true that temperance societies are doing some good in this great branch of reform; but their efforts are crippled, they do not begin at the root of the evil. Remove the cause and the effect will cease. The great mass of mankind are indulging in the habit of eating stimulating and high-seasoned food. This creates an appetite for something stronger. Next comes tobacco with its long train of evils. Still the appetite craves something stronger. Next come alcoholic drinks, which only add fuel to the flame; and thus the work of destruction goes on.

I have found by experience and observation that when persons live healthfully, discard stimulating and high-seasoned food, and obey nature's laws, this morbid appetite ceases, and returns to its normal condition. We can then appreciate our God-given faculties and the blessings which he has bestowed upon us, and be better prepared to use them to his glory. A great many are in darkness in relation to these things. Oh! may we, with a true missionary spirit, search out the honest and those that are seeking after light. If you cannot go where they are, write. Paper and ink cost but little. Stir them up by way of remembrance. Says the psalmist, "Send out thy light and thy truth." We may feel weak, but "God has chosen the weak things of the world to confound the mighty." Then let us take courage.

We often get discouraged because we do not see the immediate fruits of our labor. We cannot see as God sees; he has a special care for those that love him, and he pities those that hate him. "Cast thy bread upon the waters; for thou shalt find it after many days." "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper this or that, or whether they both shall be alike good." We have been informed that missionaries in the past have labored for years without seeing but little fruit as the result of their labors; yet they were not discouraged, realizing that the conversion of a single soul was more precious in the sight of God than all earthly considerations.

We are not machines, acting only as we are moved upon by some compelling power, but free moral agents, to think, act, and develop character, and to use our moral and intellectual faculties to the honor and glory of God. Therefore, we are amenable to God and his law; for his law constitutes the whole duty of man. A good soldier obeys his general, and fights for life, liberty, and the laws of his country. To illustrate: In the war of the revolution, when the British invaded Boston, they pitched battle with the Provincial troops on the field of Lexington. Israel Putnam, the Revolutionary hero, was plowing in the field some miles distant. Suddenly he heard the booming of cannon and the sound of the drum. His soul was fired

with patriotism. He unyoked his oxen in the furrow, gave his family a few hasty directions, mounted his horse, and started for the scene of action. He did not stop to confer with flesh and blood.

The people of God are fighting for a better country. They hear the voice of the dragon in the distance. They are mustering their forces. The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds. Just beyond this scene of strife appear the beautiful heights of Mt. Zion, and the city of God. In conclusion I would say, Let us seek a new consecration to God, take hold of the missionary work in earnest, each in his proper sphere move so that we can hear the "well done good and faithful servant." It was said of the celebrated John Wesley when on his dying bed,—

"The chamber where the good man meets
His fate is privileged beyond
The common walks of social life
Quite on the verge of Heaven."

Scatter the seed bravely, nobly, and well,
All o'er the highways through hedges and dell.
Speak words of good cheer be courteous and kind,
A true friend in Jesus most surely you'll find.

Scatter the seed bravely, the kingdom is nearing;
Your account will be settled at Jesus' appearing.
Make a clean record of thought, word, and deed;
And save perishing souls by sowing good seed:

Scatter the seed bravely, the work is most done,
The warfare most over, the victory most won.
Come rest from thy labors, receive the glad prize
Awaiting in Heaven the good and the wise.

F. GOULD.

THE RAINY DAY.

How often, when our duty to help the cause with our means is presented, such expressions as these are heard: "Oh! we must look out for ourselves; we must lay up something for a rainy day, which may possibly come upon us sometime." Very true; and this rainy day, mentioned as a possibility, is a certainty. Of this day, definite information is given in Rev. 16: 21. This storm is so severe the caves in the solid rocks prove insufficient shelter. Isa. 2: 19-21. Neither silver nor gold can procure for shelterless man a secure retreat in that day. Who will find shelter when God shall rain from heaven this storm which he has reserved for this very time? Job 38: 22, 23. "Those that have made a covenant with me by sacrifice." Ps. 50: 3-5. Let us by all means make a sacrifice, enter into this covenant, and thus prepare for that day.

