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"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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BETHESDA.

O HEALING waters, clear and cool,
Fringing the temple's hem!
Thronged waters of Bethesda's pool,
In far Jerusalem!

O house of mercy and of truce
To sad-eyed suffering!
Oh! sweeter far than Hermon's dews,
Fair fountain of the King!

Thou wert a precious gift of God,
Where, 'neath the holy hill,
Thy stream, by angel footsteps trod,
Went softly, slow, and still.

But angel fingers smote thy face,
And stirred thy tranquil wave,
To fit thee for God's dwelling place
And give thee power to save.

So in our consecrated life,
We are not healed through peace;
Our crown of resting comes through strife,
Through bondage, our release.

'Tis not the unvalled winds o'erhead,
Nor flame-winged fires below;
No jar of elemental tread
Breaks up our fountain's flow.

The pain, the stroke, in mercy given,
Are angels' ministerings;
Our lives are shadowed o'er by Heaven,
And fanned with yearning wings.

O love divine! how sweet and clear
Dark waters are to faith!
God's image is in every tear,
He hides in every breath!

—Christian Weekly.

General Articles.

ACHAN'S TREASURE.

"I THOUGHT we should hear from you today," said Mr. Spencer to Deacon Brownlow, as they walked home from the prayer-meeting together.

The church at Middle Corners had for some time been in an unsatisfactory state. There were very few new members taken in, a good many had moved away, and of those who remained very few seemed willing to take any active part in church work. The prayer-meeting rested on the shoulders of two or three, the Sunday-school on two or three more. The Missionary and other collections amounted to little or nothing, and it was hard to raise money even for the pastor's salary and other necessary expenses.

But of late there had been a change. The week-day evening prayer-meetings began to be better attended by the members of the church, and some outsiders dropped in. People who had never been heard from before began to open their mouths, sometimes with a few words of exhortation or confession, sometimes with a verse of a hymn or text of Scripture or perhaps only a request for prayer. The female prayer-meeting was revived again. On Sunday the pastor was not obliged to strain every nerve to keep the attention of the people, and then be mortified by wandering or closed eyes. No great results had yet appeared, but there was a change like that we perceive when days grow long in March. The weather may seem as cold as ever, but as we say, "There is a spring feeling in the air."

It was the Friday before communion Sunday, and Mr. Spencer had been strengthened and comforted by the course things had taken at the preparatory service which

was always held on Friday afternoon. The lecture-room was uncomfortably crowded, but nobody complained. Hardly a church-member was absent. Mr. Spencer, according to his usual custom, delivered a short discourse, and then invited others to speak, and so many had availed themselves of the opportunity that it was nearly dark before the meeting broke up.

Deacon Brownlow alone, of all the officers and elders of the congregation, had not been heard from. He had sat out the meeting in silence, his eyes fixed on the walls or shaded with his hands. He had even seemed impatient as one rose after another, and looked at the door as if in a hurry to get away. Nevertheless he had lingered a little and joined Mr. Spencer in his walk homeward, but he seemed to have nothing to say till Mr. Spencer gently repeated his remark,—

"I hoped we should hear from you this afternoon. A better time seems to be coming for us, but we must all be ready to co-operate with the gracious influence, and we looked to you specially as being our oldest acting deacon."

"I know, I know," said Deacon Brownlow hurriedly; "I suppose I ought to have spoken, but the fact is, Mr. Spencer, I don't know what ails me. I seem to have no spiritual life at all. My prayers are lifeless and my praises mere words. My heart will not rise, do what I will."

"That is very sad," said Mr. Spencer gravely. "What do you think is the reason?"

"The reason!" repeated Deacon Brownlow in a tone of some surprise.

"Yes, the reason. There must be a cause for such a state of things; and certainly it is very desirable to find and remove it. No Christian should sit down contented for a single day with such a spiritual condition as you describe, no, not for an hour."

"Suppose he can't help it?" said the deacon rather shortly.

"He has no right to conclude that he can't help it till he has tried."

"Well, I think one's feelings depend a good deal on one's state of health, don't you?"

"Sometimes, no doubt, but I think that same state of health gets loaded with more than its fair burden. But that matter is easily settled. Tell me honestly, Bro. Brownlow, do you feel this same coldness and indifference regarding worldly affairs? The sale of your wheat now, don't you care anything about that?"

"Of course I do, but—"

"But if your coldness and indifference were the result of ill-health, would it not apply to the wheat as much as the prayers?"

The deacon was silent.

"My brother," said the pastor, stopping short and laying his hand on the deacon's arm, "are you sure there is nothing worse in the way than a state of health? Is there not some Achan's treasure, some goodly Babylonish garment hidden under the floor of the tent? Think it over and see if there is not some unrepented sin, some unjust gain perhaps—"

But here the conversation received a singular interruption. They had stopped in front of a little gambrel-roofed red house, separated from the road by a board fence and a row of tall lilacs. A voice spoke from behind the bushes in sharp, distinct, though rather tremulous accents:—

"Maybe it's the twenty-five dollars you didn't pay for them colts, deacon!"

"Heyday! what's that?" said the pastor. "Come out and show yourself, friend, and don't shout from behind the bushes in that way."

"It's old Ma'am Rodgers," said the deacon confusedly. "You'd better not let her get hold of you. She'll keep you all night."

"Oh, no I sha'n't," said the old lady appearing at the gate. "It wont take long to tell the story, Parson Spencer. Just be-

fore Mr. Rodgers died he sold a pair of colts to the deacon. The price was to be a hundred and twenty-five dollars, and they both made a note of the bargain. Well, that was only a week before Rodgers was taken with the fit he died of. But when I came to talk to the deacon, he stuck to it that the price was only a hundred dollars, and showed a receipt for a hundred, he said the old man had signed."

"So he did up at Stone's store, and I paid him the money."

"I know that just as well as you. He gave me the hundred when he came home; he had sense enough left to do that. When I asked him about it next day he said the deacon had paid it to him on account. But when I spoke to the deacon he declared that was all he agreed to pay. I couldn't find the note for some time, but I did at last, and it says a hundred and twenty-five; and I guess it's the odd twenty-five that sticks in the deacon's throat and keeps him from talking in meeting." And with a cackling laugh the old woman went into the house and shut the door.

"I declare!" said the deacon; "I do really think Mrs. Rodgers ought to be disciplined for her tongue."

"Did you really agree to pay a hundred and twenty-five?"

"I don't think I did," answered the deacon. "I—I mislaid my note-book, and—"

"Bro. Brownlow," said the pastor gravely and sadly, "I am afraid *this* is the Babylonish garment! Look into it and see. Good night."

Deacon Brownlow was left to take his way home alone, which he did with very uncomfortable feelings. He was afraid Mr. Spencer was not the man for them. He was afraid he was a legalist, since he set such a value on good works. As for that old woman, he'd have her up before the church—yes, and before the court too!

The deacon found Mr. York the tavern-keeper waiting to pay him some money, a circumstance which usually put him in a good humor, but somehow it failed this time. It was the same with the survey of the premises. All was in apple-pie order, farming tools under cover, cattle housed, sheep provided for, pigs fed. There was not a better farmer in the country than Deacon Brownlow. Asa, the hired man, was just leading the colts to water.

"Beauties, aint they?" said Asa. "How they grow."

"There wont be a better pair of three-year-olds at the fair next fall," said the deacon. "York's don't compare with them."

"You got the best of the bargain that time, didn't you?" said Asa. "Gave a hundred and twenty-five to old Rodgers, didn't you? The old man must have been half drunk to let 'em go at that."

"I only paid a hundred," said the deacon, but he turned away. His pleasure in the horses was gone.

"Didn't we have a precious meeting, pa?" said Miss Dolly Brownlow at supper. "I was telling grandma I wished for her all the time. I do believe we are going to have a real awakening."

"I don't!" answered the deacon shortly. "Spencer isn't the man. He thinks too much of good works. What we want is a spiritual preacher."

"I thought Mr. Spencer was very spiritual."

"Of course, all the women do," answered the deacon with a sneer. "He's so handsome!"

Miss Dolly was silenced, but presently began on a new subject.

"The ladies of the church stopped after meeting, to see what they would do for old Mrs. Rodgers. I'm afraid the old lady has pretty hard times. Mr. Brown is going to draw her a load of wood, and several others have promised things. I thought I might agree to let her have that little crock of butter."

Miss Dolly spoke rather timidly, as if she feared a rebuff. She got it.

"Then you may disagree again, you wont do no such a thing. It's all nonsense, and a regular imposition. Let her go to the poorhouse. It's good enough for her."

"You'd wouldn't like to have anybody say that of grandma!" said Miss Dolly with unwonted boldness. "Mrs. Rodgers has been a consistent church-member for fifty years, and I think it's a pity if the church can't take care of her now."

"Wont you ant going to give her any crocks of butter out of this house," said the deacon tartly. "York will take every pound we make, at thirty cents straight through. I'll be bound he don't give it away."

"He sent the old lady a ham and a pound of tea, only last week, and he isn't a church-member either."

"Jedidiah, my son," said the old lady, who had not spoken hitherto, "Jedidiah, I'm afraid you're sitting too close to the world."

The deacon felt the rare reproof. He said no more till supper was over. Somehow, the family had lately dropped the custom of evening prayer. The deacon, muttering something about business, betook himself to his room taking his newspaper with him. He read it through from end to end, but found it very stupid. Then he counted over the money he had just received from York, and locked it up in his desk. Then he tried to calculate the interest on a note, but he could not make it come twice alike, and he wrote "twenty-five" when he meant "fifty," three times over.

He pushed it away with an angry exclamation, and opened his Bible, for he had not dropped his old custom of reading a chapter every night. Latterly he had taken to searching for promises, but he had not found any which seemed to apply to his case. Now he opened the book at random and read: "Behold the Lord's hand is not shortened that it cannot save, neither his ear heavy that it cannot hear. But your iniquities have separated between you and your God, and your sins have hid his face from you that he will not hear."

He threw down the book with an angry—yes, with an oath.

The deacon stopped appalled at the sound of his own voice. When had such a word passed his lips? and against whom or what had he uttered it?

With a bound his mind went back to that evening forty long years before, when in the same church meeting, he and Dolly Wilson stood up and asked for the prayers of the faithful. They had walked home together, and then he had solemnly promised to God, to his betrothed and himself, that he would never use another oath. And he had kept his promise hitherto. He had never transgressed it till this evening, when he had cursed, WHAT?

It was as if a flash of lurid lightning had showed him how far he was wandering from the right way, and displayed the precipice over which he was suspending.

The deacon fell down on his knees, on his face, and with broken words and bitter tears, bewailed his own sinfulness, and begged for grace and forgiveness. He did not know how long he had been there when somebody knocked softly at the door. He rose and opened it. There stood Miss Dolly in her wrapper.

"Are you sick, pa? I thought I heard you groan."

"No, dear," answered the deacon gently, "I was out of sorts a good deal, but I'm better now; there, don't stay up in the cold, my daughter. Go to bed and pray for your poor old father."

Miss Dolly closed the door and retired, and the deacon went to his desk. He did not have to search for what he wanted, but put his hand on it the first thing. It was an old diary two or three years old. The

deacon opened to the right place directly, and found the note he wanted, though he had told himself a dozen times that he did not know where to lay his hands on it. Then he sat down and calculated the interest, compound interest, on twenty-five dollars for three years. He had no trouble in bringing it out right this time. Then he took out a clean fifty-dollar greenback from the roll Mr. York had given him, and laid it in his pocket-book, and after another season of prayer he went to bed.

The next morning he went out to the barn, before breakfast as usual.

"Asa, I want you to get out the little wagon, and load up a barrel of them Spitz-enbergs and a side of the pork we killed yesterday, and if there are any beef-steaks left, you may put in a couple of them too."

"Into the wagon?" asked Asa staring.

"Of course. You would'nt put 'em into the horse, would you?"

Asa stared again. A joke was rare with the deacon now-a-days.

"What shall I do with the things?"

"Leave 'em in the wagon, I'll see to 'em."

"About that crock of butter, Dolly—it was the smallest I think you said," remarked the deacon at breakfast.

"Yes, father," answered Dolly; "there are three two-gallon crocks, and one three, and the little brown one, which holds about three pounds."

"I guess we'll take the two-gallon crock, Dolly, that'll last the old lady all winter. I'm going up to pay her some money I owe her, and I'll take it along—and, Dolly, perhaps you'd better look out a pair of blankets, or a comforter, or something. I don't believe the old house is any too warm these cold nights."

That night at meeting, the deacon's mouth was opened and his tongue loosed, and he spake and praised God.

Are you suffering under a sense of spiritual desertion and dryness? Are your prayers lifeless and your works heartless, and your soul like the heath in the desert? Don't be in a hurry to impute it to your "state of health." Don't lay it to any arbitrary hiding of God's face. Search your heart and conscience. Look, as the deacon did, among your accounts and business papers, and see if there is not with you, even with you, buried very deep perhaps, some Achan's treasure, some goodly Babylonish garment. Look honestly and prayerfully, and ten to one you will find it. The smallest cherished or indulged sin is enough to spoil your comfort in the best meeting that ever was held.—*Illustrated Christian Weekly.*

THE BOOK OF REVELATION.

