

THE ADVENT REVIEW

And Herald of the Sabbath.

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

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REFLECTIONS.

Our correspondent, J. C. Smith, of Dundee, Scotland, sends us the following New Year's thoughts, which are appropriate at all seasons.—*Phrenological Journal*.

LAST year's trials, where are they?
Have they wrought us good to-day?
Are we better for that cross?
Was't our gain, that heavy loss?
Why is life not one long May?
Why should trouble come each day?
Why not have complete success,
Bringing hourly happiness?
What fruits brought you forth last year?
Seeds then sown will soon appear.
Cast you in both bad and good?
None can change them, if he would.
Let us sow no tares again,
Only wheat of purest grain.
Spring shall send her genial showers,
Pleasant harvest shall be ours.
Christian, banish idle fears,
Providence the vessel steers,
Safely o'er the sea he'll guide,
Landing safe on Canaan's side.
Cheerful may the voyage be,
Winds and waves are speeding thee.
Far away, our home's in view,
Resting-place for good and true.

THE TRUE ISRAEL.

BY ELDER GEO. I. BUTLER.

(Concluded.)

WE next introduce the illustration of the olive tree given us by Jeremiah and continued by the apostle Paul. It is remarkable how the apostle seizes this illustration at the very point where it is left by the prophet. So that the illustration becomes like one connected account, although written by different writers hundreds of years apart.

"The Lord called thy name, A green olive tree, fair, and of goodly fruit; with the noise of a great tumult he hath kindled fire upon it, and the branches of it are broken." Jer. 11:16. "And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear; for if God spared not the natural branches, take heed lest he also spare not thee. Behold, therefore, the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in; for God is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more shall these, which be the natural branches, be grafted into their own olive tree! For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." Rom. 11:17-26.

To any one who has read the connection of these two passages of scripture, it will be very clear that the tame olive tree represents the whole of Israel. Jeremiah and Paul both have been speaking of Israel in the immediate connection, and the comparison can refer to nothing else.

Here, then, we have a mighty tree representing the whole house of Israel, and, for a certain cause, some of its branches are broken off. These broken branches, then,

being detached from the tree, no longer compose a part of it. They receive no benefit from the parent stock, and it is not benefited by them. What becomes of these stocks after the branches are broken off? A wild olive is grafted on, contrary to nature, and becomes a part of the tame olive tree, partaking of its fatness, and really forming a part of it, just as much as the apple scion inserted in the apple tree, which is so common a sight to us all, becomes a part of the apple tree, while the old limb cast aside is rejected and worthless, only with this difference: In the case of the olive tree, the old branch, under certain conditions, may be grafted in again, and become a part of the original tree. But mark this: Unless it is again grafted in according to these conditions, it will forever remain a foreign body, and not receive a particle of benefit from the olive tree.

Now let us come back to the thing illustrated—Israel. The branches broken off are those given to unbelief. Why was Abraham chosen as the first representative of this family? "Abraham believed God, and it was counted unto him for righteousness." Rom. 4:3. And again, he became the "father of all them that believe." Now the opposite of believing is *unbelieving*. And just as quick as the natural branches, or the literal seed, cherish that, they are cut off; they cease to be Abraham's true children; they no longer belong to Israel; they are severed from the olive tree. What about the Gentiles then? As soon as they have the same kind of faith Abraham had, they become children of him who is the "father of all them that believe." Is there any danger of these branches, which have thus been grafted in, losing their connection with the tame olive tree? "Thou standest by faith." "Be not highminded, but fear." "But toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off." Is there any hope for these broken-off branches? Oh! yes. Our Lord has made full provisions for every one who possesses the proper character, and for only such. "And they also, if they abide not still in unbelief, shall be grafted in, for God is able to graft them in again."

Can anything be plainer from this illustration than that character alone determines the question, Who are the true Israel of God? Unbelief and unfaithfulness cut a man off entirely, while faith and obedience unite him securely. A man may remain in unbelief and he will remain cut off, and in no way benefited by blood relationship. Then the mass of the literal Jews remain to-day cut off entirely from true Israel, and in no way can they become united only by believing in Christ, of which there is but very little hope; and in no way can they share in those promises made to Israel, but by being converted and having faith in Christ. We have thus ascertained how we become united to Israel, how we are separated from him, and what the conditions are by which we remain and constitute a part of him. These statements are so plain and explicit we think none will dispute them.

We will then proceed further and notice the latter part of the apostle's statements in which some think a different idea is taught. "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." Verses 25, 26. What is the "mystery" the apostle speaks of? It is, that "blindness in part" is happened to literal Israel, that is, a part of them have become "blinded" through unbelief, pride, and the rejection of the truth, while a part did receive Christ, and thus continue to belong to Israel; as the apostle says in the 7th verse of this chapter, "Israel hath not obtained

that which he seeketh for; but the election hath obtained it, and *the rest were blinded*." The "election" are those who accept salvation on the conditions God has offered. The rest became blind, their hearts became gross, they are given over to "hardness of heart, and blindness of mind." How long is this blindness to continue? "Till the fullness of the Gentiles be come in." This "blindness in part" is just the same as the breaking off of the natural branches in the apostle's comparison above, through unbelief. Of this, there can be no doubt. The "mystery," then, of which the apostle speaks, is really the process by which the natural seed are broken off and give place to the Gentile believers, who enter into all the promises made to Abraham and Israel.

This, to a literal Jew of that age who prided himself so much on his descent from Abraham, was a mystery indeed; and it seems to be a mystery entirely misunderstood, in spite of the clearness of the apostle's explanation, by many of our modern Gentile theologians who will have it that the literal seed which the apostle plainly declares to be broken off through unbelief are to go right in and inherit those precious promises made to true Israel.

We have here in this connection the phrase, "the fullness of the Gentiles." We have, also, in the words of our Saviour, a similar phrase, "the times of the Gentiles." "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21:24. In the old dispensation the work of God seemed almost confined to the literal seed. Prophets spoke to them, and warned them, and besought them to do the will of God. They rebelled times without number. Portions of them were cut off from time to time, till finally only a small portion of the tribes of Judah and Benjamin, with a very few of the others, remained. Of these, the prophet Daniel said, "Seventy weeks are determined [cut off] upon thy people and upon thy holy city." Dan. 9:24. That is, 490 years from the time when the decree went forth for the building again of Jerusalem, the exclusive privileges of this people ceased. When our Saviour hung upon the cross, he cried, "It is finished." The veil of the temple was rent from top to bottom. Their typical system here met its antitype. Still they had a short day of grace to see if they would accept the offered salvation. Three years and a half from the midst of the last of the seventy weeks when their sacrifices ceased, brought them to the close when the nation rejected Jesus of Nazareth, and the apostles said, "So we turn to the Gentiles." Here we understand the "times of the Gentiles" commenced. As the work of God had been specially manifest among the Jews before this, so it should be specially apparent among the Gentiles after this point. In the times of the Jews, if I might use such an expression, Gentiles could and did have part in God's work, and become a part of it by the peculiar conditions required of them. So now, in the "times of the Gentiles," the literal Jews must humble themselves and renounce those special claims they have prided themselves upon so long, and accept the lowly Nazarene; and only in this way can they be "grafted" in, and become a part of that tree from which they have been broken off.

How long are the "times of the Gentiles" to continue? We answer, "Until the fullness of the Gentiles be come in." The word "fullness" in the Greek is *pleroma*. Greenfield defines it to mean in this very text, "abundance, multitude, the multitude of those that worship God, the whole body of Christians, the church," comparing it with a similar expression in Eph. 1:23.

When the "fullness of the Gentiles comes in," then is when God has gathered out of all the Gentiles through faith and obedience to the truth, those who will accept the offered mercy. This will bring us to the close of this dispensation. There is no

time brought to view in the Bible after this point is reached where another special probation is offered to these branches which have been broken off through unbelief. God's ways are equal. His special work was manifested among them for ages (not to exclude the Gentiles entirely, however), and then his special work was seen among the Gentiles. Then comes the consummation: "And so all Israel shall be saved." The apostle does not *merely* express the fact that Israel will be saved, but he tells us just how it will be done, "and so." The adverb *so* means in the manner specified. The apostle has just given us an exact description of the process, in the comparison of the olive tree representing all Israel. The natural branches which remained faithful like Abraham, and the Gentiles who are partakers of the same faith, these, and these alone, constitute Israel. These will be saved when the "Deliverer shall come out of Sion."

Here the apostle quotes from the prophet Isaiah 59:20. Let us read the connection from which the apostle quotes from Isaiah. Verses 16-20: "And he saw there was no man, and wondered that there was no intercessor; therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak. According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies; to the islands he will repay recompense. So shall they fear the name of the Lord from the west, and his glory from the rising sun. When the enemy shall come in like a flood, the spirit of the Lord shall lift up a standard against him." Now come the words the apostle quotes to show when Israel shall be saved: "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord."

It must be evident to the reader of these quotations that the prophet is speaking of the close of probation. "When there is no intercessor," "when his arm brings salvation," "when he will repay fury to his adversaries, recompense to his enemies," at this same time the apostle says the "Deliverer shall come out of Sion," and he quotes it to show when all "Israel shall be saved." But says an objector, "Zion is in Jerusalem which has been trodden down of the Gentiles. So all Israel must be gathered to that Jerusalem." Here, dear friend, you much mistake. That is not the Jerusalem from which the Deliverer is coming. This dispensation has a far more glorious Jerusalem of which Old Jerusalem was but a weak type, and it is from this latter one that the Deliverer is coming. The two are contrasted in Gal. 4:25, 26. "For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is *above* is free, which is the mother of us all." Praise the Lord, the "all" here spoken of, the children, will go to the "mother" by-and-by when the Deliverer comes after them, and will receive all Israel then, and so they will be "saved."

So the apostle again contrasts the type and antitype in Heb. 12:18-24. We quote a part: "But ye are come [by faith] unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in Heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator," &c. This is the Jerusalem of this dispensation. We look forward to it with a glorious faith, to be swallowed up in glorious reality when the "Deliverer" shall come from it, after us, and take "all Israel" to it. We emphatically deny that true Israel in this dispensation has any special interest in old "Jerusalem which is in

bondage with her children," but has a surpassing interest in free "Jerusalem which is above," our mother. This is the very "city with foundations," for which Abraham, the father of the faithful, looked, Heb. 11:10, and which caused him to leave kindred, friends, and country. And when the glorious city of God is upon the earth, as described by John the Revelator, Rev. 21:12, we read, "And had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel." How plain and how beautiful that all Israel, when "saved" as the apostle describes, will enter through the gates into the city.

The Saviour has been in Heaven preparing mansions for them in this city, as he told his disciples he was going to when about to leave them. John 14:3. From this place, which is Jerusalem above, he will come and take them to himself. This is the very time spoken of in Rom. 11:26: "There shall come out of Zion the Deliverer." How plain the truth of God is when we take a connected view of it. Zion is in Jerusalem above as we have seen in Heb. 12. The prophet Joel speaks of it when he says, "The Lord also shall roar out of Zion, and utter his voice from Jerusalem"—Joel 3:16—Jerusalem above, the Jerusalem of this dispensation. Thus we conclude that, when all Israel is saved as described by Paul, Christ will make his glorious advent the second time, and save them with an eternal salvation in the city of God above; and there is no place left for a return of the broken-off branches, which are no longer a part of Israel, to old Jerusalem which is in bondage with her children, and under the feet of the Gentiles, and trodden down by them.

Another thought in connection with the tame olive tree, representing all Israel, before we leave it. Israel is composed of twelve tribes. We have seen that in the city of God there are twelve gates, and these have inscribed upon them the names of the twelve tribes, showing this division into twelve parts will be continued in the future state. The apostle James recognizes the same thing when writing his Christian epistle to the "twelve tribes scattered abroad, greeting." So there are twelve more branches to this tree. This must be so; for it comprehends all Israel. Now, whenever a believing Gentile is grafted into this tree, by faith, he must become a member of one of these tribes just as a foreigner, coming to our country and becoming a naturalized citizen of these United States, at the same moment becomes a citizen of one of the several States. This thought answers an objection often urged against our views of the one hundred and forty-four thousand spoken of in Rev. 7, of which there are twelve thousand of each tribe sealed, being Gentiles and living in the last days. There is no greater objection to this than to a Gentile becoming an Israelite at all, and this the apostle settles beyond a doubt in his illustration of the tame olive tree. It would seem necessary to say but little further in this argument as to who is meant by the true Israel of God. We think we have plainly shown, by the clearest testimony, that character determines the question entirely, and that a literal descent proves nothing.

If further testimony is desired, it can be furnished easily. Thus the apostle says in Rom. 9:6: "They are not all Israel, which are of Israel," and illustrates it by the case of Isaac, "Neither, because they are the seed of Abraham, are they all children; but, in Isaac shall thy seed be called." Ishmael was as really a son of Abraham as Isaac, yet he was not reckoned as the child. He also illustrates further by Esau and Jacob. Thus we have the positive statement that blood relationship does not decide the question at all. Again in Rom. 2:28, 29, the great apostle declares, "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." How could language be plainer that character alone determines the question, who are the true Israel?