If actions be allowed to speak, it would seem that some, who expect the Lord soon, suppose this sacrifice is to be made when he shall appear—that they must keep their farms and other property entire and in good order, and then present them to him. But, if any really have this idea, they should know that this has been tried. At the first advent of our Lord, the offer of the entire world was made him, but it was not accepted.

The amount of genuine faith we have in the immediate coming of Christ may be very approximately estimated by the degree of willingness we manifest to let go the things of this life, to forward the message of the third angel. But it is evident that our Lord might well ask the question, "When the Son of man cometh, shall he find faith on the earth?"

The people of God have the solemn charge to extend the message to many nations and kings; and in order to fulfill this commission, plans must be laid requiring much means to carry them out. But it is so hard to be continually pledging, and to have to scrimp and deprive ourselves of part of our income in order to meet these pledges. Well then, try this plan: "Give alms of such things as ye have." Luke 11: 41. How? "Sell that ye have" and give the cause immediate relief. But some see only the door of the poor-house open ready to receive them, when anything is said about selling. We see what a sacrifice of real estate took place in the early church; we hear of those who gave their property to help sound the first message. Did they die in the alms-house? No; some of them still live to cheer us with their thrilling testimonies. But where are those believers who would make no investment in that movement? Will some one inform us where?

At this time, when not one cent should be lacking to forward the work, when, if we realized our position, more would be brought than could be used, continued appeals must be made for means. What will arouse the Laodicean church to its responsibility? Rather than let the work be hin-

dered, we should sacrifice lands, houses, pleasure, convenience—and what should we not sacrifice?

Think not of the poor-house. Other mansions are waiting to receive the followers of Him who for our sake became poor. The disciples could appreciate the words of Him who said he would go to prepare them mansions, for he was known as "the carpenter;" but of the glory of those dwellings he has gone to prepare, they never conceived, nor have we. Rev. 21. Shall we be true to our profession? Shall we make a covenant with God by giving ourselves and what we have as a sacrifice, thus bringing relief to the cause of God, and securing a shelter in the day of tempest and wrath, and a title to a mansion in the skies?

FRANK STARR.

Springport, Mich., Nov. 2.

JESUS' SMILES.

GIVE me the smiles of my Saviour, and it is all I ask. It seems to me that to be permitted to look into those eyes that shall seem to the wicked as flames of fire, and see there the sweet smiles of love and approbation, will amply repay me for all the sorrows of earth.

Jesus' smile! Oh, what a comfort! Give me this, and how gladly will I bow in adoration, and count all else as nothing-worth! Worlds upon worlds, with all their vast treasures, are as the small dust of the balance, in comparison with Jesus' smiles. Grant me his smiles and it is Heaven.

M. J. BAHLER.

MORALITY, without religion, is only a kind of dead-reckoning—an endeavor to find our place on a cloudy sea, by measuring the distance we have to run, but without any observation of the heavenly bodies.—Longfellow.

Obituary Notices.

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

DIED, in Monroe, Wis., Oct. 12, 1876, of tumor in the stomach, J. I. Bostwick, aged sixty-nine years and one day. Father embraced the truths of the third angel's message over twenty years ago, since which time he has lived a life devoted to those truths which he held most dear. In his declining years he often expressed a deep regret that he had not done more in the Master's cause, and wished to live only to do good. As he drew near to the gates of death we heard him repeatedly say, "I do not dread the change, only the pain incident to the change." Shortly before he died, he called his grandchildren to his bedside, and in touching words admonished them to be good children and meet him in the kingdom. He was very patient in his sufferings, and with his expiring breath was heard to praise the Lord and declare that his portion was in God. According to his wish, he sank peacefully to rest without a struggle. He leaves a wife, son, and three daughters, with many friends, to mourn their loss. While our hearts are made tender by the affliction of death, and we miss and deplore the departed, Heaven seems nearer, and the hope of the Christian dearer, than before. Funeral discourse from Ps. 88: 10, by Bro. J. F. Ballenger. Burial services conducted by Bro. P. F. Chase. A. E. BOSTWICK.