ATTEMPTS are sometimes made to invalidate the claims of this book to confidence by reflecting disparagingly upon its character and questioning its genuineness. The following extracts from the *History of the Books of the Bible*, by Prof. Stowe, may be of interest to the reader:—

"The testimony of the early and contemporary witnesses is unanimous and uncontradicted in favor of the book. Though well known and extensively used in the churches, not a breath of suspicion was ever blown upon its reputation, until nearly one hundred and fifty years after the death of the apostle to whom it is ascribed; and then not confidently, but doubtfully; not any critical grounds alleged or pretended, but solely on account of the supposed difficulty of its interpretation, the bad use which had been made of it, and a dislike to the doctrines which it was imagined to contain."

After stating that its genuineness was first questioned in connection with a controversy that arose in the third century, he speaks of Dionysius of Alexandria, who was engaged in that controversy, thus:—

"This was the first open attack ever made on the genuineness of the Apocalypse; and it is plain from the above extracts that Dionysius could sustain himself by no respectable authority, otherwise he would have produced it. It is also plain that he had no historical ground for his conjectures and suggestions, but that the testimony was all against him; that he was not himself at all confident in his own opinion; and that his wish to get rid of the authority of this book arose entirely from his apprehension of its obscurity, and its influence on the millennium controversy." He attributes the "same anxiety" to others engaged in that controversy, and then adds, "And all who have rejected the book have been induced to reject it, not on historical testimony against it, or the want of such testimony in its favor, but simply on doctrinal grounds."

The utter fallacy of this position is apparent when we consider that if one part of the Bible is rejected on such grounds another may be, and so on until it is all thrown out.

From his considerations of the objections raised against the book we take the following, as having a bearing not only on the point in question, but also on the chronology of the book, as it relates to John's use of the term Lord's day, &c. :—

"It is objected that the Greek of the Apocalypse is much less pure and more largely tinctured with Hebrew idioms than that of the gospels or epistles. This is true, and for the best of reasons. The Apocalypse was written earlier than the Gospels or Epistles, and before the writer had become so familiar with the Greek language as he was afterwards." Our author closes his argument on this point with the following forcible words: "But the great, and in fact, the only objection against the Revelation which has had any real importance, has always been that which was at first stated by Dionysius; namely, that it was very obscure, without sense and reason, as Dionysius says, exceedingly difficult to be interpreted; and the great store-house from which heretics and fanatics have drawn their materials to trouble the church with."

"The want of sense and reason belongs to the interpreters and not to the book. Obscurity, to a certain extent, is an attribute of all prophecy, and heretics and fanatics always lay hold on the most highly figurative language, because this is the most easily perverted. Even allowing the objection to be just as it is stated, it has but little to do with the question of authorship, which is a question of fact, to be settled by the appropriate evidence; and no one has ever shown, or done anything towards showing, that there is anything in the Revelation so repugnant to the known character of John, that he cannot reasonably be supposed to be the author of it."

"A writer is not accountable for the stupidity of his commentators, nor for the ignorance or willful abuse which weak men and bad men may make of his writings. I hope it will be seen that the darkness, the absurdities, the mysticism and fanaticism, which have been attributed to the Apocalypse, no more belong to it than dingedness belongs to the clear blue sky when it happens to be observed through a dingy glass." S. B. WHITNEY.

CHARACTER OF MASONRY.—NO. 4.

WHEN a man wishes to become a Mason, he presents his petition to the Lodge; and if upon ballot no black balls are cast, he is received as a candidate into the preparation room. Here among other questions he is asked, "Do you sincerely declare upon your honor that you will cheerfully conform to all the ancient established usages and customs of the fraternity?" He is expected to reply, "I do." Here, as at the first step, we see its evil nature. A Christian man has no right to promise obedience to "usages and customs" of which he is in ignorance. Should he hereafter see them to be wrong, he must either break his promise, or else, Herod-like, commit greater sin by keeping it.

Passing on, we shall only notice such portions of the rites, ceremonies, &c., as have a direct bearing upon the anti-Christian character of the institution; if any wish for a full revelation, a postal card sent to 13 Wabash avenue, Chicago, Ill., will secure them a list of various works, both Masonic and antimasonic.

After all the questions are properly answered, the candidate is prepared for initiation by being divested of all his clothes except his shirt, when a pair of old drawers are handed him, and he is assisted to put them on, rolling up the left drawer leg above the knee; his left foot is bare, his right put into an old slipper; his left breast and arm are then made naked, either by withdrawing his arm from the sleeve and putting it through the bosom, or by opening and turning back the bosom, and rolling up the sleeve; he is then blindfolded, and a rope called a "cable-tow" is put around his neck and left arm. He is now said to be "duly and truly prepared."

Is this vulgar display of the person consistent with Christianity? What if all who are present are men, and most of them acquaintances? Is it not, for all this, indecent? What Christian (or any other) man would consent to such a display on the part of his wife, before a score or more of other ladies?

But we follow him as he is admitted (led like an ox to the slaughter) to the Lodge

room, being received on the point of a compass pressing his naked left breast. He is led to the center, and kneels at an altar, where a prayer is made for him by the second deacon. Think of him there! He may be a minister(?) of the gospel, while he who prays for him perchance is the veriest "blackleg" out of jail! Think of him, denuded, haltered, blinded, kneeling there to hear a prayer said over him in which no reference to Christ is made, surrounded by those whom his Bible teaches him can never enter Heaven. Have you longer confidence in him?

The "poor blind candidate" is now led three times around the Lodge room "from west to east, in search of light;" after which, kneeling at the altar, his left hand under the Bible on which lie the square and compass, his right hand on the top of them, he takes the following "oath or obligation" of an "ENTERED APPRENTICE MASON." We give the oath in full, substantially as given in every Lodge in the United States at the present time.

"I, _____, of my own free will and accord, in presence of Almighty God and this worshipful Lodge of Free and Accepted Masons, dedicated to God and held forth to the holy order of St. John, do hereby and hereon most solemnly and sincerely promise and swear, that I will always hail, ever conceal, and never reveal, any part or parts, art or arts, point or points, of the secrets, arts, and mysteries, of ancient Free Masonry, which I have received, am about to receive, or may hereafter be instructed in, to any person or persons in the known world, except it be a true and lawful brother Mason, or within the body of a just and lawfully constituted Lodge of such, and not unto him nor unto them whom I shall hear so to be, but unto him and them only whom I shall find so to be after strict trial and due examination or lawful information. Furthermore do I promise and swear, that I will not write, print, stamp, stain, hew, cut, carve, indent, paint, or engrave it on anything, movable or immovable, under the whole canopy of heaven, whereby or whereon the least letter, figure, character, mark, stain, shadow, or resemblance of the same, may become legible or intelligible to myself or any other person in the known world, whereby the secrets of Masonry may be unlawfully obtained through my unworthiness. To all which I do most solemnly and sincerely promise and swear, without the least equivocation, mental reservation, or self-evasion of mind, in me whatever; *binding myself under no less penalty than to have my throat cut across, my tongue torn out by the roots, and my body buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in twenty-four hours; so help me God, and keep me steadfast in the due performance of the same.*"

Notice the anti-Christian nature of this oath. 1. Said to be dedicated to God, but still the Lodge will not allow the name of Christ to be used. 2. Candidate swears to "ever conceal" that of which he has as yet no knowledge, and so does not know but that it should be revealed. 3. What right has a Christian to invoke upon himself such a penalty? Confessing that his body has been purchased by Christ for a "temple of the Holy Ghost," what right has he to place it under such imprecations?

Here we will leave the first degree, and "pass" to the second, that of the FELLOW CRAFT. We will not wait for the disrobing process, but call attention to two or three items in the oath, and also to the penalty. In addition to former obligations, he now swears "that I will not knowingly wrong this Lodge, nor a brother of this degree, to the value of two cents, myself, nor suffer it to be done by others if in my power to prevent it; . . . that I will obey all regular signs and summonses given, handed, sent, or thrown to me, by the hand of a brother Fellow Craft Mason or from the body of a just and lawfully constituted Lodge of such; provided it be within the length of my cable-tow, or a square and angle of my work [called three miles], *under no less penalty than to have my left breast torn open, my heart and vitals taken thence, thrown over my left shoulder, and carried to the valley of Jehoshaphat, there to become a prey to the wild beasts of the field and vultures of the air.*"

Of this oath consider, first, the promise not to cheat a brother, &c. If a man whose neighbor raised both citrons and melons, should repeatedly say to his boys, "You must not take neighbor A's citrons," would they not soon come to believe that he was willing they should take the mel-

ons? Or if two of his neighbors raised melons, would not a charge not to steal from one, seem to imply permission to steal from the other? So with Masonry; by constantly ringing the changes on "do not wrong your brother," she teaches the implied permission to do wrong to all others. Secondly, the promise "to obey," &c. If a brother under arrest for crime hands, sends, throws, the sign of distress, an appeal for help, his brethren are under oath to deliver and help him; *this is often done, and so justice is robbed of its power.* Thirdly, the barbarous penalty.

But let us hasten on to review the oath taken in the third or MASTER MASON'S degree. Naked to the waist, legs bare to above the knees, hoodwinked, and with cable-tow three times about his body, he kneels at the altar, where we will leave him till next week. S. A. GILLEY.

THE WORD OF GOD PLAINLY FILLED IN REGARD TO THE PAPACY.

WE read in 2 Thess. 3:4, that the "man of sin shall be revealed, who opposeth and exalteth himself above all that is called God, or that is worshiped, so that he as God sitteth in the temple of God, showing himself that he is God."

It can be shown that this man of sin has styled himself "Lord God, the Pope." "What a blasphemous title! This title proclaims his infallibility. A majority of Catholic divines in their last council also proclaimed it. Buck, in his Theological Dictionary, says, "Infallibility is evidently an attribute of the Supreme Being alone, which we have all the foundation imaginable to conclude he has not communicated to any mortal or association of mortals."

The human being who challenges infallibility seems to imitate the pride and presumption of Lucifer, when he said, I will ascend, and will be like the Most High. A claim to it was unheard of in the primitive and purest ages of the church; but it became after that period the arrogant pretensions of papal ambition.

The following from the New York *Weekly Witness*, of Sept. 14, 1876, will show how nearly the text quoted is fulfilled by the papacy:—

"The following is a description of a picture which has been profusely circulated in Rome by the Jesuits, and which is doubtless, by this time, more or less scattered in other countries. Its object is to familiarize the people with the worship of the pope, which is gradually superseding the worship of the Virgin, as that superseded the worship of Jesus Christ. The picture is double, the upper part showing what is passing in Heaven, the lower part what is passing on earth. In the first, there is the figure of a venerable old man to represent the Eternal Father. On his right hand a little lower is the Virgin standing on the moon. On his left is St. Peter, kneeling on one knee and looking to the Virgin and not to God. In the scene on earth, Pius Ninth, wearing his triple crown, is seated on a pedestal, receiving on his head a ray of light which comes from a dove representing the Holy Spirit. The pope does not even turn his head toward the Almighty, but shows as the principal person of the whole picture. Around the pedestal are four men, symbolizing the four quarters of the globe, all kneeling to the pope, and none of them looking up to God."

"It will be remarked that the Lord Jesus does not come in anywhere in this symbolic representation of Roman Catholic worship, and that is just about the real state of the case. He is cast out of what professes to be his true and only church just as completely as he was cast out by the rulers of the Jewish church, when he came to his own, and his own received him not." WM. PENNIMAN.

CHRIST'S KINGDOM.

LITTLE did the Jews realize what a king they had in their midst. He was among them as one that ministered, in the form of a servant, poor, often suffering hunger, thirst, and weariness. Little did those who pressed into his head the platted thorns imagine the beauty of that crown which our King of Glory is soon to wear. His kingdom was not of this world, and the princes of earth set him at naught. They crucified the King of kings and Lord of lords.

The time approaches when Christ is to deliver up to the Father his universal and mediatorial reign, and receive of him dominion and glory and his promised everlasting kingdom. 1 Cor. 15:24; Dan. 7:

14. Then will he come to gather the subjects of his kingdom. Reader, will you be one of them? Yes, if you overcome, if you esteem reproach for him a treasure, and walk in his steps; for he always did those things which pleased God. Though hated by the world, be of good cheer; your crown is certain. You will make one of their number who shall take the kingdom.

Oh, what a joy is set before the humblest saint! Brethren, let us be faithful.

N. W. VINCENT.

"TO-DAY."