Having seen that this term comprehends the true people of God, and those alone, we cannot for a moment suppose that the promises made to Israel will benefit those who, the apostle plainly declares, form no part of Israel, and, as it is only through these promises that some at the present time look for a return of the literal seed, we conclude that such return is not to be

expected. Were not this article already too lengthy, we should notice some of the scriptures relied upon to prove the gathering of the Jews to old Jerusalem. We think none of these contradict the positions taken in this article. In conclusion we would say, It is most important that we all become children of Abraham by faith, so that when he enters into the city that hath foundations, we may enter in also, and be saved with all the true Israel of God.

The One Talent.

If God had not required the improvement of the one talent as much as five, he would not, of course, have given it; and there is no ordinary mind that is not capable of improving on the one talent, and should be willing to do so. There are diversities of gifts, but the same Spirit.

God in his wisdom has given each of us just the gift or gifts that he saw was best for us; but did he give them to lie dormant? Certainly not; for how should we know that we had any gifts if we did not exercise them? And for what were they given, but to glorify God, and make us useful in the world? While some who have great capacities and have not had advantages, or improved upon them as they should, have become comparatively useless, others with small capacities, by improving them, have become very useful. Some may think because they cannot explore all the fields of knowledge, and come up to the greatest minds, they will be nothing. But such aspirations may not be pleasing to God. Let us not despise the day of small things, but be willing to labor on in our humble sphere, doing what we can, although at times we may feel almost crushed under a sense of the feeble efforts we put forth to help forward the cause of God, and regret that we have not made a more wise improvement of the advantages of our past lives in fitting up for usefulness. But these regrets avail us nothing now. The spirit that the wicked servant manifested to his Lord showed that he would not have made good use of the five talents, had they been committed to his care. He that is faithful in least, will be faithful in much, and he that is unjust in least, will be unjust in much. Let us be faithful with the one talent, that it may be said unto us, "Well done, good and faithful servant. Thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

C. LAWTON.

Obedience.

MY mind has been deeply impressed by the language God addressed to Israel after giving them his holy law and hearing their avowals of obedience. "They have well said all that they have spoken."

It seems the inferences to be drawn are these: Their words are unobjectionable; they have promised adherence to my commandments; but will they hold sacred their vows, or the responsibilities devolving upon them as my chosen people, to whose keeping I have intrusted my law? Do they realize that it is better not to vow than to vow and not perform? or better to obey than to sacrifice? Did they manifest so much sincerity, or had they previously shown so great a regard for their promises as to gain the confidence of the Lord? It seems not; for in conclusion he says, Oh! that there were such a heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and their children forever!

Judging from the history given of Israel, and our own personal experience, it is an easy matter to vow, but to perform is quite another view of duty. To obey calls into requisition our will powers, and a heart work, a confidence in what we are about to do. It is said by one of the prophets, "If ye be willing and obedient, ye shall eat the good of the land;" a conditional promise. We have no reason to anticipate success, unless we engage with a principle of right-doing that emanates from the heart, and seek for a conversion of the entire being.

The conflict between truth and error is a severe one; and those who array themselves against the powers of darkness in defense of truth, have a struggle ever before them, and, as far as numbers are employed, are greatly in the minority. But this is not to be taken into consideration. If God be for us, who can be against us? And as there are but two classes (for "he that is not for me is against me"), it is highly important that we know to which class we belong.

"Ye are my witnesses, saith the Lord," and although much time has intervened, it has lost none of its force.

To obey all God's precepts, not forgetting the one which designates him as the Creator of the universe, and to manifest our faith in his immutable word, by accepting it as given without repealing or arranging to suit our capricious and perverted minds, is to witness that he is God, and there is none else.

We certainly are living in an age when great responsibilities rest upon us; when "God is purifying unto himself a peculiar people, zealous of good works;" when there is so fearful a declension of morality and piety that "judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter;" an age when few heed the charge to "preach the word;" when "a wonderful and horrible thing is committed in the land: The prophets prophesy falsely, and the priests bear rule by their means, and my people love to have it so; and what shall be done in the end thereof?" Let us heed the entreaty of Paul: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

I. GREEN.

Jeff. Co., N. Y.

Biblical Preaching.

THE following is the substance of some remarks made by Prof. J. M. Hoppin at the last meeting of the General Association of Connecticut, in New Haven:

"I may say that as one who is striving to teach others how to preach, I sincerely desire to come at the true secret of successful preaching, and to learn from every source. I should be willing to cast every theory of my own to the winds, however I might cherish it, did I think it was not the true and apostolic method of preaching, did I think it would not be followed with Christ's blessing.

"I believe in the *Biblical* method of preaching above any other; and I believe we must return to that, essentially, before any great power or effectiveness will be gained. 'The pulpit has lost, or is losing its power,' is now the cry. If this is not true, it is of no consequence—if it is true, the reason of this loss of effectiveness comes from the fact that the true source of power has been neglected, and false methods have been adopted ending in barrenness and death. I need not tell an audience like this, that in the history of the church the reformation of the people has always followed the reformation of preaching; and the reformation of preaching has always sprung from a return to the Word of God as the source both of the subject-matter and the inspiration. So it was in all reformed countries in the reformation of the sixteenth century, and so it always will be.

"And so it is with us now. We also may go away from the Bible while professing as Protestants to make it our main source of truth. We may become preachers of man's word instead of God's word. We may substitute systems and doctrines of our own in the place of the actual teachings of Christ; or we may preach and we may worship the Bible in such a narrow way, that we shall become ministers of the letter that killeth instead of the spirit that makes alive.

"I believe that the Biblical method is the true one because it is the historical method. The sermon, as we now call it, had once no place in preaching. Preaching was once a simple answer to the question, 'Tell us, friends and brethren, what you know about Christ—about the facts of his life—about what he said and taught—about his death and what it imported.' It was then a laying open or exposition of the documents relating to that life and death—of the histories and the letters after the first eye-witnesses had passed away; and this continued to be mainly the method of preaching through the earliest ages down until philosophy and rhetoric usurped the place of Biblical truth.

I believe it is the true mode, because in such preaching there is the spiritually instructing and renewing element, which makes it the real bread of life. One may adulterate this bread of life by theological and metaphysical preaching, as well as by sensational preaching. I know very well that religion has its philosophical side. I

know very well that metaphysics must enter into instructive preaching. I care not how much thought there is in a sermon, the more thought the better—but to make preaching a matter of *thought*; to take a theme as a mere topic of thought, and to treat it for that end; to set forth an interesting thought, and to build up a noble argument and there to leave it; this is, after all, the exhibition of human genius and intellectual prowess; and I care not who does this, if this is all, there is no word of God in it to feed the soul.

"I suggest that every one who intends to be, or who is, a preacher, should make a life-work of the *systematic and comprehensive study of the Scriptures*. Here is the foundation, certainly next to the preparation of the heart. I think there is a great want here. I am afraid that ministers depend too much upon reading and general studies,—very good and important in themselves—but the study of the Scriptures is *their* great work. And to study the Scriptures only as a necessity—to study a text and its context merely to make a sermon out of it, is not enough; for what made the great preachers of old? It was that they were mighty in the Scriptures—they had studied the Bible comprehensively, as a daily work, as their life-work.

The True Union and the False.

THERE is an old story, upon which some seem to lay more stress than on the parables of Jesus, which tells of a philosophic father teaching his sons the strength of union, by showing them how easy it is to break a bundle of sticks, taking them one by one, and how difficult taking them all together. Had the venerable gentleman bound up fire with the sticks, he might have shown also, the dangerous unwisdom of union where the elements are not homogeneous. Had he exhibited a Roman prisoner chained to a dead carcass, he might have shown the further lesson of the disability and pestilential horribleness of some unions.

The Bible also tells of a union-furor which prevailed among men in a very early period of the world's history, when "the sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose." We do not read, however, that the result was particularly advantageous. Giants, indeed, were produced by the coalition, but judgment came upon its heels, and all the "mighty men" and "men of renown" were drowned from the face of the earth.

The mingling of that which is of God with that which is of man, is a special form of evil to which people are quite too prone; and it is a very effective engine in Satan's hands for marring the truth and destroying souls. It may often wear the appearance of something very desirable and promising. It may look like success, triumph, and augmented efficiency, but in reality it is surrender, compromise, and defeat. Satan's first effort to frustrate the purpose of God was to *kill* the holy seed; when that failed, he tried peaceful synthesis and unseemly unions in which he was much more successful. From this it would appear that union, if not the proper sort, is worse than murder.

It is one of the vices of our day and our country, that men are ready to compromise and sacrifice almost anything, just for the convenience, grandeur, and supposed strength of union. It matters not how truth suffers, and the church's testimony is obscured, only that people are united, and dwell in peace, and appear in grand combinations, in which the worst are on the same level with the best, ignoring all distinctions. And it sometimes happens that the most antagonistic the most readily unite to put out of the way troublesome truth. Herod and Pilate make friends when the Christ is to be crucified.

We have no hesitation in saying that much of the *unionism* of our day is thoroughly anti-Christian. That which the true man is bound to maintain above all things is, *the truth—the truth at all costs*. If there can be union in the maintenance of the pure and undamaged truth, so much the better, and such unions should be sought and promoted; but union, on any other condition, is immoral, and not of God. The miserable expediency which views union as the chief end, and seeks union first, union last, and union all the time—union in the truth if convenient, otherwise, union on half truth, or union on no distinct truth at all, only so there is *union*—is simply the

old story over, by which the devil involved the ancient world in the dreadful condemnation of God.

Inspiration says, "The wisdom which is from above is *first pure*, then peaceable." The indication is, that the wisdom which puts "*peaceable*" *first*, and teaches us to purchase peace and union at the expense of pureness and faith and testimony, is not "from above," but from beneath. Oh, but union is so beautiful—so pleasant—so heavenly! Yes, so were "the daughters of men," but that did not satisfy God, nor keep off the ugly judgment which followed. Peace is a good thing, but it dare not be bought at the expense of God's truth, or at the sacrifice of fidelity in the preaching and confession of that truth. Otherwise, peace is not peace, but a lie, and a devouring sword.

"THE NEW EARTH."

The Bible teaches that *EARTH* will be "the place of future bliss," thus giving us something tangible and certain as a basis of faith.

CAN God forgive the child of dust
Who doubts when taught where faith should trust?

Where is "the place of future bliss"?
Gaze not beyond the milky way,
Nor where the Pleiades gently sway
All worlds and systems, as they roll,
To find the elemental soul,
Where nights have ceased, and light to bless
Beams from the Sun of Righteousness;
Earth is the star of future bliss.

Who point us to that "place of bliss"?
The leader who on Pisgah stood,
He saw "the earth" beyond the flood;
So Abram, David, Christ, and Paul,*
Proclaimed "the land," or "earth," for all
The good. Who in their God confide,
"The earth forever doth abide;"
They point us to this place of bliss.

Who reigns in that sweet "place of bliss"?
Christ rules the waves and thunder loud,
He leads by pillar and by cloud,
He bids his gospel system burn
The schemes of men who seek to turn
Away his light. His arm of might
Bows men, like angels, in his sight;
He reigns who bought this earth for bliss.

But while this "place of future bliss"
Remains as now, Jehovah keeps
His humblest child—he never sleeps;
For he who now sustaineth all
Will make old Abram's "foot" to fall
And rest in everlasting trust
Where once the mortal slept in dust.
His eyes will see earth full of bliss.

What learn they in this "place of bliss"?
Of him to whom wise men from far
Came, guided by the glorious star;
They learn the earth shall ever be
For those who wait in faith to see
The King return, of glorious birth,
And sing his "reign upon the earth."
They learn this is "the place of bliss."

When shall we reach "the place of bliss"?
When the last trumpet loud shall call,
The just shall rise, the ungodly fall,
When earth and seas shall roll in fire,
And all is "new" and sin retire;
When "New Jerusalem" appears,
The place of triumph over tears;
Then we shall reach the place of bliss.

Though sin eclipse "the place of bliss,"
As clouds the seamen, ocean-tossed,
We now—when heavenly light is lost,
And fears with doubts tempestuous roll
Like midnight o'er the driven soul—
Trust One who comes, and comes to save;
He breaks the cloud, he walks the wave,
And brings in sight "the land" of bliss.

In thy bright realms, O "place of bliss!"
No tempest's jar, no sound of war,
Nor funeral bell, our peace will mar.
Those whom while here, we hold so dear,
We'll meet, no parting hour to fear;
In thee shall faith be verified,
In thee, God's love be magnified,
Thou "world to come," thou home of bliss.

Yes, this must be the "place of bliss"
"Prison of hope" though now I be,
My longing soul pants to be free,
Thy presence is a heavenly ray
To give me joy and light my way,
Till from this melting orb I spring
"To meet thee in the air," and sing,
Thy fires prepare the place of bliss.