DIED, Oct. 24, 1876, at Farmers Valley, Neb., of diphtheria, Helen, youngest daughter of N. H. and Julia C. Hopkins, aged two years, seven months and eleven days. Services by Bro. Larkin (Methodist) from 1 Kings 4: 29: "Is it well with the child? and she answered, It is well." Hymns selected:—

"Jesus, while our hearts are bleeding
O'er the spoils that death has won,
We would at this solemn meeting
Calmly say, Thy will be done;"

and, "Asleep in Jesus! blessed sleep."
While our hearts are wrung with anguish at parting from our "little Lena," we feel to thank God for the blessed hope that we have of meeting her again when our blessed Saviour comes to make up his jewels. We have his promise that "of such is the kingdom of Heaven," and "He is faithful that promised." Brethren and sisters, pray for us in our affliction, that we may so live that we may be counted worthy to rejoice in our loved one at "His coming."
N. H. HOPKINS.

DIED, near Sheridan, Ill., June 25, 1876, Edwin W. L. Nettlingham, in the thirty-second year of his age. Bro. N. was born in England and emigrated to this country with his parents in his youth. When the tent was pitched at Northville in La Salle Co., Ill., he was among the first to embrace the truth, which he loved to the end of his life. He leaves a wife and two children to mourn their loss; but they sorrow not as those who have no hope. A funeral discourse was delivered by the writer in the S. D. A. meeting-house at Seneca, Ill., from Job 14: 14.
R. F. ANDREWS.

DIED, in Geneva, Jan. 14, 1876, Lillie N., daughter of G. A. and S. M. Fuller, aged sixteen years, eight months, and fourteen days. Discourse to a large audience by Rev. S. N. Westcott, Baptist, from these words: "It is better to go the house of mourning than to go to the house of feasting; for that is the end of all men; and the living will lay it to his heart." Eccl. 7: 2. S. M. FULLER.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Nov. 16, 1876.

Debts Forgiven.

THE T. and M. Societies in several of the States ran in debt in circulating the *Voice of Truth*. The Trustees of the S. D. A. Publishing Association have passed a unanimous vote to forgive these debts which are on several of the States to the amount above the value of publications they have on hand. This is done to encourage them to unite with the T. and M. workers of sister States to fully carry out the work of circulating periodicals as suggested by the late general meeting. The sums forgiven are as follows:

Minnesota, \$943; Wisconsin, \$464; Indiana, \$150; Missouri, \$117; Kansas, \$312; Iowa, \$170; Maine, given \$100.

J. W.

Students.

STUDENTS on arriving at Battle Creek should apply to Prof. S. Brownsberger, Dr. W. J. Fairfield, or C. W. Stone, members of the Board of Trustees appointed to locate students and attend to all correspondence. Communications should be addressed to BATTLE CREEK COLLEGE, Battle Creek, Mich.

C. W. S.

European Mission.

FUNDS to assist our missionaries in Europe are wanted. The sums paid by the One Hundred Dollar men for the European Press are to be reserved for that purpose. The Foreign Mission Treasury needs replenishing. We sent the value of \$500, U. S. currency to Eld. Andrews October 4, and the same Nov. 6, from which we have not yet heard.

J. W.

Oakland Office.

THE Office of the SIGNS OF THE TIMES will open accounts with the T. and M. Societies, with the understanding that all bills made out to them quarterly should be promptly paid. Individuals wishing the SIGNS may send their orders to REVIEW AND HERALD, Battle Creek, Michigan, when more convenient. But it should be understood that this would cause several days' delay. The mails are as safe direct to Oakland, Cal., from any point, as to Battle Creek, Mich. For all sums more than \$2.00, Money Orders or Drafts should be sent, payable to SIGNS OF THE TIMES.

J. W.

Advertising in the Almanac.

We will furnish the Health Almanac, and give one page of advertisement, and put it on the last page of cover at following rates:

1000 copies,	\$40.00
500 "	\$21.00
300 "	\$13.00
200 "	\$9.00

Send your orders without delay to REVIEW & HERALD, Battle Creek, Mich.

PUBLISHERS.

Family Health Almanac.