MUCH stress is laid on the "to-day" of Luke 23:43, as it is supposed to refer to the time that Christ and the thief should meet in Paradise; but did either of them enter Paradise that day? Jesus told Mary two days after, that he had not yet ascended to his Father; and from the united testimony of Rev. 22:1, 2; 2:7; and 2 Cor. 12:2-4, we learn that the throne of the Father, to whom Christ had not yet ascended, is in Paradise. Here is positive evidence that Jesus did not enter Paradise the day of crucifixion. Did the thief enter Paradise that day? Scripture does not speak of him after this mention. Certainly it will not be claimed that he entered there before his death. Did he die that day? We may judge of the probabilities of the case from the length of time persons usually lived after crucifixion. Here is a testimony to the point, a comment on Mark 15:44:—

"Pilate was at first surprised at the request of Joseph, thinking it highly improbable that he [Jesus] should be dead in so short a time. He had, indeed, given orders for the soldiers to break the legs of the crucified persons; but he knew it was common for them to live many days after that operation was performed; for, though the pain they felt must have been exquisite to the last degree, yet, as the vital parts remained untouched, life would continue some time in the mortal body."—*Sacred Biography and History of the Bible*, by Osmond Tiffany, p. 437.

The only reasonable explanation of Luke 23:43, is, that our Lord used the phrase "To-day" to give force to his assertion, in accordance with Scripture usage, as in Zech. 9:12. Verily, I say unto thee *to-day*, thou shalt be with me in Paradise [when I come into my kingdom]. FRANK STARR.

THERE ARE NO TEARS IN HEAVEN.

Who would not wish to dwell where tears are shed no more, where no billows of sorrow roll over the soul, and where the heart is no longer crushed by its weight of trouble? Death will have no power to snatch the loved ones from that blessed abode. No rude storms or raging blasts sweep across those ethereal skies. There bright flowers will never fade. There will friend meet friend to part no more. What is earth compared with that glorious rest? All things of this earth are fading, and will soon pass away; but Heaven will last forever. Why is it that so many are seeking pleasures here, and are not looking above for that which is incorruptible, undefiled, and that fadeth not away? Truly, their eyes are blinded that they cannot see.

But although they may raise the siren song of peace and safety, yet there is a day coming of darkness and desolation. In that day, wealth, friends, and worldly power will avail nothing; but a well-grounded hope in God will be worth everything. There is a little space left us to seek righteousness, that we may stand in the trying time before us. Shall we neglect these precious moments? Shall the world with its glittering pleasures and its giddy mirth have power to close our eyes against the truth, and we spend the time of probation in thoughtless gayety? God forbid that such should be the case with any who have professed to be the followers of Jesus, and have looked forward with longing hearts to his appearing. But if we would escape, we must be zealous and repent. A mere profession will not save any. Doubly great will be the condemnation of those who know their Master's will and do it not. It is my daily prayer that none of us who have named the name of Jesus may be among that number who shall call for the rocks and mountains to fall on them and hide them from the presence of the Holy One.

It will be through great sufferings and tribulation that we shall enter our Father's home; but when we are safely there, we shall rejoice that we were made partakers of Christ's sufferings here, that we might share the glory with him in his Father's kingdom. MARION A. HANSON.

THE GOSPEL APPLICATION.

DORN God so pure, so great and good,
Love me who have his grace withstood?
Can He, to whom all things are known,
Claim one so guilty, vile, his own?

"We are his offspring," wilt thou dare
To think for thee he hath no care?
Midst rain and sunshine freely given,
Wilt thou thus doubt the grace of Heaven?

"God loved the world;" O trembling heart,
Art thou not of the world a part?
Christ did no sin for which to die,
Why did he die? my soul, oh! why?

For all mankind was Christ made sin,
Canst thou, my mind, this truth take in?
Not for a part, but for the whole;
Will grace like that reach thee, my soul?

"Freely for all"—yes, now I see
Christ died in love for even me;
My sins were on his body laid,
His blood as price for me was paid.

Then I am Christ's, to him I'll live,
Who did himself for me thus give;
Praise God! Oh! may his Spirit given
Draw all our hearts to Christ and Heaven.

N. W. VINCENT.

WORK FOR GOD. WHAT CAN I DO?

No doubt this is a question that many times arises in the hearts of the lovers of present truth, as they look forth upon the fields "white for the harvest," and listen to the appeals for help that come in from every direction.

The work of God at the present time greatly needs earnest, faithful workers, those that are true missionaries. And in his providence, the Tract and Missionary Society has been formed, not to make missionaries, but to open the way so that those who are consecrated to God and his work can labor effectually in spreading the light of present truth.

How truthfully it has been said that "God has gone out before us," preparing the way for the truth to follow! and he has made us debtors to our fellow-men to impart to them that precious truth, which he so graciously has brought to our knowledge.

Who among us are laboring as faithfully to discharge this debt as we should a debt of dollars and cents due a fellow-being, especially if that one gave us the privilege to work out our indebtedness? With most of us, the early morn and the darkened shades of night would witness our diligence, and we should watch for the spare moments that could be improved in increasing the amount of labor finished and decreasing the debt.

No human being can ever lay us under so great obligations as God has; and our first efforts, our best energies, should be in his service. A life filled up with watching, working, and praying, will not only smooth the rough points in our own character, develop the Christian graces in maturity, keep our feet in the straight and narrow way, so that at last they shall stand on the Mt. Zion, but it will fill our souls with love for others, for whom Christ died, and we shall reach out after them by every available means. There are none but that may be faithful laborers in this great work. None but that exert an influence for the truth or against it.

If we cannot preach to others, we can pray for them; and the effectual fervent prayer of a righteous man availeth much. If we cannot write, we can talk, and what a power there is in a word fitly spoken! It is like apples of gold in pictures of silver. And if we have not command of language to convey our ideas of truth to others in an interesting manner, we can bring a strong influence in favor of truth to bear with weight upon those around us, by a well-ordered life.

If we really believe the end of all things is at hand, and that the last message of mercy is now spreading among the nations of the earth, our daily life will show that belief by the efforts we make to overcome every wrong in ourselves, and to lay up treasure in Heaven, and by doing all we can to spread the light of present truth. There are so many ways now in which the light of truth can be spread that every lover of it will find work to do; and ere many years their round have run, a well-organized band of faithful laborers will be swelling the last note of warning into the loud cry of the third angel.

Every member of that band will find in the records of the Judgment a full report of labor, and will hear the "well done" from a voice that shall fill his soul with joy and everlasting satisfaction. The inquiry, What can I do? should be exchanged now (while holding up willing hands with ready

hearts) for the petition to the God of peace to make us perfect in every good work, to do his will, working in us that which is well pleasing in his sight, through Jesus Christ.

Berkshire, Vt.

C. R. AUSTIN.

SOUND AN ALARM.

OUR divine Lord has said, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." John 5:39. In obeying this holy command, what do we find in this Book of books? In 1 Tim. 4:1, we find recorded by the pen of inspiration the following words: "In the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils."

Is it not even so at the present time? Do we not see this literally fulfilled upon every hand? We look around us and see those who made a start to serve God, and follow after the good Shepherd, wandering from the fold, going into forbidden paths, and becoming so far deluded by his Satanic majesty as to lose all love for the purifying and sanctifying truths of God. Desirous of earthly gain and popularity, they soon yield themselves up to Satan, and are led captive by him at his will, when they sink deep into sin, and will sink still deeper unless they turn at once, and do their first works.

Again, in Matt. 24:37, we find words used by the Saviour, of great significance to the people of God: "But as the days of Noe were, so shall also the coming of the Son of man be." The antediluvians laughed at the faithful preaching of Noah; they rejected the warning, despised his counsel, and scoffed at the idea of a coming flood. We see the same spirit manifested to-day by the worldlings; yes, and by professed Christians. They laugh at our faith in Christ's soon coming, to resurrect the sleeping saints and to change the living righteous. 1 Cor. 15:51, 52; 1 Thess. 4:11, 17.

Let the mockers mock on; it is but an additional evidence of Christ's soon coming and a fulfillment of Jude 18. The apostle speaking upon this point says, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Peter 3:3, 4. Paul affirms that "when they shall say peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape." 1 Thess. 5:3.

Jesus is coming, he is coming "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." "And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2:8. And those who do not heed this warning, and seek God while he may be found, will soon be the recipients of the wrath of God poured out without any mixture of mercy.

God never sent judgments upon the world without first giving the inhabitants of the earth due warning. It was so with the cities of the plain; it has been so in every age of the world's history, and it will continue to be so until the curse of sin is effectually wiped from off the face of the earth. God warned the Ninevites; they heeded the solemn proclamation of Jonah; they fasted and prayed, repented, and forsook their sins, and God spared their city.

But how different with Sodom! When Lot gave the people warning in his day to flee for their lives from the doomed city, they heeded not the warning. "The same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:29, 30.

As we proceed in our researches after truth, we find that Daniel was to seal up the book even to the time of the end. We have crossed the threshold of this time spoken of by Daniel, and but few of the prophecies remain to be fulfilled before Michael shall stand up, and every one whose name is written in the book shall be delivered. Dan. 12:1. The end is near, and as the hour of probation is closing up, God in his merciful providence has prepared a people to sound forth the most solemn and impressive warning ever given to the human family.

Open your Bible please, and read Rev. 14:9-12, and hasten to obey God, keep his commandments, and flee from the wrath to come. The watchmen upon the walls of

Zion are proclaiming this solemn message. Reader, do you believe it? Will you heed it, and turn your feet unto the testimonies of the Lord? Be not deceived in this cry of peace and safety. It is the work of the devil. And while the church and the world go hand in hand singing this delusive song of peace and safety and a good time coming, the people of God are being sealed against the day of trouble which is drawing on with fearful rapidity. Says the prophet, "The great day of the Lord is near, and hasteth greatly." Zeph. 1:14. The 18th verse closes up with the solemn announcement that he (God) shall make a speedy riddance of all them that dwell in the land.

The church is taught to be prepared, waiting, watching, for their coming Lord, clad with the white robes and the wedding garments. Rev. 19:8. Such ones will go in to the marriage, and then the door will be shut. Matt. 25:10. Reader, is the coming of the Lord a welcome sound to you? Is it a pleasing theme of conversation? Are you watching? If not, why not? Christians ought always to be watching, for we know not when the time is. The Master may come at even, at midnight, or in the morning. Watch, "lest coming suddenly he find you sleeping." Mark 13:36.

M. Wood.

A CONSCIENTIOUS DOG.

I HAD this dog for several years, and had never, even in his puppyhood, known him to steal. On the contrary, he used to make an excellent guard to protect property from other animals, servants, etc., even those who were his best friends. [Mr. Romans here adds in a note: "I have seen this dog escort a donkey which had baskets on its back filled with apples. Although the dog did not know he was being observed by anybody, he did his duty with the utmost faithfulness; for every time that the donkey turned back its head to take an apple out of the basket, the dog snapped at his nose; and such was his watchfulness that, although his companion was keenly desirous of tasting some of the fruit, he never allowed him to get a single apple during the half hour they were left together. I have also seen this terrier protecting meat from other terriers (his sons), which lived in the same house with him, and with which he was on the very best of terms. Most curious still, I have seen him seize my wristbands while they were being worn by a friend to whom I had temporarily lent them."]

Nevertheless, on one occasion he was very hungry, and in the room where I was reading, and he was sitting, there was, within easy reach, a savory mutton-chop. I was greatly surprised to see him stealthily remove this chop and take it under the sofa. However, I pretended not to observe what had occurred, and waited to see what would happen next. For fully a quarter of an hour this terrier remained under the sofa without making a sound, but doubtless enduring an agony of contending feelings. Eventually, however, conscience came off victorious, for, emerging from his place of concealment, and carrying in his mouth the stolen chop, he came across the room and laid the tempting morsel at my feet. The moment he dropped the stolen property he bolted again under the sofa, and from this retreat no coaxing could draw him for several hours afterward. Moreover, when, during that time he was spoken to or petted, he always turned away his head in a ludicrously conscience-stricken manner. Altogether, I do not think it would be possible to imagine a more satisfactory exhibition of conscience by an animal than this, for it must be remembered that the particular animal in question was never beaten in his life.—*Quarterly Journal of Science*.

So, for my part, I said to myself as I walked home, if I can put one touch of rosy sunshine into the life of any man or woman of my care, I shall feel that I have worked with God. He is in no haste; and if I do what I may in earnest, I need not mourn if I work no great work in the earth. Let God make his sunsets, I will mottle my little, fading cloud. To brush with gentle hand the earth stain from the white of one snow-drop—such be my ambition.

MEN'S proper business in this world falls mainly into three divisions: First, to know themselves and the existing state of things they have to do with. Secondly, to be happy in themselves and in the existing state of things. Thirdly, to mend themselves and the existing state of things as far as either is marred and mendable.

The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, FEB. 1, 1877.

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

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

THE CONSTITUTION.

THE *Evolution*, a paper lately started in New York, proposes a convention for the revision of the Constitution of the United States. It argues that the Constitution was framed for a smaller nation than ours has now become, and that the fact, that amendments have been made, and others proposed, points to the desirableness of a general revision. It says, "Congress is but poorly fitted for the task of overhauling the Constitution, . . . and the work should be intrusted to a body composed, in the main, of a different class."