—E. S. Stanley.

* See Gen. 17:8; Ps. 93:1; 104:5; Eccl. 1:4; Ps. 37:29; Matt. 5:6; 25:34; Acts 7:5; Heb. 11:8; 2 Pet. 3:12-14; Rev. 5:10; and many corresponding passages.

Sin.

How short the word. Only three little letters; and yet in that one brief syllable are compressed all the woes of earth, all the agonies of perdition. Sin—all the crimes and follies, the wrongs and miseries of six thousand years of human history epitomized. Sin—three tiny clicking types express it. But how gigantic, how fearful a monster. Sin—black with countless millions of horrors, and red with oceans of gore. On all God's beautiful earth there is not a spot unpolluted by its hideous footprints. On land or sea, from pole to pole, there's not a breeze whose wings are not laden with its poisonous breath. Sin—where has it

not entered? It crept into Heaven in ambitious guise. Its baleful whispers were heard amid the fragrant bowers of Paradise. It bathed the hands of earth's first-born son in fratricidal blood. It rolled the destroying billows of the deluge, over a world steeped in its wickedness. It reared and razed the proud battlements of Babylon and Nineveh. It has poured out enough human blood to fill the oceans' mighty reservoirs, and float all the navies of creation. It has wrung from anguished eyes tears enough to feed all the rivers and lakes on our planet. It has extorted every groan and sigh that ever pierced the pitying ear of Omniscience. It has inspired all the Neros, Herods, Caligulas, Napoleons, and Quantrells. It has swept with carnage, crimsoned, desolating tread beneath the banners of Caesar and Tamerlane. It has brought down fire from Heaven upon Sodom and Gomorrah, Jerusalem and Chicago. Beneath the aged olives of Gethsemane, it crushed the gentle spirit of the Son of God.

Christ and Comedy.

I HAVE sometimes rejoiced in the breaking up of orthodox rigidity by the lively methods of the sensational pulpit; and yet I never could become reconciled to anything like comedy in religious ministration. My regrets, indeed, have never been poignant that orthodox preachers should make certain aspects of orthodox doctrine ridiculous; and yet I never could understand how they could be betrayed into doing it, because I have always felt that to one who believes in the embassy of the Divine Word to a lost world it must be impossible to step aside from the sacramental ministration of grace and truth, to the stirring of crackling laughter.

I know the current explanation, the ready excuse; and I endeavor to appreciate it, and to have no thoughts which are not the thoughts of charity. And yet I cannot shake off the conviction that comic aspects of Christian ministry weaken a hundred times as much as they win, and that congregations on the broad grin let slip the most essential elements of religious impression. I am unable to understand how any man, under commission to tell his fellow-creatures of sin and punishment, and peril even of eternal doom, and of invitation and hope and deliverance, should ever escape, for a single moment of his "on-duty" hours, from the feeling, tender, it may be, and cheerful and joyous as the smiles of Heaven, and yet the feeling of profound solemnity.

Do any of the "popular" preachers ever permit themselves to raise a laugh at the communion-table? Do they become comic when thus closely held to their exact work? Undoubtedly they do not. A sensational handling of the sacrament is not yet in vogue. But what is any genuine ministry of Christian gospel but the administration of a sacrament which is veritable and significant precisely in proportion to the minister's consciousness that he handles the living Word of God? Are not great truths of revelation, divine truths of saving faith, more significant elements of a sacrament than bread and wine? These pass the lips, while those go through the very soul, to prepare the way of the King coming in his glory. How can a man ever speak to men's souls on behalf of redemption, and not feel so much of the shadow before him and upon him, and of the glory behind and above him, as to stand transfixed almost with a sense of sacramental significance in the words which pass his lips and the very gestures which his hands make! And if his creed bids him remember that every passing instant is to some a moment of final doom, and every present step of life a step to far the most into greater peril, must there not come in him a rush of heavenliness, a tide of the passion which sways the plans of redemption, which will make even accidental comedy impossible?

It seems so to me; and, looking at it the most carefully that I can, I believe that not one of the sensational features of the popular pulpit has done a hundredth part as much good to people's liberty as it has done harm to their essential interest in religion. If it were only that the laugh is raised against old terrors of supposed superstition, or severities of faith and practice, which I am glad to see disused, I should not myself care for the utter discomfiture of orthodox interests, little as I might be able to understand how any but an extreme heretic could promote this discomfiture; but I cannot help lamenting the widespread injury to serious religious sentiment, and rapid decline

of this sentiment, under the influence of clerical lightness of heart and speech—the intrusion of the spirit of *play* where that of incessant *prayer* is alone fit and proper.

If there were no such thing at all as the struggle of human souls with sin and sorrow; if sense were enough, and spirit were needless for present life; if the energy of action among men, without that of aspiration toward God, were sufficient to our happy progress; or if there were any possible way to fight and fly and mount away toward Heaven, except with the arms, and in the power, and on the wings of the most serious and earnest passion of the soul, the case would be wholly different. But he knows little of average man who anticipates religious impression by any other than deeply religious agencies, or who deludes himself for a moment with thinking that a prophet can turn player without abdicating his function.

In its place, play has its function; but that place is not and never can be the pulpit. A man of varied power and profound experience may easily command the mood of prayer in the midst of play, or may turn from the former to the latter and back again, without violence to the motions of his own spirit; but this is not so with average experience, which does not want prayer in the midst of play, and cannot turn back and forth between the solemnities of sacrament and the jovialities of comedy. If the latter are thrust in, the former are too much driven out to get wholly back again; and when ministry is characterized by sensational appeals to light sentiments it will be at serious and lasting cost to spiritual experience.

I have in my own faith no reason to be mournful about the end of all things for human souls. I only have occasion to strive for present influence and help with those to whom I may minister; and I strenuously summon myself, and all who are seeking for heavenly things, to put on a cheerful courage; and yet I dare not hurt these deep interests of religious feeling by using any other than grave and earnest words, such as I find religion has always used for effective impression. If there is need of disturbing religious tradition, as heart has given it to heart, I would resort to the most thorough method of honest confession, of vehement appeal, that in great strength of sincerity and great fidelity of conviction there may be preserved, at least, the feeling that it is a business full of urgency, of necessity, of solemn significance, which religious discussion has to settle. Better the fire and sword of honest fanaticism than the pleasantries and gayeties of a sensational pulpit.

There must be, in any at all religious, or even deeply ethical, appreciation of the verities expressed, or suggested, by the word "Christ," a full and deep sense of the seriousness of every aspect of faith. In any appreciation at all adequate of those verities there must be the quickened conscience, the awakened cry of penitence, the search and struggle of the soul after God, the effort and sacrifice and endeavor after submission; the passionate anxiety of the penitent confessor to escape temptation and get safe past the evil, and the absorbing expectation of help within and without, of heavenly providence and holy spirit. No mind can be held to this veracity of adequate experience where *diversion* interrupts spiritual sobriety.

And if to these general spiritual elements of conformity to "Christ" is added any variety of degree whatever of recognition of an Incarnate Sacrifice, how utterly incongruous must pleasantries be before the altar of ministry of this incarnation and propitiation! The unreality of such supposed sacrifice will be irresistibly suggested by any comic aspect of ministry, and the Word will be broken rather for the entertainment than for the conviction and conversion of the unbeliever.

The entertainment of believers might be legitimate; and too many settle the question by considering only this. But the mistake is a very great one if in truth the business of ministry is to seek and to save, and *not yet to make merry*. Even believing, without a shadow of doubt that there is no danger at all of the final loss of any soul, one yet might well bear this always in mind: *Not yet to make merry* in the ministry of serious faith. How much more, believing that doom has its hand on some; that redemption, in the very heart of God even, is a fountain of tears in view of inevitable loss; and that rescue must be through the humanly-executed embassy of warning, and appeal, and

persuasion, who can help shutting down against every gay motion or light emotion with a *Not yet to make merry*?

And certainly it is no plea suitable to be put in that thus a large and strong nature must disport itself. A little and weak nature might plead a kind of hysterical falling from wisdom; but strength and greatness are to be held to acceptance of the law, especially in view of the force of example. The pleasantries of play are a conspicuous feature of popular ministry, far and near, in consequence to no small degree of some illustrious examples; and if Christian religion, as it is commonly understood, continues to lose ground and ceases to be a serious concern with thoughtful and virtuous persons, it will be largely in consequence of this sensational lightness of the popular pulpit.—E. C. Towne.

Save the Little Ones.

A FEW years ago, a steamer was coming from California. The cry of fire! fire! suddenly thrilled every heart. Every effort was made to stay the flames; but in vain. It soon became evident that the ship must be lost. The only thought now was self-preservation. The burning mass was headed for the shore which was not far off. A passenger was seen buckling his belt of gold around his waist, ready to plunge into the waves. Just then a pleading voice arrested him, "Please, sir, can you swim?" A child's blue eyes were piercing into his deepest soul as he looked down upon her. "Yes, child, I can swim." "Well, sir, won't you please to save me?" "I cannot do both," he thought. "I must save the child or lose the gold. But a moment ago I was anxious for all this ship's company. Now, I am doubting whether I shall exchange a human life for paltry gold." Unbuckling the belt, he cast it from him and said, "Yes, little girl, I will try to save you." Stooping down, he bade her clasp her arms around his neck, "Thus, child, not so tight as to choke me. There, hang on now and I will try to make for the land." The child bowed herself on his broad shoulders, and clung to her deliverer. With a heart thrice strengthened, and an arm thrice nerved, he struck out for the shore. Wave after wave washed over them, but still the brave man held out, and the dear child held on, until a mighty mountain billow swept the sweet treasure from his embrace, and cast him senseless on the bleak rocks. Kind hands ministered to him. Recovering his consciousness, the form of a dear child met his earliest gaze, bending over him with more than angel ministrations, and blessing him with mute but eloquent benedictions.

So, dear fellow-teachers and lovers of the little ones, let us bend our hearts to the burden of the precious souls of the children. Let us take them in the strong arms of our faith and prayers, and bear them up through the storms of life, and though the rude waves of sin may tear them from our grasp, yet who knows but by-and-by, when we get on the other shore, we may be welcomed by the little ones we have tried to save!—Sel.

Forks.

FORKS were first known in Italy toward the end of the fifteenth century. It was a hundred years before they came into use in France, and nearly a hundred more before they traveled as far north as Scotland. Their introduction into England was at first ridiculed as a piece of affectation and effeminacy. In one of Beaumont and Fletcher's plays, "your fork-carving traveler," is spoken of with great contempt, and Ben Johnson, too, joined in the laugh against them. In repeated instances the progress of inventions has been resisted by the popular clamor, and even opposed by popular violence. The first man who appeared with an umbrella in the streets of London drew upon himself a pelting shower of mud and stones, which was worse than the rain against which he spread the new-fangled protection. The old way of making boards was by splitting them with wedges, and, clumsy as the method was, it was no easy matter to persuade the world that there was a better. Saw-mills were first used in Europe in the fifteenth century. In 1636, a Dutchman built one in England, but the public cry against it was so vehement that he was soon obliged to decamp, and for the next hundred years no one ventured to repeat the experiment. In 1768, a rash adventurer began to erect another mill, but a conservative mob gathered at once and tore it down.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JAN. 16, 1872.

ELD. JAMES WHITE, }
" J. N. ANDREWS, } EDITORS.
" J. H. WAGGONER, }
URIAH SMITH, } RESIDENT EDITOR.

Words of Explanation.

WE wish to say to our friends in New England, that the labors of our General Conference, and the care of many things pertaining to the cause, have so worn us that we seek several weeks of rest before we can even journey. We hope to be able to spend several months with our eastern friends as soon as we are able to labor.

We wish here to also state to correspondents, that it has been impossible to give them proper attention for want of time, and now we are unable to notice them for want of strength. We shall be glad to receive words of good cheer from friends, and will give personal matters attention, so far as we shall be able. But on all matters pertaining to the cause, which may call for anxious thought, or responsibility, we must be excused. All letters upon such matters will be respectfully returned to the writers. We are very happy to receive good words from Eld. T. J. Butler, of Missouri, formerly of Ohio, and should be glad to visit him, and help him; but this being impossible, we have referred the matter to the President of our General Conference.

By consent of other Trustees of our Publishing Association, we decide to dismiss all care of the work of editing and publishing for the next three months at least. And if, during that period, the right men become connected with the work at Battle Creek, and we become sufficiently rested and restored, we shall then be willing to serve the cause. But we feel assured that our days of heavy toil are in the past, and that if we shall be of any service to the church at all in the future, it must be under more favorable circumstances.

At this extremely interesting era of the cause, especially of the publishing work, it is with feelings of grief that we feel compelled to lay the armor off for a while to rest. We have ever loved to labor in the cause of truth, and, since our restoration from extreme sickness a few years since we should have been permitted to enjoy labor of our choice away from Battle Creek and saved this breaking down. Those who have urged upon us double responsibilities and toil, against our urgent intreaties, will see that they made a mistake. But in God we trust, and hope for help and strength to work again in his vineyard.

