

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.

VOLUME 42.

BATTLE CREEK, MICH., THIRD-DAY, NOVEMBER 4, 1873.

NUMBER 21.

The Review and Herald

IS ISSUED WEEKLY BY

The Seventh-day Adventist Publishing Association,
BATTLE CREEK, MICH.

ELDER JAMES WHITE, PRESIDENT.

TERMS: See Last Page.
Address REVIEW & HERALD, BATTLE CREEK, MICH.

TRUE GREATNESS.

SAY, where doth greatness dwell? In courts,
On thrones of glory seated,—
Mid glittering ranks of bright cohorts,
By pomp and grandeur greeted?
A crown, indeed, may make a king,
But crowns true greatness cannot bring.

Or shall we find on battle-field,
By victory attended,
The truly great, unless the shield
The cause of right defended?
For oft hath might the battle gained,
Whilst nations wept th' escutcheon stained.

Shall hoarded riches greatness grant
Where moral worth is needed,
What time the sons of woe and want
In vain their sorrows pleaded?
True greatness surely must be more
Than misers seek and fools adore.

But he who feels another's woe
And strives to soothe his sorrow,
Whose sympathies spontaneously flow
To brighten his to-morrow,
Shall be esteemed both good and great,
And Heaven shall bless his last estate.

When Christ with men on earth was seen,
Say, who so great in labor?
And who, as did the Nazarene,
Made grief so near a neighbor?
Example high of all he taught,
And great in all the works he wrought.

Good service makes the meanest great,
Zeal purest shines, and brightest;
Devotion smiles at frowning fate,
Love's labor is the lightest;
Who lives to purpose lives indeed,
And good works best adorn his creed.

Then say not wealth, or rank, or power,
Or crowns, confer true glory;
'Tis goodness that survives the hour,
And reads the best in story;
And, though obscure the good man's name,
'Tis glorious still, though lost to fame.

COVETOUSNESS.

A LAD one time stood by the pilot of a vessel which was making its way through one of our narrow and dangerous channels; and he said to the old weather-beaten sailor, as he watched him guiding his vessel this way and that, around the floating buoys that marked the channel, "What do you turn out for those little bits of wood for?" The old man was too busy to look up. He growled out, "Rocks!" "Well," said the boy, "I would n't turn out for those pieces of wood." "Poor, foolish boy," said the old sailor, "little do you know about rocks."

Now, passing in the course which the church of Christ is called to tread, and seeking to make the port which she is destined for, God's word points out certain dangers, presents certain perils, floats certain buoys, and when God warns, we do well to take heed. We may think the warning is of little account, but if the great Captain says, "Rocks!" it is well for us to beware.

The text is a warning. It is in the twelfth chapter of Luke, and the fifteenth verse: "Take heed, and beware of covetousness."

When Christ says, "Take heed," take care. When he says, "Beware," when he says, "Rocks!" there is nothing for a Christian to smile at, or to look lightly upon. Now, it is written in 2 Tim. 3, that in the last days perilous times shall come, for men shall be covetous, lovers of their own selves. So you see this which I speak is present truth. It is dispensational truth. It is truth for the last days, and any other days. It is not like a crate of peaches, that is spoiled if it is not used within a week, or like a message that you must be quick with, or lose it, but the solid old corn of the Lord, that will keep a year, and be sound. Our Saviour tells us in Mark 7:22, that

out of the heart proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, and foolishness. Covetousness is put there as one of the tenants of the heart. It does not come from circumstances, or from external things. It is one of the native plants in the soil of an unregenerate heart. We read in Rom. 1:2, 3, concerning the heathen, who, by reason of their dislike to God and his knowledge, were given over to do those things which were not convenient, being filled with unrighteousness, fornication, wickedness, covetousness, maliciousness, envy, murder, debate, and so on. This was and is the condition of the heathen world in all ages, and in the catalogue of human sins that proceed from the heart, this sin of covetousness is not forgotten nor omitted, and then in the last days, in our days, this covetousness was to be intensified, and not only that, but it was to take its seat and throne in men who, having a form of godliness, deny the power thereof. In other words, the sins of the heathen world recorded in Rom. 1, in the time of Christ, become the sins of the Christian world in the last days, as Paul writes to Timothy.