The *Christian Statesman*, in commenting upon the same, says, "We do not join, however, in the demand for such a convention. Desirable as it may seem on many accounts, the nation is not ready for it. We are just entering on the most important controversy of our whole history—the discussion of the relation which we bear as a nation to the Christian religion. Until that question has been practically settled, in some decisive way, as the question of slavery was settled by the war, we do not wish to see such a convention. Perhaps, when we reach the centennial anniversary of the adoption of our present constitution, in the year 1887, we may have reached the solution of the many questions involved in this one great issue. If so, we should be glad to see that date signalized by the careful and solemn revision of the great instrument under which we have lived so long."

Whether this revision will be delayed till 1887, we cannot say; but a powerful element is at work to bring it to pass in due time, and every year adds to its power and influence. In the same number of the *Statesman* is an extract from the *Christian Advocate*, "the great official newspaper of the Methodist Episcopal Church," from which we quote the following:—

"Our government is Christian *de facto*. It is true, it does not recognize Christianity in all possible ways, but it does in ways sufficiently numerous and fundamental to make it, and label it, a "Christian government." As examples of these "ways" it mentions the facts that all oaths are administered on the Bible, chaplaincies are instituted in legislatures, &c., "that the Christian Sabbath is recognized and protected," no court of justice being allowed to sit on that day, no contract made on that day being binding, &c.

But the *Statesman* does not like to allow that the nation is quite as thoroughly Christian as the *Advocate* makes it. It says, "We deem it necessary also to say that while the American government is unquestionably Christian in a certain sense, it is by no means thoroughly or consistently so. And our Constitution or fundamental law is not distinctly Christian at all. It is the fruit and product of Christianity, as all justice and liberty in modern society are, but it contains no recognition of the source from which itself and all such beneficent instruments have flowed. It contains no acknowledgment of the truth or the authority of the Christian religion, which alone can preserve to us these inestimable blessings. It supplies no legal basis for these very Christian features of the government, out of which the *Advocate* weaves its argument, and when they are assailed, as they are, constantly and bitterly, it gives them no protection. Nay, the Constitution itself is constantly employed as the great weapon of assault upon them, and with no inconsiderable success. Therefore the controversy and struggle for the maintenance of these features of our government, must eventually lead, if successful, to the religious amendment of the Constitution. This is inevitable, just because ours is a constitutional government, and all great questions must be finally settled, as was the debate between slavery and freedom, by constitutional provision. The work of the National Reform Association, which is 'to maintain existing Christian features in the American government and to secure a religious amendment to the Constitution of the United States,' seems to us, therefore, eminently patriotic and statesmanlike."

The *Statesman* would have the Constitution so amended as to put "these very Christian features of the government" on a "legal basis," that "when they are assailed" they may be protected by law. When the "Christian Sabbath," the main "feature" in the case, finds

itself thus protected, it will not be slow in asserting its importance, and defending its rights.

The *Advocate*, however, puts the case so strong as to make these "features" not particularly dependent upon the State, but the State upon the "features." These are its closing words:—

"Christianity asks no favor of the State, any more than gravitation asks favor of matter. It can take care of itself and matter too. Christianity asks no protection. You might as well talk of protecting the ocean, the atmosphere, the light of the sun, gravitation, or electricity. They can protect themselves and their subjects too. Christianity is not dependent upon the State, but the State is dependent upon Christianity. And so we demand the admission and recognition of Christianity as the grand life-giving and conserving power, without which the State is doomed." C. W. S.

VALUABLE TESTIMONY.

PERHAPS the most prominent object in all the field of prophecy is the papacy. The references to it are more numerous, and the testimony concerning it more explicit, than those which pertain to many if not to any other of the prophetic themes; and the 1260 years of its continuance is the grand trunk with which many other lines of prophecy connect, both at its beginning and termination.

One of the clearest declarations of the Scriptures concerning it is that so long as paganism continued the religion of the Roman empire, it hindered the development of the papacy; but that paganism should give way before it, and give it its seat. "The dragon [paganism]," says John, "gave to the beast [the papacy] his seat [the city of Rome], and power and great authority." Rev. 13: 2. And Paul, predicting the rise of the papacy, presented the same fact when he said, "Only he who now letteth [hindereth, that is, paganism] will let [or hinder] till he be taken out of the way. And then shall that wicked [the papacy] be revealed," &c. 2 Thess. 2: 7.

It is a fact worthy of notice that papists themselves acknowledge this connection of the papacy with the preceding empire; that is, that the old Roman empire gave up its place and power to the papacy.

Damian, the monk, thus addressed Hildebrand (Gregory VII., who was pope from A. D. 1073 to 1085):—

"I have committed to your hands the keys of the universal church. The king of the Roman empire being taken away, I have given to you the rights of his throne that is vacant."—*Dr. Cumming's Apocalyptic Sketches*, p. 461.

An orator of the 10th session of the 5th Lateran Council, A. D. 1512, thus addressed the pope:—

"Constantine, inspired by divine grace, fully surrendered the sceptre of the empire of the world and of the city [i. e., Rome] to the true Creator, God and man, in his Roman seat, to Sylvester the Pope, in the ancient right of Christ, the eternal priest."—*Id.*

Machiavel's History of Florence says:—

"When the emperor of Rome left Rome to dwell at Constantinople, the Roman empire began to decline, but the church of Rome augmented as fast. Nevertheless, after the coming in of the Lombards, all Italy lay under the dominion of emperors or kings. Bishops assumed no more power than was due to their doctrines or morals. But Theodoric the Goth fixing his seat at Ravenna, and no other prince being left at Rome, the Romans were forced to pay greater allegiance to the pope. The Lombards having invaded and reduced Italy into cantons, the pope took the opportunity and began to hold up his head."

Gibbon, in his *Decline and Fall of the Roman Empire*, testifies on this point as follows:—

"Rome had reached, about the close of the sixth century, the lowest period of her depression. Like Thebes, Babylon, or Carthage, the name of Rome might have been erased, if the clergy had not been animated by a vital principle which again restored her to honor and dominion. The temporal power of the popes gradually arose from the calamities of the times."

Dr. Cumming of England says: "On the removal of the imperial seat from Rome to Constantinople, the restraint on the ambition of the man of sin was removed, and the Roman bishop shot up into a great temporal prince." The early Christians understood beforehand that the great apostasy and the development of that power, the coming of which the apostle had foretold under the title of the man of sin and son of perdition, was to succeed the Roman empire, and hence, it is recorded of them, "they prayed

continually that God would preserve the Roman empire, and thus delay the development of the man of sin."—*Apoc. Sketches*, p. 461.

From the same work, pp. 463, 464, we take the following:—

"In order to show you that the pope does take the place of Christ [that is, that he is Anti-christ, which means, in the place of Christ], let me give some such simple instances as these: Is Christ the head of his redeemed church? The pope calls himself 'the head of the body;' he assumes this as one of his titles. Is Christ the great High Priest? Peter of Arragon, quoted by Ranké in the Lives of the Popes, calls the pope 'the great crowned priest.' Has Christ the keys that open and no man shuts? The pope claims to have the keys of Heaven and of hell. Is Christ the good Shepherd? One of the most celebrated [papal] bulls begins, 'Ego pastor bonus' [i. e., I the good shepherd]. Is Christ the husband of the church? The pope assumes to be the same. The common name by which he is distinguished in the canon law is the 'husband of the church;' and when the pope is consecrated, a ring is placed on his finger, signifying that he is then wedded to the church. Does the Lamb of God take away the sins of the world? The pope assumes the prerogative of taking away or absolving men's sins. So far I have given evidence that the apostatizing one here mentioned, the Anti-christ, is the pope of Rome."

The pope is also called the "man of sin;" and what more appropriate title could be given to him who among other things encourages sin by granting indulgences. On the subject of indulgences, Mr. Whiteside, the celebrated barrister, who has lately visited Rome, as quoted by Dr. Cumming, says that you can scarcely enter a church in Rome, where you will not get absolution for the past and license for the future. For instance, in the church of S. Pietro in Carcere, there is this inscription: "St. Sylvester granted every day to those who visit it 1200 years of indulgence, and every day besides, the remission of the third part of sins." Again in the church of St. Casmo and Damien: "Gregory I. granted to each visiting this church 1000 years of indulgence." On a marble slab near the door of the church of St. Saviour di Thermis: "Indulgences conceded in perpetuity by high pontiffs in this church. Every day of the year there are 1230 years of indulgence." On the inner wall of St. Sebastian, on marble: "Whoever shall have entered it shall obtain plenary remission of all his sins, through the merits of 174,000 holy martyrs and 46 high pontiffs, likewise martyrs interred here."

In the eighth century Pope Gregory II. said, "All the kings of the earth reverence the pope as God." Charlemagne received his title and his empire as a donative from the pope. Western emperors swore to be submissive to the pope and his successors.

Adrian IV., in the year 1155, on King Henry's petition, permitted him to subjugate Ireland on condition of his giving to the Roman see a quit rent of a penny for each house in it.

On the discovery of America, prince Henry of Portugal applied to the pope to grant to the Portuguese every country they might discover. A bull was accordingly issued, granting the petition on the ground that the heathen had been given to Christ, and the uttermost parts of the earth for his possession. Pope Nicholas I. required kings to hold the bridle of his horses, and Louis II. of France, and the emperor Barbarossa (Frederic I. of Germany) performed this and other acts of humiliation. Up to the sixteenth century kings kissed the pope's feet.

The emperor, Henry IV. of Germany, having offended Pope Gregory VII. (Hildebrand), he waited three days and three nights in the depth of winter, barefooted, and clothed only with a single garment, blue with cold and howling with pain, in one of the outer courts of the pope's palace, till the pope, at the solicitation of his mistress, more merciful than he, relented and forgave him.

Pope Celestine III. (A. D. 1191) kicked the crown off the head of the emperor Henry VI.; and Baronius states that this was to be a sign that the pope had the power of deposing, as he alone had the prerogative of making kings. Pius IV. excommunicated Queen Elizabeth, and assigned as a reason, that God had "set him up as a prince over all nations, to root up, to pull down, and to destroy."

In the light of such testimony, who can fail to see how strikingly the prophecies are fulfilled in this great Antichristian power which stands as such a conspicuous monument in the history of the church? U. S.

NOTES OF THE DISCUSSION IN KANSAS.

SIXTH SESSION.

OUR sixth session was rather a summary of the arguments previously given. I showed the following absurdities which were involved in the position of my opponent, and of the no-law position generally:—

1. According to this position, there was no law given to anybody till the time of Moses.

2. There was never any law given to the Gentiles. Then why should God hold them guilty of violating his laws as he does in Lev. 20: 22, 23; 18: 25-28?

3. They can give no reason why the ten commandments were especially singled out and so highly honored as they were, because they claim that these commandments were no better than any others.

4. They make no distinction between moral and ceremonial laws.

5. It makes God abolish moral precepts which he had once carefully promulgated. Think of the absurdity of abolishing such precepts as the following: "Thou shalt not kill;" "Thou shalt not commit adultery;" "Thou shalt love the Lord thy God with all thy heart;" "Thou shalt love thy neighbor as thyself."

6. It makes the Lord abolish ten precepts, and immediately re-enact nine, in order to get rid of one.

7. According to my opponent, there was no law of any account binding on anybody from the cross to Pentecost, fifty days after the crucifixion. How absurd!

8. God gave a law in the most solemn manner, and then sent his Son to abolish it.

9. Christ died to kill the law.

10. Christ cannot die for two laws at the same time. For which law, then, did he die? the one that existed before his death, or the one since that time?

11. He died for his own law, according to them, before that law was given, thus making provision for sin before it was committed.

12. They make Jesus the Christian's law-giver. Hence, when we sin, we sin against Christ, therefore we need an advocate with him. But the Bible says we have an Advocate with the Father, not with Christ. 1 John 2: 1.

13. It makes Christ the advocate with himself, over his own law.

14. The world was in rebellion against the Father. He sent the Son to reconcile the world to himself; 2 Cor. 5: 19; but the Son abolished the Father's law, and set up a law of his own, and thus became a rebel himself!

15. No one can be judged by a dead law. This is true in all criminal laws. Those who lived previous to Christ can never be brought into judgment.

16. When a law is repealed, there must be an explicit record of the repeal; but they can show no such record.

17. Eld. Shick claimed that a new law was given, but he utterly failed to show when it was given, where it was given, who gave it, how many precepts it has, which is the first, which is the last, how it differs from the old law, what its penalty is, or upon whom it is binding. The Elder found these very difficult points to settle.

18. When he undertook to find his new law he found some precepts given before the old law was abolished.

19. And some of his new law he could not find till thirty years after the cross. Indeed, he said that the new law was dropped in here and there along, a piece at a time, and the old did not die till the new law was given. Thus he had some of his new law given before the cross, and before some of the old law had died; but most of his new law was not given till many years after the cross, and hence most of the old law was binding for at least thirty years after the resurrection!

20. We showed that the New Testament, of itself alone, is not sufficient for a rule of faith and practice in everything. There are many important moral duties upon which it is entirely silent, duties which are plainly advocated in the Old Testament. For instance, no one can determine by the New Testament whom it is lawful to marry and whom it is not, such as brothers and sisters, uncles, aunts, etc. There is no law in the New Testament regulating the observance of any sacred day. We have to go to the old for that. It does not define what idolatry is. It does not forbid the use of images; it does not prohibit the taking of usury; it does not condemn polygamy; but the Old Testament does plainly forbid all these things.