J. W.

The State of the Cause.

OUR brethren who attended the late General Conference are aware of the necessity existing for Bro. White to withdraw from the numerous burdens hitherto resting upon him in Battle Creek. There seems to have rested upon the minds of many the impression that the whole responsibility of management must be laid upon the President of the Association. This is a mistake. According to our Articles, the responsibility is with the Board of Trustees, and although Bro. White, as President of the Association, is Chairman of the Board, the state of his health is now such that it becomes the duty of the remaining members to assume the responsibility from which they have hitherto considered themselves in a measure released. The church in Battle Creek are now enjoying a precious work of God in their midst, and with them must the burden of that work be principally left. Having received light enough in the past on which to act, they must do their own work, and not lean on others. In this way only can this church be brought up to that position which it is the Lord's will it should occupy in this central place.

But there is most pressing need of help for the proper management of the general interests of the cause, especially as relates to the Publishing Association. It is utterly impossible that any individual devoted to the labor of any one department of the publishing work, should be able to oversee, or have an intelligent oversight of all the departments. A general agent or superintendent seems to be imperatively demanded to meet the wants of the Association at this time.

But this brings us to another difficulty. There are individuals who are competent, with a little experience and consecrated effort, to do this work; who have professedly given all to the Lord and his cause. And now they stand waiting, willing to act when Bro. and sister White shall say it is their duty to come! This may meet their ideas of relieving Bro. White of responsibilities, but we do not look upon it in that light. To dictate to another, or to assume what is his duty, is the greatest responsibility. It is not right that any one should come who has not consecration and love for the cause sufficient to induce him to throw himself into the work without reserve. But who can judge of the consecration of any one except by his own actions? To put individuals forward so as to assume all the responsibility of their action, is sometimes the heaviest burden that can be borne. We hope they will look at this matter in a more reasonable light. And we pray that God may fasten conviction of duty upon them till they shall be ready to move out in his fear, and feel that their calling is from God and not from man. Then, and then only, will they feel that responsibility to God which is the best indication of ultimate success.

The General Conference has, at several sessions, indicated their desire to relieve Bro. White by inviting others to throw themselves into the work. Their backwardness has made it necessary for Bro. White to withdraw himself entirely from cares at Battle Creek for a season. This action on his part the board of trustees heartily endorse; the state of his health renders this step absolutely necessary, and if the cause suffers, the blame will rest upon those whose duty it is to devote themselves to the work in this time of need.

It will be no excuse for them to say they cannot obey the call now—their business is in such a condition that they cannot leave it just at present. This is a fault of their own, for which they should greatly humble themselves before God. They have long heard the urgent call, and if they have suffered Satan to ensnare them, and let "the god of this world blind their minds," and bring darkness over their pathway, they should not urge it as an excuse for their neglect.

Brethren, what will you do? We may have more to say on this subject next week.

J. H. W.

The Substance of the Two Covenants.

FIRST COVENANT. This is stated by Jeremiah in the following words: "Obey my voice and do them, according to all which I command you; so shall ye be my people and I will be your God. Jer. 11:4. This is expressly declared in verses 3 and 4 to be the covenant which the Lord made with Israel when he brought them out of Egypt. It has one grand idea in it viz., obedience to God. The blessings of the covenant are suspended upon this condition.

THE NEW COVENANT. This also is stated in express terms by Jeremiah. "I will put my law in their inward parts and write it in their hearts; and will be their God, and they shall be my people. . . . for I will forgive their iniquity and I will remember their sin no more."

Now wherein do the two covenants differ? Not in this, that one pertains to the law of God and the other does not; for the new covenant is even more express than the old in its connection with the moral law. It puts it in the hearts of men. They do not differ in one demanding obedience to his law and the other excusing men therefrom. But the real difference may be thus stated: The one demands obedience to the law: the other by putting the law in the heart secures that obedience. And whereas the first covenant is forfeited by failure to obey, the second has conditions of forgiveness that are honorable to the law, and yet such that they can extend mercy to the penitent sinner.

J. N. A.

"A Jew on the Sabbath."

SUCH is the heading over a brief letter in the *Sabbath Recorder*, the letter being considered, by that paper, "worthy of more than a passing notice." It is a singular production, and if the writer is only a Jew in religion, it is exactly what might be expected of him; for he recognizes the obligation resting upon him to keep the seventh-day Sabbath *only* because he is a *literal* descendant of Abraham. He thinks the Christian church might more easily be brought

up to their duty of keeping the true Sabbath if they could be convinced that "the American nation is the *great nation* of which Abraham was to be the Father," or that we are descendants of the tribes of Israel. The writer has not, apparently, looked far enough into Christianity to see that such an amalgamation with Judaism is quite inconsistent. If Paul is any authority with the writer referred to, we invite him to examine Eph. 2:11-20; 3:3-9; Rom. 2:28, 29; and Gal. 3:26-29. We claim to be the children of Abraham, and under obligation to "do the works of Abraham," or to keep the commandments of the God of our Father Abraham. But we recognize our sonship through faith in the Son of God—the seed of Abraham—and not by literal descent. "The Sabbath was made *for man*," and that before Abraham lived. As Christians, we are not deficient in reasons for keeping holy "the Sabbath of the Lord our God." See also Rom. 3:29-31. "Is he the God of the Jews only? is he not also of the Gentiles? Yes; of the Gentiles also: seeing it is one God, who shall justify the circumcision by faith and uncircumcision through faith. Do we then make void the law through faith? God forbid; yea, we establish the law." To this we say, Amen!

J. H. W.

The United States in the Light of Prophecy.

CHAPTER XII.

THE BEGINNING OF THE END.

WE have now found what, according to the prophecy, is to constitute the image which the two-horned beast is to cause to be made, and the mark which it will attempt to enforce. The movement which is to fulfill this portion of the prophecy, is to be looked for in the popular churches of our land. First, a union must be effected between these churches, with some degree of coalition also between these bodies and the beast power, or Roman Catholicism; and, secondly, steps must be taken to bring the law of the land to the support of the Sunday Sabbath. These movements the prophecy calls for. And the line of argument leading to these conclusions is so direct and well-defined that there is no avoiding them. They are a clear and logical sequence from the premises given us.

When first the application of Rev. 13:11-17 to the United States was made, over twenty years ago, these positions respecting a union of the churches and a grand Sunday movement were taken. But at that time, no sign appeared above or beneath, at home or abroad, no token was seen, no indication existed, that such an issue would ever be made. But there was the prophecy and that must stand. The United States' government had given abundant evidence, by its location, the time of its rise, the manner of its rise, and its apparent character, that it was the power symbolized by the two-horned beast. There could be no mistake in the conclusion that it was the very nation intended by that symbol. This being so, it must take the course, and perform the acts, foretold. But here were predictions which could be fulfilled by nothing less than the movement above named respecting church and State, and the enforcement of the papal Sabbath as the mark of the beast.

To take the position at that time that this government was to pursue such a policy and engage in such a work, without any apparent probability in its favor, was no small act of faith. On the other hand, to deny or ignore it, while admitting the application of the symbol to this government, would be in accordance with neither Scripture nor logic. The only course for the humble, confiding student of prophecy to pursue in such cases, is to take the light as it is given and believe the prophecy in all its parts. So the stand was boldly taken; and open proclamation has been made from that day to this, that such a work was to be seen in these United States. With every review of the argument, new features of strength have been discovered in the application; and amid a storm of scornful incredulity, we have watched the progress of events, and waited the hour of fulfillment.

Meanwhile, spiritualism has astonished the world with its terrible progress, and shown itself to be the wonder-working element which was to exist in connection with this power. And now, within a few years past, what have we further seen? No less than the commencement of that very movement respecting the formation of the image and the enactment of Sunday laws,

for which we have so long waited, and which is to complete the prophecy, and close the scene.

Reference was made in chapter ix, to the movement now on foot for a grand union of all the churches; not a union which arises from the putting away of error and uniting upon the harmonious principle of truth, but simply a combination of sects, each retaining its own particular creed, but confederated for the purpose of carrying out more extensively the common points of their faith. This movement finds in a strong undercurrent of favor in all the churches the source of its strength. And men are engaged to carry it through who are not easily turned from their purpose.

And there has suddenly arisen a class of men whose souls are absorbed with the cognate idea of Sunday reform, and who have dedicated every energy of their being to the carrying forward of this kindred movement. The "New York Sabbath Committee" have labored zealously by means of books, tracts, speeches, and sermons, to create a strong public sentiment in behalf of Sunday. Making slow progress through moral suasion, they seek a shorter path to the accomplishment of their purposes through political power. And why not? Christianity has become popular, and her professed adherents are numerous. Why not avail themselves of the power of the ballot to secure their ends? Rev. J. S. Smart (Methodist), in a published sermon on the "Political Duties of Christian Men and Ministers," expresses a largely-prevailing sentiment on this question, when he says:—

"I claim that we have, and ought to have, just as much concern in the government of this country as any other men. . . . We are the mass of the people. Virtue in this country is not weak; her ranks are strong in numbers, and invincible from the righteousness of her cause—invincible if united. Let not her ranks be broken by party names."

A "National Association" has been in existence for a number of years, which has for its object the securing of such amendments to the National Constitution, as shall express the religious views of the majority of the people, and make it an instrument under which the keeping of Sunday can be enforced as the Christian Sabbath. This Association already embraces within its organization a long array of eminent and honorable names: Governors of our States, Presidents of our colleges, Bishops, Doctors of Divinity, Doctors of Law, and men who occupy high positions in all the walks of life.

In the Address issued by the officers of this Association, they say:—

"Men of high stand standing, in every walk of life, of every section of the country, and of every shade of political sentiment and religious belief, have concurred in the measure."

In their appeal they most earnestly request every lover of his country to join in forming auxiliary associations, circulate documents, attend conventions, sign the memorial to Congress, &c., &c.

In their plea for an amended Constitution, they ask the people to "consider that God is not once named in our National Constitution. There is nothing in it which requires an 'oath of God,' as the Bible styles it (which, after all, is the great bond both of loyalty in the citizen and of fidelity in the magistrate); nothing which requires the observance of the day of rest and of worship, or which respects its sanctity. If we do not have the mails carried and the post-offices open on Sunday, it is because we happen to have a Postmaster General who respects the day. If our Supreme Courts are not held, and if Congress does not sit on that day, it is custom, and not law, that makes it so. Nothing in the Constitution gives Sunday quiet to the custom house, the navy yard, the barracks, or any of the departments of government.

"Consider that they fairly express the mind of the great body of the American people. This is a Christian people. These amendments agree with the faith, the feelings, and the forms of every Christian church or sect. The Catholics and the Protestant, the Unitarian and the Trinitarian, profess and approve all that is here proposed. Why should their wishes not become law? Why should not the Constitution be made to suit and to represent a constituency so overwhelmingly in the majority?"

"This great majority is becoming daily more conscious not only of their rights but of their power. Their number grows, and their column becomes more solid. They have quietly, steadily opposed infidelity, until it has, at least, become politically unpopular. They have asserted the rights of man and the rights of the government, until the nation's faith has become measurably fixed and declared on these points. And now that the close of the war gives us occasion to amend our Constitution, that it may clearly and fully represent the mind of the people."

ple on these points, they feel that it should also be so amended as to recognize the rights of God in man and in government. Is it anything but due to their long patience that they be at length allowed to speak out the great facts and principles which give to all government its dignity, stability, and beneficence?" U. S.

Missionary and Tract Society.

THE General Conference appointed a committee to consider the subject of organizing Tract Societies, and to report a plan, for publication. The following is the plan they recommend; the constitution, with the accompanying remarks and directions.

J. H. W.

CONSTITUTION.

ART. I. This Society shall be called the Missionary and Tract Society of the Seventh-day Adventists of the Conference of ———.

ART. II. The objects of this Society shall be, 1. The proper distribution of our Tracts, Pamphlets, and Books. 2. To obtain subscribers for our periodicals; to collect due and renew subscriptions; and to pay subscriptions for the worthy poor; and for this purpose agents shall be appointed annually, who shall report quarterly to the Executive Committee. 3. To visit, and to labor (by correspondence or otherwise), for the encouragement and help of the scattered ones of like precious faith; for those who are falling back because of discouragements; and to interest all within the reach of our influence in the great truths connected with the last message of mercy to the world. 4. To find homes for worthy widows and orphans.

ART. III. The officers of this society shall be a President, Vice President, Secretary, Treasurer, and an Executive Committee of ———, of which the President shall be one, and they shall be elected annually.

ART. IV. Any person may become a member of this Society who may be recommended by a church of Seventh-day Adventists, by the payment of one dollar.

ART. V. Quarterly meetings shall be held under the direction of the Executive Committee; and each member shall keep a record of his or her labor, and report the same at said quarterly meetings.

ART. VI. The funds to be employed by this Society shall consist of the money paid for membership, and free-will offerings.

ART. VII. The Executive Committee shall have the general management and oversight of the work of this Society, both in disbursing funds and in counseling in regard to labor; and shall act as agents in collecting funds for this Society.