BELOW is given the number of almanacs which should be circulated by the T. and M. Societies in the several States, making the State of New York the basis, and calculating from the church membership of the several States. New York, with a membership of 591, orders 10,000 copies. We give also the amounts already ordered.

	PROPORTION.	ORDERED.
New York,	10,000	10,000
Michigan,	50,000	25,000
Iowa,	19,000	4,100
Wisconsin,	18,000	4,000
Minnesota,	12,000	
Ohio,	7,000	8,000
New England,	6,000	9,000
Kansas,	6,000	1,400
Illinois,	6,000	6,000
Indiana,	5,000	
Vermont,	5,000	5,000
Missouri,	5,000	
Maine,	4,000	500
Virginia,	1,000	1,000
Kentucky,	1,000	
Texas,	1,000	50

According to present prospects, 200,000 copies of our excellent almanac for 1877 will be circulated. All should be in season with their orders. The fact that the almanac will sell greatly increases the demand. One copy of the Health Almanac is but a small affair, but the weight of 200,000 copies is 25,000 pounds, or twelve and one-half tons.

J. W.

THERE has been an unexpected delay in receiving the Way of Life engraving from Philadelphia. We hope to be able to fill orders

very soon. Price, postage paid, \$1.00. To our book agents we give 40 per cent. discount. To canvassers who give themselves wholly to the work, we discount one-half for cash with orders. And to the T. and M. Societies, who assure us that it will not be smuggled through them to other parties, we give special discounts to club with the SIGNS OF THE TIMES and the HEALTH REFORMER.

J. W.

Special rates will be given to T. and M. Societies on Way of Life, Sunshine Series for children, and Life of Urgos, to club with the HEALTH REFORMER and the SIGNS OF THE TIMES.

J. W.

Thanksgiving.

THURSDAY, November 30, is appointed as thanksgiving day, by the governor of Michigan.

Kansas Directors.

THE time for your second quarterly meeting for this Conference year will be the 25th and 26th of November. Try to be on time. Send reports immediately after your meeting to the State secretary (John Gibbs) at Williamsburg, Franklin Co., Kansas. Order what tracts and almanacs you need from the secretary, stating how and where you want them sent. Dist. Nos. 2, 4, and 6, should take more almanacs than the directors notified me they wanted. I know of one church that has made application for more than all three of these districts, and has raised the money to pay for them.

Let every Seventh-day Adventist in Kansas read Bro. Cone's appeal to the brethren in Dist. No. 3, published in REVIEW No. 19 of present volume, and then act. J. N. AYERS, Pres.

Directors of the Mich. T. and M. Society.

We hope that the directors of the T. and M. Society will carefully read the resolutions passed at the general meeting just closed at Battle Creek, and will immediately take hold of the work as never before, and that they will take steps to carry out the plan of operations recommended by the extra session of the General Conference, which will be seen by the report in this week's REVIEW.

In view of the times in which we live, we feel that it is high time for us as a people to do all we can to spread the present truth far and near. Wake up, brethren, wake up, to the work. Send in your orders for the Health Almanac, and make efforts to put it into the hands of every family in the State of Michigan, that will read it.

Also, an extra effort should be made with the SIGNS OF THE TIMES and the HEALTH REFORMER by subscribing yourselves and obtaining one or more paying subscribers besides.

JEROME FARGO.

A YOUNG man, disabled, would like to obtain light employment among Sabbath-keepers. Has a good knowledge of general business and is willing to work. Address,

J. L. RUMERY,
Box 462, Allegan, Mich.

Appointments.

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

As the appointment for the dedication at Carson City was necessarily removed from Nov. 11 and 12, the friends in that vicinity would prefer that it be postponed till Dec. 16, 17, as the going is then more likely to be settled. The dedication will therefore take place at that time; and Dist. No. 7 will hold its T. and M. quarterly meeting in connection therewith. Let all come prepared to remain two days.

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

MEETING at Ovid, Nov. 25 and 26. The friends at Greenbush and Duplain are requested to attend this meeting. We will visit the churches in Gratiot Co. the following week. Meeting at Ithaca, Dec. 2 and 3.