21. We are scores of times in the New

Testament directly referred right back to the Old Testament as authority in doctrine and practice. 2 Tim. 3:15-17; Eph. 6:1-3; Rom. 13:8-10; and in scores of other places.

SECOND QUESTION.

Eld. Shick maintained that Sunday was set apart by divine example as a sacred day. According to our rules, this question was to be discussed three days. It was absolutely amusing to see the Elder endeavor to kill time by talking about everything but the question. He undertook to lug in all sorts of questions which had no bearing upon the subject. He made lengthy remarks upon Jer. 31:31-34; Isa. 2; Joel 2; and Acts 2. In order to bring him to the question, I simply admitted all that he said, as I did not care whether it was so or was not so. It is not a good plan to follow an opponent in all his little technicalities, or dodges here and there, and arguments foreign to the question. Simply notice them, and very briefly show that they do not touch the question, and then omit them. This is what I did with the Elder. By the way, I should remark that we finally consented to allow the Elder to cut down the time on this proposition from three days to a day and a half, which was then one day more than he knew how to use. Then as I had nothing else to do, I made the following points:—

I showed how important was the change that the Elder claimed,—the abolition of the seventh day and the institution of the first. All new institutions should be very plainly and explicitly stated. This is the way the Lord has always given every institution which he has required men to observe. As an illustration of this fact, see the seventh-day Sabbath, the ordinance of baptism, the Lord's supper, &c., &c. If any new institution is given, we must be able to show the time when it was given, the place where it was given, the person who gave it, and to whom it was given, how it is to be observed, and by whom. But none of these things can be shown with regard to first-day sacredness. Furthermore, we must be able to show a law touching its observance, because the apostle directly says, "Where no law is there is no transgression." Rom. 4:15. Again, "sin is not imputed when there is no law." Rom. 5:13. Now if we can produce no law for Sunday observance, then it is no institution at all, it is no sin to disregard it. Sin never will be imputed to anybody for not keeping it. The Elder was not able to answer any of these important positions.

I showed that the proposition itself was an absurdity, that he had undertaken to prove that which no amount of evidence could prove. He affirmed that it was set apart. This is one definition of *to sanctify*. Hence he must claim that the first day was sanctified. Secondly, He claimed that it was made sacred. Then he claims equally as much for the first day as we do for the seventh, though he persistently denies it. He says all this was done simply by example. Simple example cannot make anything sacred. If he should show that the apostles met together a thousand times upon the first day of the week, it would not prove that that was a sacred day. God himself rested upon the seventh day, and yet that did not make it a sacred day. It had to be sanctified after that. Gen. 2:1-3. If, then, the example of the Almighty himself would not make a day sacred by resting upon it, then certainly the example of men would not do it.

Furthermore, Eld. Shick, on a previous question, forgetting himself, made statements which utterly killed his present proposition. Thus he said, speaking of the seventh day, "If Paul had a powerful meeting on the seventh day, it does not prove that he kept it." Then, of course, if Eld. Shick now shows that Paul had a "powerful meeting" on the first day, it will not prove that he kept it, according to his own admission.

Again he said, "By example Paul taught them to shave their heads, and yet that did not prove that we should do it." All right. Suppose, then, that he can show an example of Paul's resting on the first day, it would not prove that we should do it. Referring to our great Michigan camp-meeting upon Sunday, he said a historian five hundred years in the future might take that to prove that these Adventists kept Sunday, but it would prove no such thing. All right again. But this statement is fatal to his present argument; for all he claims to prove is simply one example of one meeting of the apostles on the first day of the week. This is all the proof he has. Upon this he has to build everything; but by his own argument on the previous question, it does not prove anything.

He claimed that the Lord's supper was always celebrated on the first day of the week; but

here he squarely contradicted the Bible. The first time it was ever celebrated was certainly not upon the first day of the week. It was the day before the crucifixion, Wednesday or Thursday night. Luke 22:14-20. He has only one case where it was celebrated upon the first day of the week. Acts 20. Hence he cannot prove a custom from one example, and particularly as that was an extraordinary occasion. Acts 20:20-25. There are only two cases recorded where the time is given when the Lord's supper was celebrated, and both of these were in the night. Luke 22; Acts 20. On the last occasion it was not only in the night, but after midnight.

The custom of every Disciple church, that of taking the Lord's supper every first day of the week, is built upon one single example in the New Testament, and yet they never follow this example in a single instance, at least not one in a thousand, for in that example it was celebrated in the night, not in the daytime, after midnight, and not at noon. Acts 20:7-13. As he built his entire argument upon this chapter, I examined it very carefully, making the following plain points:—

1. In this text the first day of the week is not called the Sabbath, a Sabbath, the Lord's day, a sacred day; but simply "first day of the week," as it always had been in the Old Testament.

2. It is never said that they met upon this day before this time, nor after this time.

3. It is not said that it was their custom to meet upon this day, though it is a remarkable fact that Luke is always very particular to mention anything that had been done according to custom. Luke 1:9; 2:27, 42; 4:16; Acts 16:13; 17:2; 18:3, &c.

4. This is the only religious meeting which is mentioned to have occurred upon that day in the entire history of the Christian church.

5. And this was only an evening meeting, as we frequently have a prayer-meeting.

6. There is no law given here touching it, no blessing upon the day, no curse for breaking it.

7. The Lord's supper was always celebrated at night, so far as the record goes. Luke 22; Acts 20.

8. The Lord's supper does not commemorate the resurrection, but commemorates the death of Christ. 1 Cor. 11:26.

9. The Lord's supper at one time was celebrated daily. Acts 2:42, 46.

10. This meeting in Acts 20, was not an ordinary one; it was a special farewell meeting. The apostle was never to see them again, was to leave them in the morning forever. Verse 25. It lasted all night; a dead man was raised. This is what gave prominence to the meeting.

11. This meeting was held on Saturday night, not on Sunday night.

12. His whole argument from this scripture is simply an inference from beginning to end.

I showed that the resurrection of Christ was commemorated by baptism, Col. 2:12; Rom. 6:4, 5; hence we do not need another memorial for that event. We do not need Sunday-keeping. He admitted that baptism was a memorial of the resurrection. I pressed him then to show a single case in the Bible where God gave two memorials for the same event. His answer to this was amusing. He turned to Deut. 5:13, and claimed the Sabbath to be a memorial of both the creation and the deliverance from Egypt. Of course his assumption was false. But granting that it was true, what had he found? two memorials to commemorate one event? Just exactly the opposite—one memorial to commemorate two events!

He made but a faint argument upon 1 Cor. 16:2, or Rev. 1:10. He admitted that there was no evidence for Sunday observance till Pentecost, consequently he gave up all the texts in the four Gospels. He did not claim anything with regard to the meeting at Pentecost. If he had, I was prepared to show that that was upon the seventh day, and not upon the first day. A long list of the ablest Sunday authors say this themselves.

Indeed, his whole argument for Sunday was based simply upon Acts 20. Finally, in direct violation of the rules, he managed to lug in history, thus showing that he himself felt that the Bible was not sufficient to sustain him. The Campbellites are always crying, "The Bible, the Bible, the Bible alone," but here was the "Peer of the west" utterly routed from the Bible and taking refuge in history, the same as the Catholics; but even here we showed that history was against him.

D. M. CANRIGHT.

(To be Continued.)

NOT INCORPORATED INTO THE NEW COVENANT.

"THERE is no possible way to sustain the seventh-day Sabbath but by proving one of two things: 1. That the old covenant is now binding upon all mankind; or 2. That the fourth commandment has been incorporated into the new covenant; neither of which has yet been done." So says a recent writer.

One other way is possible; and that is to prove that the ten commandments are not the old covenant. Whoever will read the old covenant, as recorded in Ex. 19:3-8, will see that the covenant was made before the people heard the voice of God proclaiming his commandments. And in chap. 24, where we have the account of its dedication with blood (Heb. 9:20), Moses said, "Behold the blood of the covenant, which the Lord hath made with you concerning all these words." The words and the covenant concerning them, are self-evidently two things. The covenant consisted of mutual promises. The people promised to obey the voice of God, and on this condition God promised to make them a peculiar treasure to himself above all other people. And after this, God uttered his voice in the hearing of all the people. Concerning this, Moses said, "And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. 4:12, 13.

That person's mental powers are not to be envied, who cannot see the distinction between the covenant and the commandments of God, obedience to which was made a condition of his promises; and the candor and honesty of those who will not see it are not to be coveted.

The old covenant, we admit, is superseded by a better one, the new. But this writer says that the fourth commandment has not been incorporated into the new covenant. Where does he find the new covenant? I suppose he alludes to the revelations written in the New Testament. In this volume the Sabbath is mentioned nearly sixty times, and it is always designated by its sacred title, as if no strange thing had happened to it, but he says, "The Lord's day is the memorial day of the new covenant." By the Lord's day he means the first day of the week. Now we ask, When and where was the first-day Sabbath incorporated into the new covenant? Can any one tell? Where is the record of this new "memorial day"? Is there any "possible way to sustain" the first-day Sabbath, but by showing its place either in the old or the new?

"Memorial day of the new covenant"! Who ever read or heard of such a thing? New inventions must have new titles; and of course every one may give names to his own children. And it seems much easier for some to invent new doctrines, than to yield to those that are taught in the word of God. R. F. COTRELL.

THE MINISTRATION OF DEATH.

If the following remarks are correct, they may be worthy of consideration. We submit them to the test of "the law and the testimony":—

In 2 Cor. 3, Paul does neither contrast nor compare the work of the *Levitical priesthood* with the ministration of the apostles. He does not speak of the ministration of the priests at all, but of "the ministration of death" and "the ministration of condemnation." Verses 7, 9. The ministration of the priests in the sanctuary, as they offered sacrifices and made atonement in type for the sins of the people, was not performed to condemn the people, but to secure life and forgiveness of sins by pointing them to Christ, who could and did take away the sins of all who believed in that dispensation as verily as he blesses and saves believers in this dispensation. The priests and Levites were not appointed to bring condemnation upon the people, but to save them from their sins, and bring them to Christ. Gal. 3:24.

The apostle speaks of *pronouncing* the sentence of death upon willful transgressors of God's holy law "engraven in stones," and *executing* this condemnation upon them. Moses was the first minister of this kind among the children of Israel. He was no priest. His service is the ministration spoken of, and it was glorious, for his countenance shone with the glory of God. We find an instance of this work of condemnation in Num. 15:32-36. They found a man who presumptuously broke the fourth commandment. The Lord told Moses what should be done to him. The sentence was pronounced

and the order given. All the congregation "stoned him with stones, and he died; as the Lord commanded Moses."

In the New Testament the ministers of Christ are not requested nor permitted thus to order and execute the condemnation of transgressors. The man of sin has ventured to do it, thereby greatly displeasing God. The Levitical priesthood has passed away, and the Jewish administration of justice has also passed away. If that was glorious, then the ministration of the Spirit by the servants of God in this dispensation is far more glorious. JOHN G. MATTESON.

TAKE HEED.

"TAKE heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:34-36.

Precious words—words of light and truth, upon the very subject in which every true child of God is deeply interested; words of warning, information, and instruction, as to the church in the last day; words of comfort and consolation; for what is there so comforting, as to think of the fact, that our Lord takes such a deep interest in our welfare as to warn us beforehand? Nearly nineteen centuries ago, these sweet warnings and instructions fell from his lips; and now right here, we may see and feel how very applicable and appropriate they are to our times and to the church of God wherever its members are scattered.

Take heed! Be on the watchtower of observation; watch closely the fulfillment of prophecy and the indications of the approaching end. Take heed! Do not close your eyes and ears and hearts to the signs spoken of in the verses foregoing, but note carefully the words just spoken, and their fulfillment, the signs in the sun, moon, and stars, and the strange condition of affairs upon the earth.

Take heed! Dangers are in the way: 1st, of surfeiting; 2nd, of drunkenness; 3d, of cares of this life. Never was there a time, when such warnings were as much needed as at the present time. Gluttony, drunkenness, and a worldly minded spirit, are the prevailing sins of this age. The luxuries of the table pave the way for the intoxicating cup, and the various openings for the pursuit of wealth and pleasure call loudly to the carnal mind.

Cheap lands rising in value, mines of gold and silver, commerce by land and sea, trade and manufactures, and a vast variety of openings and opportunities for speculation—these and many other flattering prospects entrance and bewilder the public mind until it is unfit for the calm consideration of the Scriptures and the searching investigations of the prophecies which our times demand. Also the pride of life, and the display which many think indispensable to a proper and dignified position in society, cause an outlay of means, which calls for the whole energy and force, mental and physical, which can be bought to bear upon an increase of income; and in the wild pursuit of wealth, men deem it an honor and a virtue to be indefatigable, zealous, enthusiastic.