ART. VIII. This Constitution may be amended at any annual meeting by a vote of two-thirds of the members present.

REMARKS AND DIRECTIONS.

Order is necessary in the work of God. To suppose otherwise is to deny his word. "God is not the author of confusion, but of peace, as in all churches of the saints." Order equalizes, and thereby lightens our burdens. It unites effort, and cements hearts; and in union there is strength. "But every kingdom divided against itself is brought to desolation, and every city or house divided against itself shall not stand." Therefore to unite disorganizing spirits in an organized effort weakens the whole structure, and if continued or persisted in will bring the whole to ruin.

Some have appeared to have a feeling of delicacy about filling out the blank reports, for fear their works may become known, out of regard for these words, "Let not thy left hand know what thy right hand doeth." There are two classes that use this text: one, of those who never do anything. Their left hand never knows what their right hand does. The other class may use the text conscientiously, but a careful examination of the context will convince any person that performing certain religious duties to be seen of men was the sin that the Saviour designed to rebuke. Therefore to array these words against systematic action is wresting them from their design and turning them to the service of Satan.

How can we more successfully "provoke unto love and good works," than to have works known as an incentive to others? Paul mentioned the systematic giving of the Corinthians to stimulate the Macedonians to giving. 2 Cor. 9:1-5, and 8:1-11. The Saviour commands us to let our light so shine that others may see our good works, and so glorify our Father who is in Heaven. Are we so weak that we cannot do the will of our Lord without being puffed up, and seeking glory of men? If so, what then? shall we cease to do? Shall we not rather humble ourselves, and seek grace that we may work to His glory? May God pity us, and lead us in the way of his commandments, that we may rejoice in his service, and count it a privilege and not a task to work for him who suffered and died for us.

The object of this article is to set forth our Constitution and methods of action whereby we may unitedly and successfully spread the knowledge of the truth, and so carry out the principles of the religion of the Bible. It is only by being living, active members of the body of Christ that we can expect to hear him say to us,

"Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

In carrying out this work, let each State Conference Committee take this matter in hand by appointing a general meeting in which all the churches can be represented; and organize by choosing the required officers and adopting the Constitution. The Executive Committee may consist of three or five, according to the size of the Conference. Let the Executive Committee be so scattered that they may readily and at all times ascertain the general working of the Society in all parts of the field, and see that the wants and objects of the Society are kept before the minds of the brethren, and act as agents to collect funds for the Society. At this general meeting, where the brethren may be consulted in districting the Conference, quarterly meetings may be arranged, not to exceed thirteen, that one man may, if necessary, attend them all. At each of the quarterly meetings let there be a report from each member of the Society within the district wherein the meeting is held. Where there are churches of sufficient size there may be local Societies or sub-organizations at the discretion of the Executive Committee, having meetings monthly, semi-monthly, or weekly, and a verbal report should be made by each member, of which a record is to be kept, after the manner of the blanks furnished. Where there are church organizations, it shall be the duty of the President (who may or may not be the Elder or leader), to see that all the members are trying to do something, encouraging them and furnishing them suitable tracts for distribution. A small deposit of tracts should be made with every church thus organized, and larger deposits should be in every district, where they may be accessible to the churches during the quarter. These deposits of tracts and pamphlets should not be so large as to become stale, but should be changed from time to time, and such reading left as the community requires.

A special interest should be taken to remove prejudice which individuals may hold against the truth, and tracts should not be forced upon any to make them distasteful; but by visiting and conversing endeavor to leave a good impression. Remember the sick and afflicted, and make them especial subjects of attention, doing all in your power to relieve suffering, and seeking in all things to imitate the character of Christ.

It would be well for the Executive Committee to appoint a general agent to take special charge of the work. It is not necessary that he be a minister, but he should be a man of good judgment, generous hearted, hating covetousness. In fact, no covetous person is fit to hold any office in the Society. Having the quarterly meetings come in succession, a report from every individual throughout the entire Conference may be obtained each quarter.

At all the tract Society meetings it is proper that personal experiences should be related, and any interesting incidents which may tend to awaken an interest in the work.

Each member should keep a memorandum of the number of tracts or pamphlets they give away, lend, or sell, and of their respective value.

They should also keep a record of such incidents as they may consider of interest to the Society; and at the quarterly meetings the Secretary should select out of all, such as shall be best calculated to encourage others, and read them. Keeping such a record will be found an excellent discipline to the mind, and those who keep them will find great benefit to be derived therefrom.

But if there be members who cannot keep such a record, as may be the case, let such members report verbally in the church or district meetings, and the Secretary keep a minute of the report, and fill out blanks in their stead.

Thus a report may be had from all the members of the Society. But those who can report in writing should not throw this work upon the Secretary, but do their own duty according to their ability.

Let the object of the Society be thoroughly understood by all. It is not merely to scatter tracts and other reading matter, but also to visit, and pray with individuals and families. Let the object in our minds be to awaken an interest in divine things, and so bring souls to Christ; to prepare a people for the solemn realities of the Judgment. Earnestly seek God in this work, that your own hearts may be prepared to understand and appreciate the opening providence of God, endeavoring to leave a good impression in every effort.

Where a duty seems to be presented to find a home for the destitute, great care should be taken that justice be done to all, and that we be not imposed upon. In doing for the worthy poor we are doing for Christ, and we should do this according to the rule laid down in Isaiah 58. If we see the naked we are to cover him, or relieve present distress; and when they are cast out bring them to our houses. If we attempt to take all who say they would keep the Sabbath if we would provide homes for them, we open a door for imposition against which we should constantly guard. But if we wait until they are "cast out" for the truth's sake we shall be likely to learn who are the Lord's poor. A careful study of Isaiah 58 will indicate our duty in this respect.

Let no one be discouraged by lack of ability or opportunity to do a great deal; but let each obtain, if possible, at least one subscriber for each of our periodicals quarterly. Children can obtain subscribers for the *Youth's Instructor*, and they are invited to join the Society and labor to advance the cause of our Lord, who loved the children and called them to himself.

In the various organizations where it is proper, it is recommended that reading matter be selected from moral and religious books and papers, especially on the subject of health, and the choicest of this to be forwarded to the Office of publication at Battle Creek, Mich.

It is recommended that, where a church is so situated that the sisters can meet every week on some week day, a *Vigilant Missionary Society* be organized to carry out the object of Article II of the Constitution, in regard to corresponding, visiting the sick, &c., to act as auxiliary to the Tract Society, and to report to the quarterly meetings. The corresponding Agents of these Societies should be women of judgment, of consecration, and activity, in the work of God. And when any of the members learn of individuals becoming discouraged, or of any to whom it may be desirable to write, they shall report the address and the circumstances of such individuals to the Secretary of the V. M. Society, and a discreet and proper person shall write to them. It is not necessary that the Corresponding Agents be known as such in the communities where they live. This work may extend all over the country. There appears to be no reason why Conference lines should bound this work, and it is recommended that the officers of this Society resolve themselves into a Health Committee, to make an especial effort to inform themselves, and to bring up all within their influence to the light that has been presented on the subjects of the Health and Dress Reforms, as taught in our publications.

It will be understood that all members of the Tract Society are agents to obtain subscribers for our periodicals. Those obtaining subscribers for the *Health Reform*, will be furnished with *directed envelopes*: also a "statement" to aid them in canvassing. If any wish to devote their time as agents to canvass for a premium, they will notify the Executive Committee and be recommended by the Society to the Office of publication.

COLLECTING ARREARAGES ON PERIODICALS.

The Executive Committee shall appoint agents, men or women of candor and Christian courtesy, more or less in number, as the case may demand, in different parts of the Conference. To each shall be assigned a certain part of the Conference, and each one shall be furnished with the names of subscribers living in that district, by the President of the Tract Society. These agents shall, by visiting or writing, ascertain the circumstances of those in arrears; if they are poor and unable to pay, learn whether they have or have not an interest in the paper they are receiving; and at the end of the quarter they shall report their entire labor, making such suggestions as will aid the Executive Committee in deciding whether or not to discontinue any papers; but the agents will stop no papers, nor pay for any, at the expense of the Society. Where the agents collect arrearages they shall forward the money to the Office.

When letters are written to delinquents it should be distinctly understood, 1. That they are written at the request of the Conference. 2. That if they are poor and unable to pay, they can have the paper free if they are interested in it and desire to read. 3. If they have no interest in them, that they should let it be known that they may be stopped.

In all cases they are requested to pay, not the arrearages only, but one year in advance. And the agents are expected to see that advance payment is kept up on all the periodicals.

PROMPTNESS and CHEERFULNESS, is our motto. Let none be disheartened in this work. Discouragements we shall have to encounter, but faith and consecration will overcome mountains of difficulty. When the battle goes hard, pray much.

Those who receive letters from agents are expected and urged to co-operate in this work by giving a prompt reply. It is only just that they do so. The agent must labor under some disadvantage, not knowing but the person to whom he writes may have forwarded to the Office since he (the agent) received the account. All persons who send papers to their friends should see to their paper themselves, and thus save their friends the mortification of receiving letters of this kind from strangers. Those who order papers for the worthy poor, or who order papers stopped, should give their own names also.

FURNISHING LIBRARIES, &c.

It is recommended to furnish all public libraries with Life Incidents, Bible Sabbath, Autobiography of Eld. Joseph Bates, and such other bound books as may seem proper from time to time. This work should be committed to suitable persons, and not left to every one. A notice of the Tract Society should be pasted in every book so furnished.

Also, a special effort should be made to place the *Reformer* in reading rooms, hotels, and all respectable places of resort. Scatter rays of light in every nook and corner of the land. There is not a higher-toned health journal in

the country. Taking the Bible for a standard, yet not at all sectarian, it shows that the science of life and health and the word of God are in perfect harmony. Health tracts will be published which should have a wide circulation. Energetic and systematic effort is all that is required to accomplish great results.

VIGILANT MISSIONARY SOCIETIES.

To assist in carrying out the recommendation to form Vigilant Missionary Societies wherever it may be deemed advisable, the following Constitution is presented, being substantially that adopted by the Society of New England.

ART. I. This Society shall be called the S. D. A. Vigilant Missionary Society of ———.

ART. II. The object of this Society shall be to awaken and increase an interest in pure and undefiled religion, 1. By corresponding with all who we may have reason to believe will be benefited thereby, especially lonely commandment-keepers. 2. By visiting, conversing, and praying with families which we might suppose our Saviour would visit were he here upon the earth. 3. By circulating tracts.

ART. III. The officers of this Society shall consist of a President, Vice President, Secretary, Treasurer, and Corresponding Agents. And they shall be elected by a two-thirds vote, and shall hold their offices six months.

ART. IV. Any sister who keeps the commandments of God and the faith of Jesus may become a member, by a two-thirds vote of the members present at any regular meeting, on the payment of fifty cents.

ART. V. The duties of the President, Vice President, Secretary, and Treasurer, shall be the same that is common to such officers. And the duties of the Corresponding Agents shall be to visit the sick, circulate tracts, and to send in the names of those who they think would be benefited by receiving letters from the Society. Also to report their labors once in six weeks, and if they fail to report, they are no longer to be considered corresponding agents, unless they give a sufficient reason for the failure. The Corresponding Agents may be appointed in any place, without regard to Conference lines.

ART. VI. When the name of any person is reported to the Society, according to Art. V, it shall be the duty of the President to appoint a member to correspond with such person. And it is especially required of all members who may be designated to write or visit, that they should first seek the blessing of God upon the effort. All members of the Society are expected to state convictions that they may have concerning writing to, or visiting, any particular individual. But nothing in these articles shall prevent any calls being made where the way may open, where appointments have not been made. Also, it is expected that all absent members will unite with the Society in seeking the special blessing of God upon the Society and its efforts, every Wednesday afternoon at the hour of 3, wherever they may be.

ART. VII. This Constitution may be amended by a two-thirds vote of members present at any regular meeting.

Almost Saved.

THAT is, lost—utterly and irretrievably lost! and lost under circumstances to most deeply aggravate and intensify the woe! To have heard Christ's teachings in our streets—to have known the truth—to have professed the faith—to have prophesied in his name, and in his name cast out devils, and in his name done many wonderful works—only adds to the affliction, and deepens the sorrow and anguish into unutterable wailing at the sound of the heart piercing word, "Depart." To have indulged the hope, and to have seen the crown of life almost within the grasp, must intensify grief and add to the keenness and bitterness of disappointment, which the careless non-professor, who never had enough faith to inspire a hope, will never know.

We are not talking of false professors who lived in the days of Christ; nor of those only who flood our popular, nominal christendom of the present day. Many who read these words, and who have professed faith in the gospel messages which were prepared in prophecy for, and have been proclaimed in, our day, will doubtless swell the number of the almost saved. These will be among the saddest in that disappointed throng. They might have been saved. Their advantages were great, but with all their light they failed to be fully converted to God. They loved the world and its applause; they loved riches; they loved to follow their own depraved appetites, and their proud hearts refused to submit to God. They murmured at the leading of God, they complained of the way, they turned back and fell.