J. FARGO,
A. O. BURRILL.

If nothing in the providence of God prevents, we will meet with the friends of the cause at Armada, Tuesday evening, Nov. 21. Arrangements can then be made for meetings Wednesday and Thursday if thought best.

At Memphis, Nov. 25 and 26; at Flint, the evening of Nov. 28 and 29; at Lapeer Dec. 2 and 3. At the last-mentioned place the district quarterly meeting will be held. We expect to see a general rally at each of these meetings, as they will be meetings of importance to the cause in this section of the State.

S. N. HASKELL,
J. FARGO.

THE Lord willing, I will meet with the brethren as follows:—

Waterford, Dec. 2 and 3. Bro. Francis, and his brethren are invited to this meeting.
Yellow Springs, Dec. 9 and 10.
Hamler, "16 "17.
Bowling Green, "23 "24.
North Bloomfield, "30 "31.

Churches in Ohio are requested to defer the rearrangement of Systematic Benevolence for 1877 until we visit them, or give directions in the matter.

Brethren, the good cause is onward. Let us come up to the help of the Lord against the mighty.

H. A. ST. JOHN.

Would be glad to meet the brethren from Norridgewock, Skowhegan, Cornville, Canaan, and Waterville, in a general meeting at Summer-set Mills, Maine, Nov. 25 and 26. Will Bro. J. B. Goodrich be there?

JAMES SAWYER.

THE new church at Rome, N. Y., will be dedicated Dec. 2 and 3; and in connection with this, the State quarterly meeting will be held.

B. L. WHITNEY.

MONTHLY meeting of the Jackson church, at Tompkins, Mich., Dec. 2 and 3, 1876. Eld. U. Smith will attend.

E. P. GILES.

JEFFERSON, Hillsdale Co., Mich., Nov. 25. Meeting to commence Friday evening.

H. M. KENYON,
J. FARGO.

WE call for a general rally of all the friends of the cause in the vicinity of Waterloo at Waterloo, Wis., Dec. 2, 3. The meetings will begin Tuesday evening, Nov. 28. Bro. Sanborn is requested to be present.

We call for similar gatherings at Liberty Pole commencing Thursday evening, Dec. 14, continuing over first-day; at Leon commencing Tuesday evening, Dec. 19 and continuing to the 26th.

These meetings will be of more than ordinary interest. All the churches and scattered brethren and sisters in their vicinity are urged to be present.

H. W. DECKER.

QUARTERLY meeting of the T. and M. Society for Dist. No. 3, will be held at Mannsville, N. Y., Sabbath and first-day, Nov. 25 and 26. Members should report their labors to their librarians by Nov. 20.

M. H. BROWN, Director.

THE T. and M. Society of Dist. No. 5, Eugene, Ill., will change their appointment from Dec. 2 and 3, to Dec. 23 and 24.

All the scattered brethren and sisters are cordially invited to attend. Let all come prepared to work. Can some minister be present?

B. A. KING, Director.

THE Lord willing, I will hold meetings at Blue Valley, Neb., Nov. 25 and 26; at Farmers Valley, Dec. 1 and 2. Let there be a general attendance of all the scattered friends. I expect Bro. Hurlbert, the director of the T. and M. Society, will be with me, and that the interests of this very powerful and important branch of the work will receive special attention. The best time for us to work is just before us. Dear brethren, "the night is far spent."

CHAS. L. BOYD.

THE next general quarterly meeting for the Michigan Tract Society will be held at Alameda, Dec. 23 and 24. Eld. Haskell will be present. This meeting will be one of importance, and we hope that our brethren and sisters from all the adjoining towns will be there. Every district should be represented at this meeting by a report and by the director. Matters of unusual interest will be brought before our brethren and sisters at this gathering.

J. FARGO, Pres.

I WILL visit the brethren of Palermo, Donophan Co., Kan., Dec. 2 and 3. Hope to see a good attendance of the friends at these meetings.

GEO. KENNEDY.

QUARTERLY meetings in Minn.:

Blue Earth City, Nov. 25, 26.
Tenhassen, Dec. 2, 3.
Eld. Babcock will attend these meetings.

HARRISON GRANT.