There is an excitement in all this, a delightful sensation of joy, as success crowns, or seems to crown, the efforts put forth. As one treasure is secured, and another, and still another, these as mental stimulants only strengthen the winner for a renewal of the race; and thus success does not satisfy, but rather increases, the cravings of the mind for worldly good. No time for prayer, no time for meditation or reading the Scriptures, no desire for eternal life,—all these things are forgotten and despised. The signs of the times are entirely overlooked, and those who do notice these signs are esteemed as lightly as was the pilgrim Hopeful in Vanity Fair.

As the lightning train bears its living freight swiftly over the iron track, so does the worldly spirit of the present age impel the whole body social and political over the track of life, past its weeks, months, and years, with a speed that is fearful. Hardly do the passengers on this train have a moment to consider the situation; but on, on, they plunge with maddening speed, and that, too, with a feeling of safety.

Just at this crisis the Saviour's injunction comes in appropriately: "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Let us heed this warning, and think much, and often, and prayerfully, upon this subject; and may the Lord help us to get all the good we can from his teachings. JOSEPH CLARKE.

"AT EVENING TIME IT SHALL BE LIGHT."

The morning dark and dreary,
The clouds all leaden gray,
So pitiless and rainy,
A dark and cheerless day;
But lo! at time of evening
What glory fills the sky!
The sun in gold is setting,
And all the shadows fly.

So with us, in the morning
And noontide of our life,
There often is the darkening
Of sorrows many, rife;
But lo! at time of evening
The clouds all disappear,
The sure and steady shining
Of light serene and clear.

So let us never falter,
But live in cheerful hope;
For us the blessed Master
Will golden treasures ope—
With them will crown our evening,
And, when we come to die,
His gracious light, consoling,
Shall fill our sunset sky.
—N. Y. Observer.

Progress of the Cause.

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

SOUTHERN FRANCE.

SINCE the temples in this section were closed against me because consciences were being convicted on the commandments of God, I have visited much; and as I was not permitted to speak in public, or hand out tracts to counteract opposition discourses, I have been under the necessity of using the pen to meet the emergency of the case. Bro. Andrews has kindly printed what I have written on a neat sheet, which is now being read in connection with "Sufferings of Christ" and tracts on the Law and Sabbath, by those who have heard me. Thank God, the truth is not entirely bound. Papers and tracts can come from Switzerland through the mail.

There has been of late a favorable change in the president's cabinet, the leading minister and other officials, who were partial to the Catholic clergy, having resigned because they could not have all their wishes gratified. The new minister, Mr. Jules Simon, is said to be more disposed to favor Protestants than was his predecessor; therefore we hope to be more successful in meeting some of the stern obstacles which have been in the way of the advancement of the cause than we have been in the past, and to have the privileges that the law of France allows.

As we contrast the strict laws of some of the European countries with the unbounded freedom of speech and of press enjoyed in the United States of America, we can say, Truly, Americans are a favored people, and Providence made a wise choice in selecting the freest country on the face of the earth in which to start the great work of reform preparatory to the coming of the Redeemer. Such unparalleled liberty in matters of conscience does not spring from the dust; and Heaven requires much of those who enjoy it.

Our greatest anxiety now is to bring the light of present truth to honest souls in this country. At times it seems as though we could not remove the obstacles that lie between us and the people. But we know God has ways and means whereby the honest can be reached. O, pray that we may find these, and wisely improve upon them. We feel that we must labor wisely, and must have a measure of the Spirit of God adequate to the task we have undertaken.

Owing to the prevalence of Catholicism in France, Protestants have come up under a spirit of fear, which makes them timid under opposition, especially when it comes from their own preachers. There are very few in this section who know anything of experimental religion, and who have been converted, even from their stand-point. We must therefore commence with the first principles of Christianity, and make the people feel the importance of self-denial and separation from the world, which do not seem to enter into their ideas of religion. Hence they may all acknowledge the truth on the commandments, and yet not embrace it because the tide is against it.

Thus far, what we have met in the line of opposition would only serve to raise an interest in America. God has blessed in preaching and in visiting, and though we cannot as yet report great results, yet we expect that some of the seed sown will spring up and bear fruit. Some showed tenderness at our last little meeting, and

asked us to pray for them, that they might drink in of the spirit of sacrifice.

One favorable item concerning the common people of this country is, that but few use the filthy weed, or even drink tea and coffee as a beverage. Perhaps poverty may have led to this. Also the laws are very strict on drunkenness. I have not seen a person in a state of intoxication since coming to France. Perhaps it is not so in every part of this country.

I have not work enough to retain me much longer at this point, and shall soon start in search of a more favorable location for the work. D. T. BOURDEAU.

Barcelone, Chabeuil, Drome, France, Jan. 4.

REPORT FROM IOWA.

SANDYVILLE.

AFTER the close of the Knoxville meeting, I spent a week at this place laboring more or less in the day time for the church and preaching evenings to outsiders. Our meetings with the church were good, and, I trust, beneficial in a spiritual sense. Some matters of difficulty were amicably settled, and all seemed to be encouraged. Two united with the church who had been keeping the Sabbath for some time.

Our outside interest was much greater than any expectations, so much so that toward the close the house was well filled. Many felt it would not be best to close the meetings at a point of such interest. As I could not well stay because of other duties, Bro. Morrison concluded to remain and follow it up. I shall be disappointed if there are not quite a number of accessions after a little more labor is bestowed. I never had more hope of good results in Sandyville than now. The Lord is working for that people.

MONROE.

I also spent a week and a little more at this place giving fourteen discourses. There is scarcely any outside interest here, but a very great prejudice. Several of the ministers would not read the notices of our meeting in their pulpits, and the stay-away argument seemed quite effective. This church is small, and has passed through its trials in the past. But I look for better days for them, because I felt the Lord was working for them.

One brother who had been keeping the Sabbath from the first, but had not attended meetings for years, took hold again in good earnest. The Spirit of the Lord touched his heart. We had several excellent meetings where the Spirit of the Lord was present; and Sunday forenoon, when Bro. J. Johnson was ordained elder, and Bro. Bennington deacon, we had one of the most precious meetings I ever attended. The Spirit of the Lord melted us down in great tenderness. This little church is growing in grace, and I hope the Lord will bless them, and add to their number. Some unpleasant difficulties were, I trust, settled forever.

I now start for Missouri, to spend a short time, on account of an earnest call.

GEO. I. BUTLER.

Ottumwa, Iowa, Jan. 22, 1877.

ADAMS CENTER, N. Y.

WE have spent two Sabbaths here. Our first Sabbath meeting was almost entirely broken up by the storm, so that we could accomplish nothing that we had in view. We therefore held over another Sabbath, and were favored with good weather, so that nearly all the church and some from abroad were able to attend, though several were prevented by sickness.

All have manifested a good interest in the meetings, and they did all they could to make them a success. Their church has been repaired of late and is kept very neat and tasty. When the weather would admit, we had a good attendance from without. Last Sunday night being the first favorable evening we have had, the house was full. Monday and Tuesday nights I appointed to speak on the sleep of the dead. The house was crowded, and the best of attention was paid. There has never been a course of lectures here since the first, some fourteen years since. There ought to be one now.

Sabbath day we had the ordinances, and it was a very pleasant, interesting occasion indeed. Sunday a young brother and sister were baptized, and received into the church. They embraced the truth at the Rome dedication. May God bless them. It is very noticeable that there are very few young people in our churches in New York. This is bad. For some reason, the young

people have grown up without being gathered into the church. Most of these churches are so old now that there are scarcely any young people to be gathered in. The churches I have visited thus far need a good course of lectures, to revive the cause and gather in new converts, which I believe could be done readily.

We re-organized s. b. here, every one taking hold promptly, and I think with few exceptions, as liberally as was reasonable. The whole amount was voted to the Conference. They cheerfully adopted the plan recommended by the General Conference, viz., to donate one-third as much as their s. b. for the T. and M. Society. This is a wise move. I am very glad it has been adopted. We shall expect all our churches in N. Y. to take hold of it promptly.

D. M. CANRIGHT.

Adams Center, N. Y., Jan. 23.

MONTEREY, MASS.

I HAVE given twenty-five discourses at this place amid much opposition from the clergy, which finally resulted in my being virtually shut out of the hall we had occupied. Thereupon, I went to visiting from house to house more than I could while speaking every night. In this way, I obtained four subscribers for the SIGNS, four for the INSTRUCTOR, one for LES SIGNES DES TEMPS, and sold about \$10.00 worth of books. One good family took their stand on the truth; so we feel that these efforts were not wholly lost.

Through the influence of this brother I am now in Tyringham, Mass. I have given six discourses, and there seems to be some interest. The subject of last Monday was Spiritualism. As some thought the hall too small for the occasion, the M. E. church was offered, which was well filled. A Baptist clergyman present urged me to go to an adjoining town and repeat the same lecture. Pray for me that God may help.

D. A. ROBINSON.

EAST OTTO, N. Y.

OUR meeting at this place, Jan. 13 and 14, was nearly a failure so far as the attendance from other parts of the district was concerned, only two brethren from other localities being present. The reason for this was the extreme depth of snow, which makes the roads almost impassable for teams. In fact, the two brethren mentioned came on foot; and travel through the county for any great distance is nearly suspended.

The snow is four feet deep on a level, and in many places is much more than this in the roads. Still we did not feel that the effort was entirely lost. Fifty-seven dollars were donated to the Tract Society, and several subscriptions taken for our periodicals. Arrangements were made with two canvassers who will immediately go out to engage in this work.

The brethren here as elsewhere are anxious to have Bro. Canright visit them; and I feel myself exceedingly desirous that he should do so, and yet should not deem it advisable unless it can be under circumstances such that there can be a general attendance of the brethren from all parts of the district. I think there is not a district in the State where they are so much in need of a general meeting as here.

There are a good many Sabbath-keepers in the district; but they are scattered in a number of localities, a few in each place, so that it would require much time and labor to visit each company and accomplish for them what might be done in a single meeting if the brethren will make the necessary effort to get together.

It certainly will require a good deal of effort to accomplish this, as many will have to go from twenty to thirty miles to reach a general meeting, and at this season of the year to make arrangements for leaving home long enough to make such a journey, attend a two or three days' meeting, and return, is quite an undertaking; and yet, unless the brethren are willing to do this, I fear they will have to forego the pleasure of a visit from Bro. C., and thus lose the benefits of his labors.

There are also special reasons besides the one I have named why it seems absolutely important that we have a general rally at some one point, which probably would be the only meeting held in the district. What do the scattered brethren say to this? Will they decide that nothing of a trivial nature will hinder them from attending such a meeting if it shall be appointed?

The interest they manifest in this matter

will have much to do in deciding whether we have a meeting or not. I shall be glad to hear from those interested at Rome, N. Y.

B. L. WHITNEY.

Randolph, N. Y., Jan. 16.

ROME AND CANASARAGA, N. Y.

By request of the president of the Conference, I spent Sabbath and first-day, Jan. 20, 21, with the church at Rome. The new meeting-house is admirably located—a very neat, pretty, comfortable place of worship; and those who have superintended its construction are entitled to the grateful thanks of our people for the able and satisfactory manner in which they have acquitted themselves of their responsibility. Pleased with the meeting-house, but more so to find so large a company of honest hearts, who had taken a firm stand on the side of the truth, here so happily assembled to worship God on his own holy and blessed Sabbath.

They have a large Sabbath-school and Bible-class. The adult Bible-class had become so large that it became necessary to divide it, forming two large classes. After sermon, about fifty short, stirring, heartfelt testimonies were borne. All are rejoicing in the truth, and a sweet spirit of love and harmony prevails. I held meetings evening after the Sabbath and on first-day afternoon and evening. The attendance was fair. We learn that many are almost persuaded, but trembling beneath the cross. May the Lord help them to decide for present peace and eternal joy.

First-day, accompanied by a number of the Rome brethren, I walked to Stanwix where Bro. S. B. Whitney had held some meetings. The notice was short, but there is certainly some interest there.

An Eld. Widmer of the first M. E. church at Rome has published some bombastic effusions in the Rome papers, and talks defiantly of meeting Bro. Canright in debate on the Sabbath question. Our friends are fearing that the more intelligent and discreet members of the M. E. church will not permit Eld. W. to hold the discussion. If he is allowed to do so, it can hardly fail of adding quite a number to those now living out the truth, and it would revive the interest and spirit of inquiry.

Bro. Canright and Bro. B. L. Whitney are both expected in Rome next week.

CANASARAGA.

On first-day evening, while we were absent at Rome, Eld. Fullford of the Free Methodists, held forth on the immortality of the soul, taking the usual course. He claimed the account of the rich man and Lazarus to be a positive, actual, literal fact, and in no sense a parable; that the literal translation of Rev. 14:13, "Blessed are they that die in the Lord from henceforth," was "they are now blessed." We reviewed him last evening before a large congregation, from notes taken by a friend. Next Sabbath morning (Jan. 27) will be held the first Sabbath meeting ever held in Canasaraga. We are prayerfully hopeful of good results. I need the prayers of God's dear children.

CHAS. B. REYNOLDS.

HYMER, KANSAS.

OUR meetings at this place are growing in interest. We are just now in the Sabbath question. Nearly all say we have the truth on this subject, and some will obey.