Covetousness is a discontented, unsatisfied, grasping desire after the things of this world. The word itself may be applied in another direction in a good sense—"covet earnestly the best gifts;" "covet to prophesy;" "forbid not to speak with tongues;" but the usual application of it is to that inordinate love of this world which the Scriptures condemn. This, like most other sins, is the perversion of a natural instinct. Gluttony is sin, but eating food temperately is duty; so seeking and gaining a subsistence in this world is right, but the intensifying of that desire becomes covetousness, and is wrong.

Do you want to know just what the Lord thinks about covetous people? Now, some of them may be very respectable people, very pious people, very honorable people, very rich people, who wear good clothes, live in fine houses, and be very excellent in many things. Let us read in Ps. 10:3: "For the wicked boasteth of his heart's desire, and blesseth the covetous, whom the Lord abhorreth." That is what God thinks of the covetous man—he abhors him! Can you think of a stronger word? Well, I should hate to be such a man as God abhors, so I should hate to be a covetous man, even if I could get rich by being such. All other evils come from this. The love of money is a root of all evil, not "the root," as our version reads. It is not the root of all the evil in the world, but a great part of all that is wrong, that is wicked, that is evil, springs from a love of money. Men will do everything evil to gain money when they are covetous enough to do it.

This covetousness, you perceive, is classed with great crimes. To-day it is a very respectable thing. I doubt whether any of you ever knew of a person being turned out of the church for covetousness. A man swears, gets drunk, lies, steals, and is turned out. A man may be covetous, and be in good and regular, yes, even in high standing in a great many churches. Christ said it was very hard for a rich man to enter into the kingdom of Heaven—something like getting a camel through the eye of a needle, or some such thing; but it is about as hard sometimes to get a rich man out of a church in these days as it is to get him into the kingdom of Heaven; he stays and holds on, no matter what else may happen. I remember a man who went to preach in a certain place, and they asked him of his success. Well, he said he had not taken anybody into the church, but he thanked God he had got several out.

God classifies covetousness with such sins as murder, theft, and other immoralities. It is not a respectable thing with him. Hear what Paul says in Col. 3:5: "Mortify therefore your members which are

upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience." Turn to 1 Cor. 5:9, where Paul bids the church not to keep company with a covetous man, not "even to eat with such an one." Read in Eph. 5:5—"For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of God." Is that not rather severe? "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience." So they are not to have the fellowship of Christ in this life, and they have no inheritance in the kingdom of Christ and of God. Now, that must be a terrible sin that cuts a man off here, and there too. What is it? It is a root of all evil.

1. Men preach through covetousness sometimes. There was a man of old hired to come and preach against Israel. He was very careful to preach nothing but the truth. He had a call from a king, but said he, "Though the king should fill my house with gold and silver, I would not preach anything but what the Lord gave me." But he was hired, and yielded. He loved the wages of unrighteousness, and he took the job of cursing Israel for so much money, if God would let him do it. The Lord did not let him, but made a dumb beast rebuke him, and when he was ready to curse, God turned him from that, and made him bless instead of curse, and at last he died as the fool dieth, and never received his salary, nor saw his home in peace. Now, the apostle warns men against the error of Balaam, who loved the wages of unrighteousness. He wanted to tell the truth, to bless what God blessed, and curse what God cursed, but he wanted the money, and he perished in seeking to gain it.

2. Covetousness leads men to steal. Once there was a defeat of the armies of Israel. What is the matter? They have gone back before their foes. Well, they inquired of the Lord. That is a good deal better than to inquire of the neighbors when there is trouble, for sometimes you do not find what the trouble is by doing that way; but here they inquired of the Lord. You will find the story in the seventh chapter of Joshua. They learned there was an accursed thing in the camp. How did it get there? They found that Achan was the man. He had brought in from the spoils a goodly Babylonish garment, two hundred shekels of silver, and a wedge of gold, and said he, "I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it." This is what covetousness made that man do. He brought in a cursed thing, Babylonish garment, that perhaps looked as tempting as some of these modern bonnets and fine things, which people now-a-days love so well. This garment and gold routed the whole host of Israel; one man's covetousness defeated the army of the Lord of hosts, and the result was, the man died, his wealth went to the flames, and his name is left for a curse and a hissing to this day.