My brother, this need not be your fate or mine. We may be saved. But if we are, we must be fully converted to God. And we must hasten and be in earnest in the work, or it will be too late. Will we do it? and will we attend to it now?

R. F. COTTRELL.

MEN's lives should be like the day, more beautiful in the evening; or like the summer, aglow with promise; and like the autumn, rich with golden sheaves, where good works and deeds have ripened on the field.

CONFLICT AND CONQUEST.

Courage, brother, do not stumble,
Though thy path be dark as night;
There's a star to guide the humble;
"Trust in God, and do the right."

Let the road be rough and dreary,
And its end far out of sight,
Foot it bravely—strong or weary,
"Trust in God, and do the right."

Perish "policy" and "cunning!"
Perish all that fears the light!
Whether losing, whether winning,
"Trust in God, and do the right."

Trust no party, sect, or fashion;
Trust no "leaders" in the fight;
But in every word and action,
"Trust in God, and do the right."

Trust no lovely forms of passion;
Friends may look like angels bright;
Trust no custom, school, or fashion,
"Trust in God, and do the right."

Simple rule, and safest guiding,
Inward peace and inward might,
Star upon our path abiding;
"Trust in God, and do the right."

Some will hate thee, some will love thee,
Some will flatter, some will slight;
Cease from man, and look above thee,
"Trust in God, and do the right."

—Sel.

Progress of the Cause.

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

Sandyville, Iowa, Meeting.

THIS meeting was held Jan. 6 and 7. We were favored with fine weather and good sleighing. Had a full meeting, friends being present from nine different churches in this section. The outside attendance was the largest it ever has been here. Indeed, our meeting-house was crowded to its utmost capacity. This was quite encouraging to the church. A good number of books and papers were distributed among the audience.

Our meetings were very good and encouraging. The Tract Society engaged our principal attention. Several members were added to it, and all the arrangements were perfected for active and thorough work. Only four churches are included in this Society, as we shall organize similar societies in the other churches. It now numbers fifty-five members. Without much effort, we have already raised a fund of \$127, and have on hand \$100 worth of books at wholesale price. Our brethren and sisters have taken hold of this work with zeal and faith, and we hope to see good fruits of it.

The past few years the Lord has greatly blessed the cause in Iowa, for which all feel thankful and willing to sacrifice of their time and means to keep the work moving on. Southern Iowa, particularly, has proved to be a fruitful field. With Sandyville for a center, there are nine counties lying in a body nearly square, in each of which there is one church, and in some of them two, and several of these churches are quite large. Several meeting-houses are already built; and, with a little encouragement, others are ready to build soon. These churches are so well located as to distance from each other, that we can readily gather from seventy-five to one hundred and fifty Sabbath-keepers at almost any point, at a monthly meeting. The tent has been pitched in the county seats of most of these counties, and thousands have heard the truth either in the tent, or in school-houses and halls. A good many hundred dollars' worth of our books have been sold and distributed all over this section, besides all the REVIEWS which are taken. So that there are many thousands of people who have heard or read on the present truth, and many who have not embraced it are favorable to it.

What a good field is open here now for the operation of our tract society. We appeal to our brethren and sisters to go immediately about the work with energy and perseverance. Our next meeting will be held at Knoxville, in about two months. I now go to Osceola, and then to Decatur, &c.

D. M. CANRIGHT.

Kentucky.

SINCE coming to this State we have tried to improve our time to the best advantage, talking the truth several hours each day in Dr. Combs' family and seeking for favorable openings to give public lectures. Dr. Combs is deeply interested in our views, and is earnestly seeking for truth. May he soon embrace it, and give his whole influence and energies in its favor.

Last Sabbath was a pleasant and profitable day to us. Besides enjoying the privilege of talking on our views most of the day, in the evening, unexpectedly, quite a number of colored people came in to hear us sing. Of course we could not sing much after speaking all day, yet we talked half an hour on the Signs of the Times. They seemed interested, and by request closed the interview by singing us two hymns in their simple, native style.

Last Sunday it rained nearly all day, and the roads being almost impassable, we had but few out to Glendale to hear us. The village being

on low ground, making the roads very muddy, and the meeting-house being on one side of the village, we concluded to hold no more meetings in that place at present. We returned to Nolin on foot on the railroad to have a two hours' talk on the truth, while Mrs. B. and others stayed behind to come on the night train.

Last Tuesday, Dr. Combs, Bro. Brown, and myself, went to Sonora, a thriving little village situated on the railroad three miles south of this place, for the purpose of finding a house to hold meetings in. Prof. Vincent, a Presbyterian clergyman, offered us the use of his large school-house for only one night, expressing doubts as to the propriety of our occupying it any longer. We accepted this kind offer, and spoke to over one hundred last night on the subject of Spiritualism, introducing our prophetic chart at the close of our remarks. The interest was good. Prof. Vincent arose and said he claimed that they were an intelligent people, that their place was chartered, and that if they had lectures, they would be carried forward on an organized and high-toned plan, and that the stranger would not be permitted to drag his own way, lighting up his own lamps, ringing the bells, etc. About \$5 were at once raised to meet these expenses. We have appointments out for to-night and onward. What the results will be of course we cannot tell. We will do duty, and if compelled to leave, there are places enough where the people will hear and obey the truth. There are already two openings for tent-meetings next summer, if the tent should run in this State. The Lord direct. In him we trust, and he does bless and strengthen.

D. T. BOURDEAU.

Nolin, Ky., Jan. 12, 1872.

Meetings in Michigan.

SABBATH and first-day, Dec. 2 and 3, met with the Allegan Co. quarterly meeting at Otsego. This was a good, cheering, heavenly meeting. Brethren from Allegan and Monterey were there. Services closed with the celebration of the ordinances. The Otsego church organized a Christian Philanthropic Society as suggested by Bro. White in REVIEW for Oct. 17, 1871, Allegan and Monterey churches having previously organized.

Dec. 7-12, held six meetings with the church at St. Charles, and celebrated the ordinances. The neat, clean, and orderly arrangements in the interior of their new meeting-house made it a very interesting place for the worship of God. The Lord blessed and strengthened his people. We were called to Fremont, seven miles distant, to visit and pray with the sick and dying. The Lord blessed sister Elenor Overton who is now asleep in Jesus.

The 13th and 14th, visited and held meetings with the church in Chesaning.

The 15th, called to St. Charles to attend the funeral of sister E. Overton. From thence, Bro. Ezra Griggs took me in his cutter to Tittabawassee, sixteen miles. Here we held eight meetings on the Sabbath and first-day. A deep interest to hear was manifested by those outside of the message. The church was encouraged and strengthened in the Lord.

Dec. 18, in company with Bro. and sister Marsh, who paid my fare, I went some forty miles to Edenville, where we held some interesting meetings with a company of Sabbath-keepers, some of whom had recently decided to keep the Sabbath.

The 20th, came to Saginaw. Here, in answer to prayer, the Lord strengthened and raised up sister Bartholomew who had not borne her weight for some six months.

The 21st, held one meeting in Owasso. Bro. J. M. Avery met me here and took me to Locke, twenty miles, where we held eight meetings Sabbath and first-day, and the church organized a Christian Philanthropic Society for the dissemination of tracts, etc. Blessed Lord, still strengthen, cheer, and bless, thy waiting people, to get ready for the soon coming of our dear Lord and Saviour.

Dec. 28 to Jan. 3, 1872, at Battle Creek, at the annual General Conference of the S. D. Adventists, and meeting of the Publishing Association, also preaching and praying seasons which were deeply interesting, where almost the entire body of ministers, Office-hands, and people, covenanted with God by a rising vote that they would commence the year 1872 and labor to serve and obey him as never before. O Lord, in Jesus' dear name, help us, with this dear people, to fulfill our sacred promise, and may all thy remnant, waiting people also enter into covenant with thee.

JOSEPH BATES.

Monterey, Jan. 6, 1872.

Pennsylvania.

THE quarterly meeting at Ulysses, Pa., Dec. 22 to 24, was one of the most excellent that it has ever been our pleasure to enjoy. From the commencement to the close, the Spirit of the Lord rested upon the church in an unusual manner. Wicked spirits were chained, the saints were edified and encouraged, and powerful impressions were made upon the minds of some in favor of the truth, according to their own confession. But of one thing we are reminded, our Heavenly Father does not bless his people without a purpose. The good cheer with which

he has favored us has been given to strengthen us for the deepening conflict. May it inspire courage and faith in all our hearts.

The enemy has been hard at work, and still manifests an unwillingness to leave the ground. Were it not that "God is our shield, and guards our way," we might as well make no further effort; but since we have the strong arm of the mighty One to lean upon and to ward off the fiery darts of the wicked, we cheerfully go forward. One sister who had long since given up keeping the Sabbath in discouragement, expressed her determination to start anew. May the Lord help.

S. A. H. LINDSEY,
JOHN LINDSEY.

Avon, Wisconsin.

NOVEMBER 15, by request of Bro. Decker, I came to this place and commenced meetings near the village of Orford, among the Norwegians. Here is a large settlement of this class of people. They have three churches, and two ministers that live here in the settlement. They have never heard nor read on the subject of present truth, so this subject was entirely new to them.

The meetings commenced with a good interest which continued till the last. After continuing some two weeks and a half, the minister nearest by thought it necessary to take the matter in hand. He consequently gave orders for me to meet him at Orford there to take into consideration the subject of the Sabbath which I had then been presenting. I met him accordingly to his orders. The result was, a discussion took place which lasted three hours, each speaker occupying fifteen minutes in each speech. The arrangement was, that we should confine ourselves to Bible evidence. This was adhered to for a while, but as usual when this papal institution cannot be sustained by the word of the Lord, the "Fathers" must make up the deficiency.

Although this meeting took place on one of the coldest nights we have had this winter, the congregation was very large and the interest intense. This being the first time that I have had any experience in defending the truth in a public discussion, I can but thank God for the liberty and freedom that I enjoyed. These things being new to the people and so different from their common belief and practice, they could not at once appreciate the plain Bible evidence. Still some were able to see which side dealt fairly with the word of the Lord, and what efforts were made on the other side to twist and turn aside the plain, "Thus saith the Lord."

This discussion caused a great stir and excitement among the people. Since then we have continued meetings among them more or less, visiting them at their homes, talking and praying with them, until Jan. 6, when the lock-out argument was used. I feel sorry that the meetings could not be continued, as the interest to hear was better at the close than ever before. We then tried to obtain a private house, but could not. The power of the priest, and former opinion, is a powerful obstacle in the way of the truth.

As yet, none have commenced to keep the Sabbath, but quite a number are deeply interested, and these are some of the most respected in the community. As we have tried to urge the necessity of obedience, they answer, "We must have time to consider, for these things are so different from what we have been used to hearing and believing."

I have tried to do what I could for them at present; and as I leave them for a while, I feel anxious for them. May God have mercy upon them, and not let them rest, until they yield obedience to all his commandments, and find pardon in believing. I obtained nine subscribers for the Danish monthly, and sold a number of tracts and pamphlets. Next week, I shall commence meetings in another place. May God help me to have a true sense of the solemnity and greatness of this work, and daily live so near the Lord that I can have heavenly grace and wisdom. These moments are precious. Mercy's hour will soon be past. The sinner will soon be out of our reach, and his doom sealed for eternity. God help me to realize it, and improve these moments in the fear of God.

O. A. OLSON.

Avon, Wis., Jan. 12, 1872.

San Francisco, Cal.

As Elds. Loughborough and Cornell have been laboring so perseveringly and faithfully for several months in this city, to win souls for Heaven, I have felt it the duty of some of us, who have been so bountifully fed from our Father's table, to let the brethren and sisters of the home States know, through the columns of the REVIEW, a little of the progress of the labor here, without leaving all to the pens of our beloved instructors.

I do not take the task upon myself, feeling that I can do it justice; but I feel too thankful for the blessings we have received, to remain longer silent.

There is, as yet, but a little band, compared to the population of this great city. But the work is not yet completed; others are being added to our numbers, while others still are becoming interested, and reading. And as we meet from time to time to bear our testimonies,

or listen to the voice of our beloved ministers, pleading, exhorting, instructing and encouraging us betimes, we have not only learned to love the "Author of all good gifts" as we have never loved him before, and to have our hearts beat in unison with those that have sacrificed so much to lead us into the light of the precious gospel truths, but we have learned to love our fellow-men, not only those who love us ("for if ye love them that love you, what reward have ye?"), but also those that would persecute and despitefully use us. We pray for them, and fain would lead them from darkness into light. For are we not all creatures of the same Creator?

Though they have become so dear to us, our Saviour is still more dear; and when they feel it their duty, in serving him, to go on their heavenly mission, I trust that not a selfish motive will remain in the heart of one of us to retain them from their duty, wherever God may guide them. But rather may we feel so truly thankful for the good they have done us, that we will bid them "Godspeed" on their errand of mercy, that they may carry the "glad tidings" to others who are slumbering in darkness, as we were a few months ago, and whose souls are as precious in the sight of our Maker as ours.