J. LAMONT.

Jan. 23.

KANSAS.

THE work still moves slowly in these parts. At Minnety, since our last report, four more have taken hold of the Sabbath, making fourteen aside from the younger members of the families, some of whom are grown, and are keeping the Sabbath with their parents.

I am now giving lectures five miles northwest of Cherokee, and am now canvassing the Sabbath question. I hope for good results.

J. H. COOK.

Jan. 22, 1877.

SHERIDAN, MICH.

CAME to this place Nov. 8. This is a village of about one hundred families, six miles south of Stanton, the county seat of Montcalm Co. A Methodist house of worship has been erected, but not completed so as to be in use. An old school-house, not in use by the school-district, is used as a meeting-house. This, Bro. A. D. Jones had secured for us by consultation with the district board. We occupied it five nights

each week. This protracted our stay, taking three weeks, to do two weeks' work.

We occupied the house until Jan. 1, when the Methodist minister very unceremoniously gave out an appointment to commence a protracted meeting on Tuesday evening following my Monday evening meeting. We visited him, and earnestly asked the use of the house one week longer. He said they intended to commence then, and should not yield unless obliged to do so. As they had repaired the house somewhat, and claimed the house on that ground, we pressed the matter no farther. We removed our meetings to the house of Bro. Jones.

When we came to the place, there were but five here keeping the Sabbath; now there are twenty-one grown persons, eighteen of whom have covenanted to keep the "commandments of God and the faith of Jesus," a Sabbath-school and Bible-class are organized, and s. b. is pledged to the amount of \$70. After a stay of eleven weeks, we left this dear people for a time, at least, hoping to meet them again in the spring, then with proper help to perfect an organization. E. VAN DEUSEN.

WISCONSIN.

PLAINFIELD AND FISH LAKE.

I HAVE just closed a short series of meetings with these churches. The weather was very cold, and some had quite a distance to come, so the attendance was small. They were in great need of help. Since the death of Bro. Thurston, they have been like sheep without a shepherd.

As the two churches were small, and the places of meeting were only about four miles apart, we decided to unite the two. This we did by disbanding them and forming a new organization out of the two companies, to be known as the Plainfield church. Bro. Abraham Kisner was chosen elder, and Bro. Wm. Eager deacon. They were ordained to their respective offices. Systematic Benevolence was re-organized, and a sum equal to one-third of it was pledged to the T. and M. Society.

Two substantial persons decided to obey the Lord. We enjoyed much of the blessing of the Lord in our social meeting on the Sabbath, and many confessed their failures in the past, and made good resolves for the future. This district sends out one canvasser for our periodicals.

FRIENDSHIP.

I commenced meetings in this place Jan. 17. There is a small company here who came out last summer when the tent was here. I found nearly all holding on, but for want of a leader they were not making much advancement. One more took a firm stand on the truth. Bro. Andrew Olsen has been holding meetings a few miles from here with good results. The two companies will unite, making a company of about thirty. H. W. DECKER.
Dell Prairie, Jan. 25.

SLASH, IND.

THE "dragon" has become very "wroth" at this place because a few have decided to keep the commandments of God. After trying persuasion and threats to keep people away, they finally locked the house.

Men can continue in their fellowship for a whole year and be guilty of very indecent behavior, can violate the tenth commandment, get drunk, etc.; but let a member of the same congregation commence to keep the commandments of God, and he is made a target for Satan's sharpshooters in the very next charge.

I believe eight have decided to obey the Lord. WM. COVERT.

DEEDSVILLE, INDIANA.

THE work is progressing finely at this place. As far as I know, all that have embraced the truth are firmly established but one, who, I am sorry to say, has turned to the beggarly elements of the world.

We have organized a Sabbath-school, and hope by the grace of God to do a good work through its instrumentality. Have also set on foot a movement for the purpose of erecting a house of worship, which I trust will soon be accomplished.

I think we may safely rely upon about twenty-five here as workers, including some boys and girls, who have reached an age to be of much assistance in the good work of spreading the precious words of truth. Brethren, pray for me. ARTHUR W. BARTLETT.

SOMERSET CENTRE, MICH.

WE began labor in this place Jan. 10, first at the Aldridge school-house, where we held three meetings, when the house was refused us save for two evenings a week. During the interim each evening was occupied at the Curtis school-house three miles distant. The attendance at both places has been good.

Sunday afternoon, Jan. 22, one Eld. Martin, the Wesleyan circuit preacher laboring in this district, undertook to show that the 2300 days were literal, therefore the events predicted in connection with this period were fulfilled within the space of seven years. And further, that one Jannus purchased from Antiochus the Great the office of high priest, which he desecrated by turning the house of the Lord into a temple of idol-worship, which he said constitutes the transgression of desolation spoken of in verse 13. "Those days," said he, "could not have been days of years, but literal time which were fulfilled in the prophet's time." He cited *Kitto's History of the Bible* for his authority. And then with much gusto he concluded with the following remarks upon our position on the sanctuary: "It is blasphemy for these men to say that there is a place in Heaven so impure that it needs cleansing, and that God dwells in impurity. It is disgusting to American intelligence."

The evening following we spoke upon the second advent to a large and attentive audience; and at the conclusion, briefly noticed some of these objections, illustrating our points with figures upon the blackboard. The audience was not slow to discover the weakness of Eld. Martin's position. I am told by reliable authority that one of his members told him he had better study his Bible a little more before attempting to speak on such deep subjects.

We are in the midst of revival meetings and opposition. But we are hopeful in God and diligent in labor, and we pray God to keep us thus until the appearing of his Son from Heaven, when we hope with the redeemed to sit down to the marriage supper of the Lamb in the kingdom of Christ our Lord.

Remember us in prayer.

A. BATHER.
E. P. DANIELS.

FRANKLIN, TENN.

WE arrived at Franklin, Jan. 10, secured the use of a hall, and remained until the 22d; but owing to the rain, which fell almost incessantly, we gave but four lectures, and a general interest was not awakened. A few, however, became concerned, and we hope, will obey. Receiving a request from Bro. Osborn to join him in labor near Edgefield Junction, we hasten to meet him there. This is a rich and beautiful country. I think it a good locality for tent labor.

ORLANDO SOULE.
G. K. OWEN.

Jan. 23, 1877.

REPORT OF VA. T. AND M. SOCIETY.

THE first Virginia T. and M. Society, embracing Shenandoah, Rockingham, and Page Counties, was organized Nov. 5, 1876. Bro. Robert Sawyer was chosen director, Sr. Sallie Keyser, secretary, and Bro. Reuben T. Fultz, librarian.

Call for membership was made, and twelve responded. Others, not present, are expected to join. This small, inexperienced company has been at work. It held its first general meeting, Jan. 14, 1877. Reports reach to Jan. 1, showing about two months' labor. A summary stands thus:—

No. of families visited, 54; No. of letters written, 15. Received on membership, \$12. Subscribers for REFORMER, 2; INSTRUCTOR, 2. We have just received THE BATTLE CREEK COLLEGE, and obtained 13 subscribers for it. We have disposed of 350 Almanacs, for which we have received \$35. No. of pages distributed, 2,176; REVIEWS, 200; INSTRUCTORS, 100; REFORMERS, 300; SIGNS, 100.

It is the design of the Society to dispose of the remainder of our 1000 Almanacs at full price, adding the profits above actual cost to the T. and M. Society funds.

MISS SALLIE KEYSER, Sec.

THE HOUSE OF GOD.

THE house of God is a sacred place. Says the wise man, "Keep thy foot when thou goest to the house of God." Eccl. 5:1. Do not go there with a careless frame of mind; do not turn your head around to gaze at every one who arrives, nor look to

see every accidental disturbance; rather seem not to notice these trivial matters. Think how probable it is that Jesus is present, waiting to bless those who have come in to worship him. Do not wait till the hour for beginning the service, but incline the head and bow the heart in a mental petition for grace and strength to worship God aright in his earthly courts. Pray then till the service commences; pray for the minister who is to preach, or for the elder or other person who is to lead; pray for all whom you love, if you feel that you can; pray for yourself or your enemies, or meditate upon the things of God, for the heart must be prepared if you would get a blessing. Do not, I pray you, gaze idly about at any time in meeting, it is so apt to beget the same habit in others; and, if all do it, it makes a congregation appear quite awkward; but the worst of this habit is, it is offensive to God.

JOSEPH CLARKE.

SABBATH REFLECTIONS.

NOT having the privilege of meeting with the people of God on this first Sabbath of the year 1877, and feeling a loss, I improve a portion of the time in writing to them a few thoughts which I would be glad to speak were I in their midst. If these thoughts should never reach the eye of any one, yet it is a pleasure to me to think them, and to write them.

Every true Adventist knows that the Advent doctrine is pre-eminently practical, as much so as faith, repentance, and a holy life. I am thankful to be able to see that very many of the prophecies have been fulfilled, especially those that relate to the signs of Christ's coming, and the end of the world.

The sign of the darkening of the sun and the moon occurred as promised, "in those days, after that tribulation." Mark 13:24, 25. Other Bible signs have followed with marked rapidity. If any wish to see the signs of Christ's coming, the Bible tells when to look for them.

Those who have eyes to see, can hardly look amiss. Chronological data are posted up at the head of all the great thoroughfares of the world with such clearness that all may read who will. The starry heavens are spread out to the view of all men. The 24th chapter of Matthew teaches that the time appointed for the close of man's probation is written on the face of the heavens, and tells how to read it. The same is true of the earth—the politics of the nations, and the state of the churches.

If many of the professedly enlightened do not see these things, it cannot invalidate the testimony of those who do see them. For myself I accept the evidence. More than forty years' experience in examining this subject has convinced me of its truth. I have long felt and seen that this great movement, in respect to the law of God, the Sabbath and the Judgment, based on the third angel's message, is the work of God. It bears the impress of the divine hand. It is the last merciful message of God to man. Here and now, the remnant church and people of God are being developed.

I am thankful for a place with this people. Their God is my God, and where they go I will follow, for God leads them. Yes, I am sure, God leads them. If God permit one so unworthy, I will abide with this people, and thankfully accept the lowest place. I will sustain those whom God has placed at the head of the work by my earnest prayers and heartfelt sympathies. I will discountenance grumblers and fault-finders by both precept and example.

It is bad policy to speak evil of what we do not understand. By so doing we may grieve the Spirit of God, and wound both the cause of truth and our souls. I once thought it a thing incredible that God should visit his people, later than the days of the apostles, with the special gifts of the Spirit, and spoke discouragingly to the few who in those days thought differently. Shame! for a Baptist minister or any other minister to entertain such views for fifteen years, and at the same time stand in the sacred desk as a dark cloud to hide from the people a truth which God designed should be one of the chief lights of the gospel dispensation, and without which the church would inevitably apostatize.

Will not more than twelve hundred years of apostasy of the church suffice? Shall lessons of the past, pointing to the exaltation of Satan over the church and people of God, be of no avail? Had the church of the past held to the promise contained in the apostolic commission with the firm

grasp of Jacob to the angel with whom he wrestled, the world had not presented the sad picture which we now behold. On the contrary, the rays of light that went out from Jerusalem on the day of Pentecost, and soon spread over the entire world, instead of resembling the flash of a meteor, would have been permanent in their effects, and to-day there would have been no dark places of the earth filled with the habitations of cruelty for the gospel to visit.

To say the least, the church, but for "quenching the Spirit," would have lost nothing since the days of the apostles. It demands praise to God from every soul that, as the gospel ship is just entering the narrows, and is at this moment encompassed with dangerous rocks, this beacon light begins again to shine in the moral heavens. Thank God, and take courage, ye mourning, bewildered bride of Christ, the groom is coming. The gospel ship is pushing through dangers to meet him. A glorious light shines upon her, and that light is, to her, the free "gift of the Spirit," purchased for her by the blood of Christ.

Courage! Courage! The mourning, striving saints will soon meet the embrace of their Lord and King on the sea of glass.

ALBERT STONE.

"MAMMA," said a little girl in Philadelphia, when she was looking for a childish treasure she had mislaid, "I think God will help us find it if we ask him; so I'll pray, and you hunt." That showed a fitting appreciation of faith and works.

Obituary Notices.

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

DIED, in Norwalk, Ohio, Jan. 15, 1877, of consumption, Mrs. Lucinda M. Ruggles, aged thirty-four years, two months, and twenty-one days. Sr. Ruggles embraced the truth and received baptism while at the Health Institute in Battle Creek, some over one year ago, and from that time until her death endeavored faithfully to keep the commandments of God and the faith of Jesus. The church has lost a worthy sister. A husband and two small children are left to mourn. But there is good hope that she will have part in the first resurrection.

Funeral discourse from 2 Sam. 14:14, by the writer. H. A. ST. JOHN.

DIED, at Loyalton, Sierra Co., Cal., Dec. 17, 1876, of typhoid fever, Bro. J. C. Brown, formerly from Kentucky, in the sixty-second year of his age. Bro. Brown had never made a profession of religion until he embraced the Advent doctrine and commenced the observance of the Sabbath in Piner settlement, near Santa Rosa, under the labors of Bro. Bourdeau and myself, in the spring of 1869.