3. Men will not only preach for money, or through covetousness, and steal through covetousness, but they will lie through it, and even pretend to sell the power of the Lord, working miracles to bless mankind. A man came once to a prophet to be cured of leprosy. He was sent down to Jordan, and went, and after he returned, he wanted to pay the prophet something. Everything, almost, is run by money, and it seemed so to him. He thought that the gift of God could be purchased with money. The prophet did not want his money, but he had a servant that was a covetous man, and he lied, and took the money, and took a curse with it, for he went out a leper as white as snow, bearing the mark of God's wrath till he sunk into his grave. That is what God thinks of the covetous!

4. For the sake of this world, a covetous love of it, men turn back from Christ. One man said, "What shall I do?" "Keep the commands." "Oh, I have done all that." "You lack one thing; go and sell all you have, and give to the poor, and follow me." "And he went away sorrowful, for he had great possessions." He was like a bird with a string tied round his leg; he could fly so far, and no farther. Christ said, "Cut that string." He could not do that, and went away sorrowful. What became of him, we do not know. He drops out of sight like a stone in the midst of the ocean. His name is not found among the saints of God, and goodly fellowship of the apostles and prophets. You do not hear of him mentioned with Peter, Paul, Thomas, and John. You do not hear of a crown for him, or a throne for him in the kingdom where the apostles shall reign. Why not? "He went away sorrowful, for he had great possessions."

5. For the sake of money, for the love of it, for covetousness, men will forsake the ministry of Jesus Christ. I can imagine how a man might come down from the seat of a senator or a governor, to make money. I can imagine how a man might come down from being president, or king, or emperor, to make money, but to think of coming down from the position of a minister of Jesus Christ to make money! and yet men have done it. "Demas hath forsaken me, having loved this present world." John Bunyan tells us that his Pilgrim found a place by the wayside where there was a silver mine, and Demas was there crawling, but there were quicksands there, and men went down and never came up.

6. Through covetousness men will make merchandise not only of the word of God, but of the people of God. So we read in 2 Pet. 2:3, 14, that certain false prophets, through covetousness, and with feigned words, shall "make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not . . . having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children."

7. Through covetousness men will make gain of godliness; that is, through covetousness men will part with their dearest interests. I heard of one man who, for money, sold his Lord. Thirty pieces of silver was the price in the eyes of a covetous man of Him who was purer than the sons of men, whose life was the ransom of a lost world. Cast it in the potter's field! That is what the Lord is worth to you, is it, Judas? You have sold out for thirty pieces of silver—go hang yourself! Judas was covetous—Peter denied his Lord. Peter wept bitterly—Judas went out and hung himself. David sinned, and David repented. Achan sinned through covetousness, and perished. It is one of the most dangerous rocks in this channel! The man that runs on this rock has but little hope of salvation.

8. Do you know how God guarded his people against this sin of reaching after the world as opposed to being content with such things as you have—the sin of keeping that which is another's, instead of being content with that which is your own—the sin of grasping, and gaining more? Do you know how God guarded his people against it? From Mount Sinai he thundered, "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's." He there nips in the bud the covetous desire which leads to ruin. What did he do when they entered the land of Israel? He knew there were men that would want all the land they could possess, so he said, "The land shall not be sold forever." Every man had a portion, and he could not

have any more. He might buy the title to a piece of land till the year of jubilee, for ten years, five years, or forty-nine years, as the case might be, but when the time of jubilee came, every man started for home. "We will have the land; it is our land." The father perhaps became poor, and lost it. The children say, "The jubilee year after next, and then we are going home!" "Jubilee next year, and then we are going home!" "Jubilee in six months, and then we are going home." "Next week will be jubilee, and then we are going home." And when the day comes, they pack up, and go, and take possession of the old home. A man could not own all the land about him, could not leave it to his children, but he had a temporary lease, and when done with it, he was just as poor as anybody. "Well, they might have money." Oh! yes, but when they had it, they could not have any interest on it; and if a man had money to spare, he could lend it; but if he lent it, when he received his pay, no usury was taken with it; no twelve per cent, no twenty per cent a year, was collected. In the Psalms, we read that "he that putteth not out his money to usury" is so far fit to abide in the holy hill of the Lord. It was of no use for a Jew to be rich there—he could not buy land, or if he did, he could not keep it, and if he got money, he could not do anything with it but hoard it. "Well," says one, "he could take usury of the heathen." It is a rule in finance that where there is poor security, men get high interest. If any man wanted to lend his money to the heathen, he could do so, whether he ever got his principal or not. Under the Jewish polity there was nothing to encourage worldly gain.