THE next quarterly T. and M. meeting for Dist. No. 2, Maine, will be held with the church in Woodstock, Dec. 9, 10, commencing Sabbath evening. Let all reports be sent in season. We hope to see all at this meeting that can possibly attend.

J. B. GOODRICH.

QUARTERLY meeting of the Decatur church in Nebraska the last Sabbath in November, to be held in the Marsh school-house, near Golden Spring. Brethren from Onawa and Smithland churches will attend. Will some minister be present?

H. A. WHITTAKER, Clerk.

QUARTERLY meeting for Dist. No. 2, of the N. Y. and Pa. T. and M. Society at Roosevelt, N. Y., Nov. 25 and 26, 1876. A general attendance is desired.

DANIEL BOWE, Director.

QUARTERLY meeting for the Decatur church, Nebraska, Sabbath, Dec. 2. S. Myers is expected.

M. D. CLARK.

THE next general quarterly meeting of the Maine T. and M. Society will be held at South Norridgewock, Dec. 17.

Quarterly meeting for Dist. No. 1, at Norridgewock, Dec. 17, at 9 A. M.

Also, the monthly meeting for December will be held with the Norridgewock church, commencing Friday, the 15th, at 6 P. M.

J. B. GOODRICH.

QUARTERLY meeting of Dist. No. 1, Kansas T. and M. Society, will be held at Bro. N. Dixon's (16 miles west of Cawker City), on the North Fork of the Solomon River, in Osborn Co., Kan., Nov. 25 and 26.

REUBEN WORICK, Director.

THE T. and M. Society of Dist. No. 5, Ill., will hold a meeting at Eugene, Dec. 2 and 3. All the scattered brethren and sisters are cordially invited to attend. Let all come prepared to work. Can some minister be present?

B. A. KING, Director.

Business Department.

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

My address is David City, Butler Co., Neb.
O. M. OLDS.

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. I C Snow 50-15, S W Rhodes 51-3, Caldwell 50-26, Albert Wike 50-20, H Smith 50-12, Woodruff 50-19, E B Andrews 50-18, Eld John Bryant 50-20, Lyman Lamphere 50-20, Harmon Gregory 51-2, Joseph L House 50-20, Robert J Hill 49-22, Irene Cole 50-22, J L Harmon 50-17, M B Parrett 50-19, E C Decker 50-20, Conrad Walter 51-9, Anna Hay 50-20, C M Clough 50-15, Amanda Shumway 50-19, Emily Cary 50-20, Joseph Peters 49-19, Lorinda C 50-8, Margaret Biersley 49-13, E W Bliven 50-19, Rider 51-1, J L Prescott 50-7, Wm Mellor 50-17.

\$1.00 EACH. D M Stites 49-16, John Banks 49-16, Suthiff 49-1, H H C Q James 49-16, A B Hough 49-1, P Swan 49-19, Renben Ford 49-18, Clinton Birch 49-1, John W Driver 49-19, Sarah Wilber 49-17, Malissa Myers 49-20, S Osborn 49-20, Elizabeth Wood 49-1, Geo Parsons 50-1, Eber Parish 49-15, L E Long 49-1, D T Evans 50-1, J W Raymond 49-20, S D Covey 49-1, S Berridge 49-20, Hiram Walrath 49-19, O L Taft 49-1, James Sawyer 49-7, G E Rust 49-3, Wm Cary 49-1, Jab Coulter 49-14, Jasper Harris 49-19, J H Secor 49-19, Emma F Osborne 49-19, R Osborne 49-19, John Brown 49-19, P H Cady 49-22, T F Kendall 49-16, Dana 49-19, Mrs R S Tilton 49-20.

MISCELLANEOUS. E P Daniels \$1.50 50-1, D Stone 50c 49-7, Lizzie Whipple 1.50 50-19, C S Barber 40c 49-19, Lizzie Parker 1.15 49-24, A M Rathbun 50-2, Minnie Wolcott 1.50 50-20, Richard Moran 50c 8, A Nokes 50c 49-11, Wm P Ellis 50c 49-11, E L Williams 1.50 50-20, D L Kent 50c 49-11, J M Black 50c 11, Jessie Benson 50c 49-11, J H McClary 50c 49-11, Taylor 50c 49-11, A A Manning 50c 49-11, Joseph Z 1.50 50-20, Hester Sweeney 1.50 50-20, A Munson 49-19, E Clark 1.50 49-19, John Sisley 75c 49-18.