Pray for us, brethren and sisters, that we may remain faithful to our trust, "keeping the commandments of God, and the faith of Jesus," leaning upon his all-supporting arm, that we may be prepared to pass through the perils and conflicts just before us, and finally with the redeemed receive the glorious invitation, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

M. J. SALA.

MY GOOD, OLD-FASHIONED MOTHER.

THEY brought home the portrait last night to me;
On the parlor walls it is hung;
I gave to the artist a picture small,
Which was taken when she was young.
It's true to life—and there's a look in the eyes
I never saw in another,
And the same sweet smile that she always wore—
'Tis my good, old-fashioned mother.

The hair in the picture is wavy and dark,
'Twas taken before she was gray,
And the same short curls, at the side, hang down,
For she always wore it that way.
Her hand on the Bible easily rests,
As when with sisters and brother,
I knelt at her knee, reciting my verse,
To my good, old-fashioned mother.

Her dress it is plain and quite out of style,
Not a puff or ruffle is there;
And no jewels or gold glitter and shine—
She never had any to wear.
Ambition for wealth, or love of display,
We could not even discover,
For poor in spirit and humble in heart,
Was my good, old-fashioned mother.

Her life was crowded with work and with care—
How did she accomplish it all!
I do not remember she ever complained,
And yet she was slender and small.
Motives of life that were selfish or wrong,
With Christian grace did she smother,
And lived for her God, and the loved ones at home—
My true, good, old-fashioned mother.

The years of her life were only threescore,
When the messenger whispered, low,
"The Master has come and calleth for thee,"
She answered "I'm ready to go."
I gaze alone on her portrait to-night,
And more than ever I love her,
And I thank the Lord that he gave to me
Such a good, old-fashioned mother.

—Mrs. S. T. Perry, in N. Y. Evangelist.

Wm. Kinkade.

WILLIAM KINKADE, who signs himself as "a companion of all them that fear God and keep his commandments," commenced his religious life in 1802. While he was not an observer of the Bible Sabbath, he said some good things of the law of God as a whole. On page 196 he writes:

"Many professors of religion say that Christ became the surety of sinners, and as such fulfilled the law of God in their room and stead, and so redeemed them from under the law.

"I do not think that Christ redeemed us from under any law of God. He could not have redeemed us from under the ceremonial law, because we were never under it. None but the Jews were under that law; and it was abolished long before we came into existence.

"The moral law consists of ten commandments written on two tables, the first of which teaches our duty to God, and the second teaches our duty to man. Christ sums them all up under two general commandments: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.' Matt. 22:37-40.

"Now if Christ redeemed us from under this law, he has redeemed us from under obligation to love God and one another; and

if he has done so, he must be the minister of sin and the enemy of all righteousness.

"The moral law is a copy of God's will and a transcript of his nature; therefore, if Christ redeemed us from under the moral law, he has redeemed us from the will and nature of God. The moral law is the principle, yea the very system of the divine government. It is that eternal, unchangeable rule of righteousness, by which he governs all his obedient, rational creatures. And if Christ has redeemed us from under it, he has redeemed us from under the government of God; and has done us more injury than ever the devil did. The devil has induced us to rebel against the government of our Heavenly Father; but, thank God, he never got us clear from under it."

On page 202 he writes: "There is not one text in the Bible that says Christ fulfilled the law for us. But the Scriptures say that he fulfilled the law in us: 'For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.' Rom. 8:3, 4. From this text we learn two things: First, that the law of Moses was too weak to keep human nature under proper subordination to God: and, secondly, that Christ has come into the world to establish a religion by which the righteousness of God's law may be fulfilled in us." C. O. TAYLOR.

A Prayer-Meeting Recipe.

A CORRESPONDENT alludes to the wretched, monotonous dreariness of many prayer-meetings, the long-winded exercises, the prayers that cover the whole dictionary of subjects, the exhortations that become stereotyped sermons, and thus suggests, by way of prescription:

When one prays in public, let it be a thoughtful, genuine prayer, and a *short one*; let the petitions be varied; omit telling God about the attributes that he possesses.

Keep your *long* prayers for your closet. Be cautious about the number of times in which you proclaim publicly how vile you are. Keep that for your closet. And when you speak in meeting, have some fresh thoughts on Scripture; or some old thoughts re-dressed; or some new instance of God's love and mercy, and converting power; or some personal experience, tersely told, that may profit the hearers; or some joyous thing to awaken and make happy those who attend the meeting.

The Lord Cometh.

ANY one who reads the Bible and the history of the world, carefully, and observes the signs of the times, must come to the conclusion that the end of time is upon us. As testimony, there is,

1. The age of the world. The best chronologers agree that the six thousand years are about fulfilled. Few chronologers, of any note, put it beyond 1882.

2. The four kingdoms of Daniel are in the past; the last of which closed its period of misrule in 1798.

3. After the death of Pius sixth, a new Pontiff was elected, whose power was confined to a small portion of Italy, and that power has been passing away since 1848, fulfilling the declaration, "They shall take away his dominion, to consume it unto the end;" and now not a vestige of that power remains.

4. The Sultan, whose empire extended from Asia into Africa and Europe, and who has held his right only by sufferance, since 1840, is almost at the point of being driven from Europe into Asia, to "plant the tabernacles of his palace between the seas, in the glorious holy mountain."

5. The lamb-like beast, that came up out of the earth, is almost ready to speak as a dragon, only waiting the confederation of the nominal churches to form the image of the beast, which had the wound by a sword and did live, to become the false prophet.

6. Spiritualism, under the banner of the prince of darkness, is almost ready to work "with all power, and signs, and lying wonders;" when it is declared that Christ shall come.

7. The nations have been preparing for war on a gigantic scale, which proves them to be *angry*; when it is declared, "Thy wrath is come, and the time of the dead, that they should be judged."

8. The condition of the churches as described by Paul—"traitors, heady, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof."

9. We have had signs in the heavens; the darkening of the sun and moon, and the falling of the stars.

10. Signs in the earth are continually appearing: Earthquakes, tornadoes, storms, fires, cyclones, tidal-waves, etc., with unheard-of drouth in some parts of the earth; while other portions are flooded, destroying human life, and much property.

11. The railroads, with their justling trains, so graphically described by the prophet Nahum, were to be in the day of his preparation.

12. The increase of knowledge, whether confined to the art of man, or to the understanding of the prophecies, is a sign of the great day.

13. The condition of society; and here it is not only murder, rapine, fraud, and every species of crime; but men and women, who, twenty years past, were honest and honorable, are now not to be trusted. Covetousness and selfishness, have got such a hold on the hearts of mankind, that society is held together by a very weak affinity.

14. The gospel has been published in all the world, as testified to by the officers of the various missionary societies. Then shall the end come.

15. The first angel's message was given, from 1840, to 1844, by at least fifteen hundred of God's able ministers.

16. The second angel's message has been given in part.

17. The third angel's message is now preparing for the loud cry, when a short time will suffice to call out the remnant of God's people.

Brethren and sisters, let us gird on the whole armor, and press forward under every trial, and the victory is ours in Christ Jesus. G. W. MITCHELL.

Zanesville, O.

The Two Pairs of Fetters.

EIGHTY years ago a fierce war raged in India between the English and Tippoo Sahib. On one occasion several English officers were taken prisoners; among them was one named Baird. One day a native officer brought in fetters to be put upon each of the prisoners, the wounded not excepted. Baird had been severely wounded, and was suffering from pain and weakness.

A gray-haired officer said to the native official, "You do not think of putting chains upon that wounded man?"

"There are just as many pairs of fetters as there are captives," was the answer, "and every pair must be worn."

"Then," said the noble officer, "put two pairs on me; I will wear his as well as my own." This was done. Strange to say, Baird lived to regain his freedom,—lived to take that city; but his noble friend died in prison.

Up to his death he wore two pairs of fetters! But what if, he had worn the fetters of all in the prison? What if instead of being a captive himself, he had quitted a glorious palace to live in their loathsome dungeon, to wear their chains, to bear their stripes, to suffer and die for them, that they might go free, and free forever?

Friend, such a thing has been done. "There is one God, and one Mediator between God and men, the man Christ Jesus;" "who gave himself a ransom for all." "Christ died for our sins, according to the Scriptures." "Our Saviour, Jesus Christ, who gave himself for us that he might redeem us from all iniquity."—*The Christian*.

Formation of Character.

If you ever watched an icicle as it formed, you would have noticed how it froze one drop at a time, until it was a foot long or more. If the water was clean, the icicle remained clear, and sparkled brightly in the sun; but if the water was slightly muddy, the icicle looked foul, and its beauty was spoiled. Just so our characters are formed. One little thought or feeling at a time adds its influence. If every thought be pure and right, the soul will be bright and lovely, and will sparkle with happiness; but if there be many thoughts and feelings impure and wrong, the mind will be soiled, the character depraved and darkened, and there will be final deformity and wretchedness. How important then, that we should be upon our guard against every evil impulse and desire.

Sabbath Piety.

HERE is a bit of spicy suggestion from some anonymous source:

There is a mystery about this effect of the weather on piety. Sabbath heat seems hotter, Sabbath cold colder, and Sabbath rain wetter than that of any other day; for the same measure of heat, or cold, or rain, on a week day, will not keep one from his usual business. We need a Sabbath Almanac calculated for our churches, that will show by its weather scale when it will be safe for a vigorous Christian to expose himself on the Sabbath by going to the house of God. Such an almanac would enable pastors and superintendents of Sabbath-schools to know whom they could depend on in church, Sabbath-school, and prayer meeting. I have recently been examining microscopic views of the different snowflakes, a hundred or so of them. I would suggest to our curious savans an examination of Sabbath snow, to see if it has a peculiarly sharp and injurious crystal.

Christmas Queries.

WITH every returning Christmas, with every ending year, there comes the thought, What have these years, each one celebrating at its close the birth of Light into the world, these Christian years, lit up in all their course by the radiance from Calvary, what have they left to the world of actual, universal good? Is the world better or worse since the star of Bethlehem shone for the ages? Are the later centuries higher up than the earlier? In what is the nineteenth ahead of the first? Is it anything more than a self-complacent pride in that which is our own that gives the brighter flame and the purer odor to the incense of the present? To be sure, we have the Laureate's word that "thro' the ages one increasing purpose runs," but just what this "purpose," with its commendable perseverance means, no one but the Laureate knows. To be sure, within less than a century electricity and steam have annihilated distance and made the whole world neighbors. Italy and France shake hands under the mountains, Europe and America hold *tete-a-tetes* under the waves. But have all the triumphs of science made the world as a whole any better, any wiser, any purer and happier? Is truth any the more the property of the masses? Have ignorance and crime and poverty any the narrower range? In the mad race for power and wealth are men any the less unscrupulous? Has political honesty come to be any the less a contradiction of terms? Is war, with death in its course and suffering in its train, any the less frequent or horrible? Is drunkenness, with its wrecked lives, blighted homes, any the rarer? Does Poverty hold wide open the doors of Crime to fewer starving and freezing children? Are gallows and prison and morgue any the less necessities of society?

If to these questions there comes in reply from every land a mournful negative, of what avail are developed civilizations, perfected governments and ripened sciences? The improved military system of Prussia makes her all the more ready to accept the challenge, involving in its consequences the slaughter of thousands and the laying waste of a nation. The ever-increasing looms of New England furnish scope for grinding out health and hope for the lives of so many more factory children. The building-up of large cities, by an increase of population, offers so much the wider harvests for the sickle of Pestilence.

Is the earth, with all its new developments and improvements, really moving further and further away from the millennial years? Is the golden age behind us and not before? Are the generations attesting, and the eternities waiting sadly to prove, that the evil in man is stronger than the good, and destined ultimately to triumph? Have the light and the love which for thirty-three years walked the earth for its good, from Bethlehem to Golgotha, been wasting themselves along the path of nineteen centuries? Has the angelic song of "Peace on earth, good will to men" proved only a dream of the night, a beautiful unfulfilled prophecy? If indeed so, if every dying year carries something of the good with it into a sepulcher from which the stone is never rolled away, and upon which no resurrection morning breaks, what hope is there in the unborn years to come? No hope, if it were not that above all speculation, above all experience, there are a belief and a trust, that somehow in the eternal

plan, somewhere in the great universe, sometime in the endless future, the true and the good, so surely as God reigns, are to triumph.—*Palladium*.

Three Reasons for Reading the Bible.

A ROMISH priest, who found one of his flock getting very familiar with the Bible, and fearing the result, tried to persuade him to turn his attention more to the "fathers."

"And who are the fathers?" he inquired. "Those good men, said the priest," who lived near the times of the apostles, and who are said to have best understood what the apostles meant."

"Well," said the man, "as they lived after the apostles, I shall prefer attending to the apostles themselves; I think the *GRANDFATHERS* are better guides than the *FATHERS*!" and so he continued reading, and found the entrance of God's word gave him light and life.