9. Notice how God has set his mark upon this in the exclusion from his special service of all men who are tainted with this sin. You recollect when Jethro the priest of Midian, Moses' father-in-law, came to see him, as we read in Exodus 18: 21, and saw that the affairs of the people were bringing too much labor upon him, he gave him advice, telling him to appoint men under him who should decide the minor points of difficulty, but refer the important ones to Moses, and "moreover thou shalt provide, out of all the people, able men"—that is the first thing, not fools—"able men, such as fear God, men of truth, *hating covetousness*; and place such over them to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens." "Able men, such as fear God"—and when a man fears God, he does not intend to fear anybody else much. "Men of truth," men who will not lie. Men "*hating covetousness*"—God would not have a man sit as a magistrate to judge a quarrel in a company of ten men, unless he was a man that hated covetousness. That is what God thinks of covetousness.

Again, turn over and see what Paul writes about the order of his church, the church of God as recorded in the first epistle of Paul to Timothy. Concerning bishops, or elders, it is written, "A bishop must be blameless . . . not greedy of filthy lucre, . . . not covetous." So you see that in the Jewish and the Christian churches, covetousness was and is a positive disqualification for any position of responsibility and trust. The man who holds these offices must be a man that is not greedy of filthy lucre; he must be a man that fears God, and hateth covetousness, and who has the interests of God's people at heart.

10. Look for a moment at the history of God's people, and see what kind of men they have been in this respect. There was Abraham, of whom you read in Gen. 14. He went out against a king who had conquered the people of Sodom, his neighbors. The king had taken them away, and Abram heard that his relative, Lot, was taken captive with them. He armed three hundred and eighteen of his servants, and pursued the king, and brought back all the goods, and the people that were taken away. The king of Sodom went to meet him, and Melchizedek, king of Salem, brought forth bread and wine, and blessed him, and he gave him tithes of all the spoils, and the king of Sodom said, "Give me the persons, give back the captives, and you keep the goods, take all the spoil." What a splendid chance for a covetous man it was; but Abram said to the king of Sodom, "I have lifted up mine hand unto the Lord, the most high God, the possessor of heaven and earth, that I will not take from a thread even to a shoe-latchet, and that I will not take anything that is thine, lest thou shouldest say, I have made Abram rich." You could not buy him. He would not take even what was of-

fered him. God owned the heaven and earth, and was Abram's portion, and the king of Sodom could not make him any richer. He would not take the king's gift, but, contented with what he had, he waited for the "city that hath foundations, whose builder and maker is God."

Take the case of Peter. To the Saviour, he says, "Lord, we have forsaken all and followed thee." That is not covetousness. He may not have had much to leave, but whatever it was, he left it, and followed Christ. "What shall we have?" "Have a hundred-fold," said Jesus, "in this world, and in the world to come, life everlasting," and I think that will do very well.

Take the case of Paul. He had been preaching to the Church of God at Ephesus, and he called the elders together as we read in Acts 20, to take farewell of them, knowing that he should never see them again. He had preached, and toiled, and was poor. He knew what it was to be hungry, and cold, and naked, and have no certain dwelling place, and he says, "I have coveted no man's silver, or gold," though they had much of it, perhaps, "or apparel," though they might have worn very good clothes, and he, very poor ones—"I have coveted no man's silver, or gold, or apparel, yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me."

Again, we read in 1 Thess. 2: 5, something more. "For neither at any time used we flattering words, as ye know, nor a cloak of covetousness; God is witness." He felt it was an important matter; he would be clear, not only of their blood, but clear in their sight. He wrote to the church at Corinth, and said, "I sent unto you Titus. Did he make gain of you? walked he not in the same steps?" There was a man who would not make gain of the people of God.