Books Sent by Mail.

M C Israel \$3.00, A C Bourdeau 3.00, N W Vine 3.00, A H Barth 3.00, J W Raymond 3.00, J G Wood 3.00, T J Hathaway 3.00, B Mattern 1.00, A B Rust 74, H A Whitaker 85c, F Carlin 1.35, A J Stifford 1.00, Miss H M Rogers 50c, L Mudge 15c, Nancy Miles 15c, Jans Bodell 25c, T E Thrope 35c, L Marsh 75c, Sarah Cardell 50c, Theo F Kendall 10c, J H Green 1.00, Little 15c, J H Gibbon 1.00, R B Gibbons 1.00, Lawrence 65c, Mrs Mary E Gettner 1.00, P Palmer 3.00, B B Francis 75c, Otto V Hoffman 10c, H Bach 1.00, Mrs M D Crow 80c, Mary Chute 1.75, John R 20c, W Daily 1.00, H A Wheeler 20c, R Osborn 1.00, Mary E Turner 60c, W H Thompson 1.35, J Roberts 1.65, Mrs H W Kellogg 1.00, J J Peret 2.25, Isaac Zirkle 1.00, John McBoyle 25c, Mrs Hanna 20c, Newton Cole 1.00, Mrs Wm R Davis 1.00, W W Putnam 6.25, E W Bliven 2.00, Wm W Put 2.25, F A Stone 25c, Wm Gilbert 1.17, W H Rambo 1.40, M A Dayton 35c, M Chrysler 1.00, Sarah Z 2.00, E M McCart 50c, Helen Harper 10c, Thos B 25c, John Leland 1.00, J D Morton 25c, Eld A F Dager 40c, Peter Stone 10c, C Johnson 1.10, Alonzo Topel 40c, S N Haskell 2.00.

Books Sent by Express.

Stephen Rider \$3.00, Wm Covert 3.00, I Sanborn 3.00, L H Ellis 21.00, L Caldwell 3.00, N W Holmes 56, J W Moon 3.00, A M Mann 3.00, A E Stutzman 3.00, W E Dawson 3.00, R M Kilgore 12.45, J G Schuck 3.00, Ferd Schumacher 12.25.

Books Sent by Freight.

W P Andrews \$67.72, J C Barber 62.96, J T Miller 143.23, E G Doud 13.00, James W Clark 16.69, Russell Hart 38.03, John Mushet 8.50, John Gibbs 25.00, T F Wales 52.25, S N Haskell 104.93, A W Cone 104.93.

Cash Rec'd on Account.

C H Bliss \$60.00, R F Andrews 8.50, Wis T & M Society 50.00, H W Decker 10.00, G W Colcord per Whitham 50.00, J J Peret 16.00, Wm C Gage 11.50, L Palmer 11.18.

Mich. Conf. Fund.

Dryden \$18.50, Richfield Class 12.00, Potterville 97, Ransom Center 81.75, Hastings 17.66, Wright 60.00, Jackson per Bro Giles 15.00, Greenbush 10.00, H 28.00, Eaton Rapids 6.23.

Gen. Conf. Fund.

Calverton, Md., church \$19.41, E C Decker 5.00.

S. D. A. E. Society.

R L Buck 75c, S B Woodruff 50.00, Mary Mears 20.00, Maud Sisley 10.00, Chas Buck 25.00, D Serey 10.00.

Mich. T. & M. Society.

Dist No 2 \$2.70, Dist No 3 per C L Palmer 4.00, Dist No 3 per E P Below 10c.

Book Fund.

A Gleason \$2.00, S B Woodruff 28.00, E C Decker 5.00, Mary Beddoe 1.00.

Share S. D. A. P. Association.

E C Decker \$10.00.

Swedish Mission.

John Hanson \$1.00, H E Hanson 1.00.

Mich. Camp-Meeting Fund.

W A Chute \$5.00.