Another priest, wishing to induce a man to give up his Bible-reading, argued thus:

"Suppose, now, you were going to Dublin, and came to that spot where four cross-roads meet, and you did not know the way, and one person told you to go to the right and a *great number* told you to go to the left, to whom would you listen? In other words, would you mind what Luther, a single heretic, says, or what the pope, and cardinals, and all the doctors of the Catholic Church teach you?"

"Well," replied the man, "if I had a *road-book* I should not mind what *any* of them said. Now [producing his Bible] I have here a road-book to Heaven, and God helping me, I mean to follow it in spite of all that popes and cardinals may say."

"What warrant have you to read the Bible?" said another priest to a poor Irish lad.

"The best of all warrants," shrewdly replied the boy, "namely, a *search-warrant*; see, here it is, John 5:36, 'Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of Me.'"

BRO. and sister C. and J. Franklin write from Dutchess Co., N. Y., rejoicing in the truth, though they have never heard a preacher speak on these things, have never seen but six Sabbath-keepers, have met with only four, and that on only one Sabbath. Tracts and letters have done the work.

KEEP THE SABBATH.—Be zealous on this point. Whether you live in town or country, resolve not to profane your Sabbath, or in the end you will give over caring for your soul. The steps which lead to this are regular. Begin with not honoring God's house; cease to honor God's book, and by-and-by you will give God no honor at all. Let any man lay the foundation with no Sabbath, and I am never surprised if he finishes with the top-stone of no God. It was a remarkable saying of Judge Hale, that of all persons convicted of capital crimes, while he was upon the bench, he found few who did not confess that they began their career of wickedness by neglect of the Sabbath.

How bravely a man can walk the earth, bearing the heaviest burdens, perform the severest duties, and look all men square in the face, if he only bears in his breast a clear conscience, void of offense toward God and man. There is no spring, no spur, no inspiration like this. To feel that we have omitted no task, and left no obligation unfulfilled, this fills the heart with satisfaction, and the soul with strength.

Obituary Notices.

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

DIED, in Battle Creek, Jan. 11, 1872, sister Louisa Nesbitt, aged thirty-three years. Sister Nesbitt came to the Health Institute about three months before her death, and though the physicians could give her no hope of her recovery, it was the wish of herself, and of her friends, that she should remain, as she could there be better cared for than in a family. She had been a great sufferer for nearly fifteen months, and had a desire to come to the Institute, but unfortunately delayed till she was entirely beyond all hope of recovery. She was perfectly resigned to the will of the Lord, and by her amiable disposition, her patient, submissive spirit, and Christian conversation, she won the sympathy and affection of all who attended or visited her. By the blessing of God, in answer to prayer, her last days were comparatively free from pain.

Funeral services were held at the Adventist house of worship. Scripture, 2 Cor. 4. Her remains were taken to Erie Co., Pa., for burial. J. H. W.

The Review and Herald.

Battle Creek, Mich., Third-day, Jan. 23, 1872.

Meetings at Monterey.

SABBATH and first-day, the 13th and 14th, we enjoyed exceedingly profitable meetings with the church at Monterey, Mich. Here we met brethren Bates, Littlejohn, and many others from Allegan County.

Sabbath morning we commenced to speak to the people, but had to leave the stand in a short time from faintness and dizziness. Mrs. W. immediately took the stand, and spoke with freedom, while we found rest and relief upon the sofa. Mrs. W. reached the feelings of the people in the afternoon, and in the evening half the congregation were forward for prayers. The Spirit of God moved upon the people.

First-day, our congregations were large and attentive. We spoke in the forenoon with freedom. The work moved on powerfully. We had a most deeply interesting season in the evening in the family of Bro. Geo. T. Lay, in which the entire family took part. It was a season long to be remembered.

Second-day morning Bro. Lay took us to the train, and we reached home in safety, though weary and worn. The following Sabbath was probably the best ever enjoyed by the church at Battle Creek. The work here moves slowly, but apparently deep and well. Many have been reclaimed, and a few precious souls converted. We now design to be with the church at Wright next Sabbath. Mrs. W. will doubtless be able to speak to the people, if we are deprived of the pleasure for want of strength.

J. W.

The Publishing Association.

THE financial report of the S. D. A. Publishing Association gives the increase during the year ending Dec. 25, 1871, to be \$10,879.97. But let it be borne in mind that this is a short year of only forty-seven weeks, or less than eleven months.

And while it is true that \$5,778.00 of the above sum has been received in stock, taken in the Association during the past year, it is also true that the above figures do not represent the real increase by a sum larger than the amount taken in stock, so that after all, the real increase has been not less than \$1000 each month.

The following reasons show why the report does not correctly represent the increase.

1. The discount from retail prices, on our books, pamphlets, and tracts has been, until the last year, only one-fourth. This year the discount on this kind of stock is one-third, making a difference of \$2,200.
2. The enlarged REVIEW cost, the past year, \$1,500 more than the smaller size cost the year previous.
3. In case of prompt payment there would have been received on the REVIEW the past year not less than \$10,000; whereas the receipts have been only \$8,199.56, at least \$1,000 less than cost. There are due on our periodicals nearly \$8,000 which was not taken into the inventory.
4. Improper inventories in the past, which have this year been corrected, and the reduction of prices of some books. These reduced the inventory considerably.
5. Had the Association printed and bound its usual amount of books the past year, this alone would have added to the increase not less than \$2,000. These considerations taken into the account, the real increase will be seen to be not less than one thousand dollars each month.

J. W.

Organization of Tract Societies.

WE have received a statement from a certain individual saying that he tried to organize a Tract Society in a neighboring church, but the church refused to second his efforts; and he wishes us to warn the people against influences, which, he says, stood in the way.

This we cannot do until we know that the person making the statement was authorized to act in that capacity. This work is in its infancy, and the General Conference appointed a Committee to draft a plan of operations, and we advise all to act in harmony with that plan, and thus act unitedly. This matter must be left in the hands of the Conference Committees, and of those whom such committees indorse or authorize to act in the case.

J. H. W.

To the Friends in Wisconsin.

AS THE harvest is great and the laborers are few, how necessary that the few should be able to work to the best advantage. Therefore we should be glad to hear from any in regard to good openings for the presentation of the last message. My address is for the present Hazle Green, Grant Co., Wis.

G. W. OLDS.

Complaining Christians.

A CERTAIN minister speaking of those Christians who make every duty a cross, and are continually complaining of their trials, said that they reminded him "of the unbroken heifers that bore the Ark (1 Sam. 6:12); they went, and they went in the right direction; but they went bellowing all the way."

The Review vs. Tobacco.

A SISTER writes: "I cannot get along without the REVIEW; but my husband does not like it, and thought he could not afford to take it another year. I told him I liked the paper as well as he did his tobacco, and I thought it would do me as much good as the tobacco would him; and as I did not use tobacco, tea, coffee or pork, I thought he could afford in view of these things to let me send for the REVIEW."

This reasoning is certainly sound; and we are happy to say that in this case it prevailed. Perhaps others in similar circumstances can follow the same line of argument to their own advantage.

Paying the Preacher.

BRO. J. CHASE of Columbia Co., Wis., writes that according to Paul they that preach the gospel should live of the gospel; and as the REVIEW is the only preacher which himself and wife have, in their lonely situation, they love to contribute for the support of that preacher.

TIME TABLE.



Peninsular Railway.

On and after Wednesday, Nov. 22, 1871, Trains will run [on Chicago Time] as follows, viz.:

GOING WEST.	Chicago Exp.	B. Creek Acc.	Mixed.
Lansing,	10.35 A. M.	8.00 P. M.	7.00 A. M.
Pottsville,	11.08 "	8.37 "	8.03 "
Charlotte,	11.25 "	8.57 "	8.55 "
Olivet,	11.45 "	9.19 "	9.30 "
Bellevue,	11.59 "	9.35 "	10.10 "
Battle Creek,	12.45 P. M.	Ar. 10.15 "	12.00 "
Climax,	1.15 "		12.50 P. M.
Brady,	1.52 "		2.20 "
Schoolcraft,	2.08 "		2.57 "
Marcellus,	2.38 "		3.55 "
Cassopolis,	3.27 "		5.15 "
Edwardsburg,	3.52 "		6.15 "
Mishawaka,	4.20 "		6.55 "
South Bend,	4.50 "		7.10 "

GOING EAST.	Lansing Acc.	Sag. Exp.	Mixed.
South Bend,	10.30 A. M.	7.00 A. M.	
Mishawaka,	10.42 "	7.25 "	
Edwardsburg,	11.13 "	8.20 "	
Cassopolis,	11.40 "	9.10 "	
Marcellus,	12.28 P. M.	10.30 "	
Schoolcraft,	1.03 "	11.28 "	
Brady,	1.21 "	12.10 P. M.	
Climax,	2.04 "	1.25 "	
Battle Cr.	4.30 A. M.	2.50 "	3.05 "
Bellevue,	5.10 "	3.30 "	4.15 "
Olivet,	5.25 "	3.45 "	4.40 "
Charlotte,	5.48 "	4.08 "	5.35 "
Pottsville,	6.08 "	4.29 "	6.18 "
Lansing,	6.45 "	5.05 "	7.05 "

L. D. DIBBLE, Pres't and Gen. Sup't, Battle Creek.

News and Miscellany.

"Can ye not discern the signs of the times?"

THERE is a story that an American ship, arriving at some out-of-the-way Turkish port, the captain was astonished to see the consignee leave the cargo lying unprotected on the wharf. To which he was answered, "What harm can come to it? There is not a Christian within fifty miles!" We fear that those days of Ottoman innocence are past, that the evil communications of Europeans and Americans have corrupted their good manners, and that they are now little better than the Christians themselves. Only last month Haider Effendi (which title, we believe, implies descent from the prophet), ex-prefet of Constantinople, was condemned to two years' imprisonment in a fortress; and the former minister of police, Hussein Pacha, and Emin Bey, lately secretary to the Sultan, have each been condemned to six years' imprisonment for defalcation in office. Thus the blessings of civilization are gradually extended to the lands of the misbelievers! Constantinople may yet hope to rejoice in a Tweed or a Connolly of her own; but she must not hope to rob us of our distinction of raising the biggest thieves yet known—at least, of private-citizens.

English Bibles.

WE have on hand a good supply of English Bibles which we offer, post paid, at the following prices:

Diamond, Marg. Ref., Morocco, Gilt,	\$1.50
Pearl,	2.25
Nonpareil, Ref. after verse, "	2.75
Marg. Ref., Circuit,	3.25
Minion, Ref. after verse, Morocco, "	3.00
" Marg. Ref., Circuit,	4.25

Appointments.

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

ALBIO, Ill.,	Feb. 3-11.
Rockton,	" 17, 18.
Greenville,	" 24, 25.

These are all quarterly meetings. Let all within a reasonable distance of them attend. Come praying that God may meet with, and bless, his people. The meeting for Greenville will be held in the Wesleyan house, known as the "Chelsea meeting-house."

R. F. ANDREWS.

NO PREVENTING providence, I will meet with the church at Civil Bend, Mo., Sabbath and first-day, Feb. 3 and 4, and at Wolf Creek, Kansas, the following week. Will Bro. Plant, or Bro. Elder, meet me at the city of Lawrence on Tuesday the sixth of February. Friends in Kansas and Missouri may address me at Big Springs, Douglass Co., Kan., for the present.

R. J. LAWRENCE.

QUARTERLY meeting of the church at Patriksburg, Owen Co., Ind., Sabbath and first-day, Feb. 3 and 4. We invite all our friends to attend this meeting.

N. CABANHOOF.

I WILL meet with the church in Otsego, Jan. 27.

J. BYINGTON.

QUARTERLY meeting for the Convis, Burlington, and Newton churches, at Newton, Mich., Feb. 3 and 4. Other friends are invited to attend. The church unanimously invite Bro. Matteson to attend.

In behalf of the church, J. BYINGTON.

MONTHLY meeting for Allegany Co., N. Y., in the Nile Settlement, the second Sabbath and first-day in February. It is earnestly hoped that all the members of the church will be present, as there is important business to be transacted.

By request of the church, G. G. GREEN.

Business Department.

Not Slothful in Business. Rom. 12:11.

Business Notes.

N Hall \$1.96.

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 receipted pays—which should correspond with the Numbers on the Pastors. If money to the paper is not in due time acknowledged, immediate notice of the omission should then be given.

\$1.00 EACH. G W Bartlett 40-12, M J Shattuck 40-17, E P Daniels 40-14, C L Haskins 39-1, George Hostler 39-1, Wm L Jaycox 39-19, George Richardson 40-6, C K Farnsworth 41-1, M A Caldwell 40-6, R K McKune 40-1, Peter Owens 40-6, Mason Ganson 40-1, J B Ingalls 42-1, P E Ferrin 39-14, S C Courcy 40-5, Wm Robertson 40-14, C Perrin 39-1, George Smith 40-6, M P McLenathan 40-1, S D Barr 40-1.

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