But the greatest example on the Lord's side against covetousness is found in him who was rich, yet for our sakes became poor, that we through his poverty might be rich. You know his grace; you know the glory he had with the Father before the world was; you know the stable and the manger, and the little cot at Nazareth, and the daily life of the Jewish carpenter boy; you know the toil that hardened his hands, and clothed his body, perhaps; you know his ministry, poor and destitute. Certain women ministered unto him. He had not a shilling to pay his tax until a fish was made to furnish it. He was not so well off for a home as the foxes or birds, for they have holes and nests, but he had not where to lay his head. When, to fulfill the prophecy of God, he must ride in triumph into Jerusalem, it was on a borrowed colt. When he must keep the passover with his disciples, it was in a borrowed room. When he hung on the cross, there was nothing to quarrel about only the seamless garment, and the vesture that had gathered the dust of the pathways as he traveled on his mission of love; and when at last he was hung upon the cross, there was not a grave prepared, not even a sepulcher for him, until Joseph won immortal honor, not because he was rich, not because he was an honorable counselor, but because he came and begged the body of Jesus, and for three days and three nights gave it room in his own new tomb.

Jesus, who thus lived and died, says, "Take heed, and beware of covetousness." When a sinful, fallen man says this, you can sometimes turn to him, and say, "Why don't you practice what you preach?" but you cannot say it to Christ. Let his words stand: "Take heed, and beware of covetousness."

Well, now, this spirit of covetousness is entirely opposed to the spirit of Christ. It is creeping through the church and world, and is one of the perils of the last days, in which we live. It is all about us; it seems as if the high-water mark of covetousness comes clear up to the very sanctuary of God. Men want their money, they want their money no matter what the needs of others are, no matter what the urgency is. It seems to be money that moves men to action. Read what God said to his own people in the first chapter of the book of Malachi: "Who is there even among you that would shut the door for naught? Neither do ye kindle fire on mine altar for naught." They had become so covetous that they would not shut the doors of God's house without they were paid for it, nor build a fire on God's altar unless they could have the money for doing it. Well, what then? He beheld their sacrifices, and rejected their offerings, and despised the covetousness of their hearts. Do we see anything like it? Do we see it in

our own lives? If we do, it is best for us to look steadily into that perfect law of liberty, and continue therein, and be doers of the word, and not hearers only.

God warns people perpetually. Covetousness is idolatry. He says, "Thou shalt love the Lord with all thine heart." Now, if you love money, you do not love God with all your heart. God says, "Thou shalt love thy neighbor as thyself;" but if you love money, you do not love your neighbor. You perpetually grasp after what is beyond your reach. You will not be contented with a dollar, but, getting that, seek another one; but God wants you to be contented with what he gives you, and not hoard up your wealth and heap up treasures for the last days.

This curse runs all through the State, all through the community. You can hardly buy a shilling's worth of goods without being cheated, and it is equal to a liberal education in the devil's college to learn all the tricks of trade. You will be cheated by men in little ten-cent bargains, and by men who would do it a dozen times a day. You get sand in your sugar; you get rotten apples at the bottom of the barrel, and good ones on the top; and in other ways you are deceived by a fair exterior, while the interior is far below the representation made. You get cheated in every way by which men can make money, and the land reeks with swindling, with stealing, with great enterprises for dishonestly obtaining the people's money. You cannot take up a paper but what you find it running over almost with accounts of this infernal chase after riches.

You will find this same covetousness in the church, where a covetous people get a man to preach God's gospel to them, and then if he did not bind them hand and foot, he never would get his pay from them. You will find it in a covetous ministry, looking this way and that way to see who will go higher in their offer of salaries. You will find it in that universal greed of gain by which men are bought and for which men are sold, for which men lie and for which men let other people lie and they stand still and say nothing. You will find it all through the community. The world is rotten to the core with this sin of covetousness.

You want to hear on the signs of the times—well, we find that, in the last days, perilous times shall come, for men shall be covetous. There is a sermon on the signs of the times—make the application. People want to get rich, but "he that hasteth to be rich hath an evil eye." God's word warns men about being greedy of gain, warns men that if they would dwell in his tabernacle, they must despise the wealth of mammon. He cries, "Woe" unto him that gains an evil gain.

About as heavy a load as any man can carry is ill-gotten wealth. One man met a missionary from a foreign land, and old, gray-headed men they both were. At last he said to the missionary, "When I was a boy playing with you fifty years ago, you lost a quarter of a dollar. We hunted for it, and I found it, and kept it. It has haunted me ever since, and I would not carry it fifty years more for the world. I want to pay it back." When God takes men in hand, he straightens out those things.