He took hold of the truth with a firm grasp, and was ever an ardent worker in this cause. Sister Brown writes respecting his last days, "He was sick four weeks. Our home is desolate without his prayers and continual pleading with us to consecrate ourselves to the Lord, and be ready to meet him. He did not suffer pain." She says, "I feel that time is short, and my dear one will soon come to the tomb, and then I shall meet him and my little jewels that have been so long sleeping."

Bro. Brown was buried in Virginia City, Nevada. The funeral discourse was given by the Methodist minister. Sr. Brown says, "Oh! that my last hours could be like his, so peaceful and calm, with the love of God in his heart. Nothing led him aside from duty." J. N. LOUGHBOROUGH.

DIED, in Westfield, Decatur Co., Kan., Dec. 20, 1876, Shepard Ferren, aged sixty-five years and seven months. He died in full faith of Jesus' soon coming to raise the sleeping saints who have kept the commandments of God and the faith of Jesus. He leaves a wife and six children, besides other relatives, to mourn his loss. S. FERREN.

DIED, of heart disease, Jan. 13, 1877, in Vienna, Wis., sister Relta Paton, wife of Bro. Thomas Paton, aged 34 years. Sister Paton was a firm believer in present truth, and has been a member of the Hundred Mile Grove church for the last thirteen years. She died in full faith of a part in the first resurrection. She leaves a husband and four little children, who deeply mourn their loss. Words of comfort were spoken at the funeral by the writer, from Rev. 14:13. N. M. JORDAN.

DIED, near Rockville, Bates Co., Mo., Dec. 21, 1876, of cerebro-spinal meningitis, Ada Klostermyer, aged 8 months and 16 days. JOHN F. & L. KLOSTERMYER.

DIED, in Cowley Co., Kansas, Sept. 9, 1876, Bro. John C. Walsh, aged thirty-four years, three months, and twenty-eight days. Bro. Walsh united with the Baptists when quite young, and remained a consistent member of that church until Bro. Osborn gave a course of lectures at Powder Mills, Ky., about two years ago, when he accepted the present truth, in which he has continued firm and steadfast, unmovable, always abounding in the love of God, growing in grace daily. He leaves a companion, four sons, one daughter, and many friends, to mourn their loss.

"He hath passed death's chilling billow,
And gone to rest;
Jesus smoothed his dying pillow,
His slumbers blest." P. A. WILLIAMS.

The Review and Herald.

Battle Creek, Mich., Fifth-Day, Feb. 1, 1877.

Faithful Continuance.

THE work of obtaining subscribers for our periodicals is a good work, but in most places these hard times require faithful continuance to make much success.

We wish to say to all that are thus engaged, If the battle goes hard, pray more and labor harder. Do not abandon the field because of hard times or repulses.

A Good Hearty Amen.

BRO. WHITE says in the last REVIEW, "More money" is wanted. I say, "Amen" in the shape of \$100.00 for the European mission.

May the Lord bless Bro. Andrews in his work is our prayer. Yours in the faith,

The N. Y. Treasury Empty.

BRO. CHARLES GREEN, our State treasurer, lives here at Adams Center. He says there is only ten dollars in the treasury, and nothing coming in, though nearly half a year of s. b. is now due.

Our s. b. treasurers have no reports to make. The s. b. treasurer here at Adams Center told me that he had not one dollar to report at the end of the last quarter, and hence only had a blank report to send.

Our brethren promise solemnly to lay apart one-tenth, and to do this regularly each week, and to pay this into the treasury at least as often as once in every three months.

They lose in this manner nine-tenths of the real enjoyment they would have in giving, were they to do it systematically.

"Our Exchanges."

WHAT about them? Well, we think we have a list that cannot be excelled by any in the world. We have exchanged pork, tea, coffee, condiments, and nicknacks generally, for the REVIEW AND HERALD, HEALTH REFORMER, YOUTH'S INSTRUCTOR, SIGNS OF THE TIMES, BATTLE CREEK COLLEGE, &c.

With the above we have also exchanged many of the ills of life for health, strength, the Christian's hope, and happiness.

Appointments in N. Y.

THUS far, we have been greatly hindered in our work by the continued bad storms; but the winter is now half gone, and there is some prospect of better weather.

meetings appointed. We shall go right on with the business meetings, whether there be few or many present. So let there be every possible effort made to get all the church out, as these meetings are specially for the church, and those connected with the church.

We expect to go to the western part of the State about the first of March, where we hope to see a general turnout.

The Kansas Camp-meeting.

WHERE shall it be? Will those who have any suggestions to make with reference to the location of this meeting, write me immediately at Ottawa, Franklin Co.?

It is time this question was being agitated. There being no camp-meeting committee, our president has requested me to correspond with reference to this matter.

Brethren and sisters of Kansas, let us begin now to make arrangements to attend this meeting. We hope it will be definitely located, so that no change of time or place will be necessary.

We want the advice of the General Conference committee with reference to where this meeting shall be held.

For Sale.

FORTY acres of land, eleven ready for the plow; a small but good house, in Fremont, Saginaw Co., Mich., valued at \$800.

European Mission.

James White...\$100 James Harvey...100 W. H. Hall...100 Wm. Ings...50 R. G. Lockwood...50

European Press.

WE, the undersigned, regard it a great privilege to donate to the Lord, for the European press, under the care of our worthy missionary, Elder J. N. Andrews, One Hundred Dollars each, and invite twenty-eight others to join us in raising \$10,000.

- James White...\$100 E. H. Root...\$100 John Morrison...100 Wm. Ings...100 Geo. I. Butler...100 C. Comings & wife...100 Newel Grant...100 E. W. Whitney...100 August Rasmussen...100 R. G. Lockwood...100 An Iowa Brother...100 W. H. Hall...100 Emily Leighton...100 Betsey Landon...100 S. A. McPherson...100 S. N. Haskell...100 "A friend in N.E."...100 C. K. Farnsworth...100 "W. P. A. M."...100 M. Wood...100 Chas L. Boyd...100 Mrs. Getman (deceased)...100 Freeman Nichols...100 A. H. B...100 C. B. Tower...100 D. A. Owen...100 A. T. Stickney...100 Wm. B. Mason...100 Mrs. J. L. James...100 J. N. Loughboro...100 A. La Rue...100 J. S. Wicks...100 B. N. Berry...100 Reuel Stickney...100 M. J. Bartholf...100 C. Clark & wife...100 A Bro. in Minn...100 W. A. Pratt...100 Mary Crouch...100 C. McNeil...100 H. C. Stone...100 Mary R. Stem...100 B. L. Whitney...100 Jane Roland...100 Thomas Alverson...100 E. Green & wife...100 S. B. D...100 Susie D...100 E. Lobdell...100 A. A. Bradford...100 Lucretia Day...100 J. S. Hart...100 A Bro. & Sr. in New England...300 C. S. Briggs & wife...100 S. H. King...100 Jacob Shively...100 Elden H Pullen...100 M. C. Israel...100 A. C. Woodbury & wife...100 Right hand...100 A friend...100 V. B. J...100 James Harvey...100 G. W. Colcord and wife...100 John Ely...100 L. McCoy...100 D Ann Albin...100 S. A. McCoy...100 I. Sanborn...100 "Thank-offering" 100

Appointments.

And as ye go, preach, saying, The kingdom of He a ven is at hand

WE will meet with the friends at Jamaica, Sabbath and first-day, Feb. 10 and 11. Come prepared to stay all through the meetings and worship the God of our fathers with all the heart.

QUARTERLY meeting of the Kansas T. and M. Society, Dist. No. 1, will be held Feb. 24 and 25, at the Worick school-house, 7 miles north of Jewell City, and 3 1/2 miles south-east of Jewell Centre, in Jewell Co., Kan.

It is expected that there will be a plenty of new Hymn Books, books, tracts, pamphlets, and Almanacs, for sale and for distribution. We expect all the members to be at this meeting, and especially the librarians. Bring in your reports.

THE next monthly meeting for Windham Co., Conn., will be held at Bro. Wm. L. Ashley's, in Hampton, Sabbath and first-day, March 3 and 4. Bro. M. Wood, president of the N. E. Conference, is expected, and it is hoped all the friends of present truth in eastern Connecticut will attend.

ELK FALLS, March 2-8; Canola, Chatauqua Co., March 9-12. Meetings at Eureka will follow, and be arranged by private correspondence. I hope for a general attendance at these meetings. They will be protracted if the interest seems to demand it.

I WILL meet with the church at Solomon Rapids, Feb. 10, 11; Bull City, Feb. 17, 18; and with the brethren in Jewell Co., where Bro. Worrick may appoint, Feb. 24, 25.

I wish to see a general attendance at each of the above meetings. I expect to visit the Parallel church if there is any way to get there from Jewell Co.

Business Department.

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

RECEIPTS

For Review and Herald.

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

- \$2.00 EACH. Uarcha V Lovett 51-4, Mrs E Young 51-1, Lucella DeArmon 51-4, Samuel J Starmer 51-4, Eva Huffaker 51-4, Mrs L L Clark 51-4, Margaret Snook 51-4, Mrs O C Robinson 51-3, Amelia Nellis 52-1, A D Jones 51-1, Lydia Russell 51-3, Lucy Harris 51-4, Susan F Wells 51-1, J F Sindlinger 51-4, Teitha Myers 51-1, John Sutton 51-4, James A Noe 50-6, Pliny Potter 51-3, F A Anderson 51-1, J Webber 51-12, Hiland Stimpson 51-4, L Gotfredson 51-17, Asa Green 51-1, J M Ferguson 49-13, C M Holland 51-4, Mary McGrew 51-4, Robinson & Pratt 51-3, A W Farnsworth 51-3, Mary J Johnson 51-4, Wm Hoag 51-1, Mrs M C Hoag 51-1, Thomas Smith 51-4, Mrs L C Worden 51-4, J A Lisk 51-19, J H Rogers 51-3, Mrs Robt Meggison 51-4, Jennie J Woosley 51-13, Geo W Masters 51-4, D W Johnson 51-1, L W Grew 51-4, John Starr 50-25, W T Carson 51-1, Mrs M A Olurn 51-4, Elvira A Nutting 49-13, Betsey Davis 51-4, Eli Sherman 51-4, C A Russell 51-1, Mary Brow 51-9, N A Hollis 51-2, J A Olmstead 53-1, James Lowery 50-25, Mrs Mary Child 51-4, Lyman Terry 51-3, Edmund C Taylor 51-4, J E Baker 51-4.

- \$1.00 EACH. S A Godfrey 50-1, Adelia Wiser 50-4, Wm A Wooley 50-4, Geo D Ballou 50-1, Reuben Worrick 49-22, C S Straw 50-4, Rachel L Ainsworth 50-1, David Honeywell 50-3, Henry Brackin 50-3, Bell Klase 50-5, Oscar Hill 50-3, Mahala Jackson 50-4, R S Donnell 50-4, Cynthia Lynch 50-1, Mrs C L Wilson 50-1, Adelbert White 50-1, Mrs J J Foster 50-1, Joel Maybie 50-1, Mrs Geo Griggs 50-1, Wm J Reed 50-9, M Slocum 50-3, Miss Libbie Pire 50-5, M Welch 50-1, L Y Heller 51-13, J H Cook 50-7, E M Kimball 50-4, N G Smith 50-5, C W Middleton 49-13, David Snyder 50-4, David Garrick 50-4, Geo R Garvin 50-5, John Simons 50-4, S N Ayers 50-7, H M Sargent 51-1, Susau B Watrous 49-25, John Andrews 50-1, Henry Sheppard 50-2, John F Wilbur 49-25, Mrs L Lunger 50-2, M J Randall 50-4, J H Ginley 50-15, E J Potter 50-5, Sallie E Wells 50-5, Mrs Maria Archer 50-3, G G Crandall 50-1.

MISCELLANEOUS. Taylor Dunham 50c 49-17, Charles Thomson 50c 49-14, Mrs Polly Randall 75c 50-1, Mrs Jane Ryan 75c 50-4, W F Flint 50c 49-17, Mrs Jennie Benn \$1.50 51-4, Sarah E Chapin 50c 49-18, Mrs Jane Oliver 75c 50-4, J D Pegg 25c 49-21, Mrs S Yaker 1.40 50-13, B E Spencer 1.50 51-4, C K Farnsworth 50c 49-18, Walter E Higley 70c 50-11, S Jeanette Smith 50c 49-17, Geo Field 2.50 51-4, Stephen R Contout 50c 49-23, Hattie A Barrett 1.25 45-16, Jared Spaulding 1.50 51-4, I H Cheesbro 1.40 51-24, David T Pratt 1.50 51-3, Seth Aldrick 1.50 51-3, Edwin Travis 1.50 51-3, Daniel Hugunin 30c 40-12, Mary Foster 1.50 51-5, R H Goss 1.50 51-6, E L Hastings 1.50 51-3, James Chile 50c 49-17, Charles Osborne 50c 49-21.

Books Sent by Mail.

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