On one occasion, Jesus went to the house of Zaccheus. Zaccheus was looking for him, and when a man is looking for Christ, Christ is apt to be looking for him. Said he, "I am going to your house," and he received him joyfully. He was a rich man, but Jesus did not despise him because he was so unfortunate as to be rich; so he went down to see the rich tax-gatherer. He belonged to a hard class of people. Well, Jesus went down there, and the Pharisees turned up their noses, and said he had gone to be a guest of a sinner, but he had come to seek that which was lost, and he had found one such man. Zaccheus said, "Lord, the half of my goods I give to the poor." He has got it—something took hold of his rich purse, and his closed fist—"the half of my goods I will give to the poor, and if I have taken anything from any man by false accusation, I will restore him four-fold." It would not do to give away more than half until he had settled up. And Jesus said, "This day has salvation come to this house, for he is a son of Abraham." It looked a little like Abraham, who would not receive a thread lest it made him rich.

You have prayed for salvation—some of you want a *full* salvation, and I do not know that the Lord has any other than a full salvation. Well, you would like to

have it at your house. How would you like to have it come? As it did to Zaccheus? I am afraid some of you would dodge if it were to come right through the middle of your farms. That is the kind of salvation Christ brought when he came to the house of Zaccheus, and said he was a son of Abraham. It looked as if he was looking for Abraham's inheritance.

I hear some that talk about Jesus' coming being very near, but *I would like to inquire whether it affects the price of their real estate any?* Now, when a man gets to be really a son of Abraham, like Zaccheus, when it affects the price of his real estate, cutting it perhaps right in two, he will be richer with half than he ever was with the whole, because he is rich enough to square up where he has cheated before.

Now, what is the cure of all this? Why, the cure is, "Thou shalt love the Lord thy God with all thy heart." That will cure you. Go bathe in the fountain, and be clean, and love God aright, and oh! how mean this world will appear to you! A certain brother once felt called to give up his all to the Lord—his cattle, his fields, his everything. It was a hard struggle. He went and got up on his shed and looked out on his meadows, and they seemed the finest and fairest he had ever seen. And the cattle—it seemed as if he had never seen such splendid cattle as they were. It was like the devil's showing Christ all the kingdoms and the glory of them. After looking, he would go back to his house, and then return and take another look, but by-and-by the Lord God touched him, and he gave up all, and when it was a settled thing, he got up on his shed, and looked out on those cattle, and they appeared to be the meanest things he had ever seen, and all that had been his seemed nothing, and less than nothing. He was crucified to the world, and the world to him. From that day, when God said, "Give," he never withheld. He did not wait to be wrought up into excitement until he was half crazy, but poured it out as God poured it in.

When you love the Lord with all your hearts, it will not take much money to make you rich. You will feel like that little boy in Maine who got up in the school-house, and cried, "Glory to God! I feel fore-handed."

A little boy came over from Ireland to this country, and he found Jesus. "Bless God," said he, "I have found a fortune." He got just what he wanted, and no man gets that until he gets Christ within him. You never can be satisfied with the world. The more of it you get, the more of it you want.

Godliness with contentment is great gain; and this lesson of contentment with such things as we have is a lesson that all professing godliness should learn. Paul learned it, and so must we. To doubt God is to dishonor him, but trusting him is honoring him. Remember the sin of the age is covetousness, and remember the injunction of your Master, "Take heed and beware of covetousness."—*Sermon by H. L. Hastings, in Bible Banner.*

Condition of Women among the Laboring Classes in Germany.

FREDERICK HECKER, a German American journalist, now on a visit to Germany, writes:—

"The condition of the women among the laboring classes in the country is really revolting. I will not speak of the cities, where women carry mortar up three or four stories, and work in other respects like beasts of burden, but I will only mention what hundreds of German Americans have observed as well as myself. I thought it bad enough to see father and son lazily smoking on a wagon, while the poor mother on foot drove the oxen; but I would willingly have horse-whipped a young fellow who sat reclining on a heap of grass with which a kind of wagon was loaded, while his poor mother drew it painfully along. But the worst of all was a man guiding a plow to which his wife and a cow were yoked together! One is struck with the number of women who have to perform the heaviest farm work, while one is no less pained to see poor old men and women, bent with age, toiling from sunrise to sunset. When questioned on the subject, the reply is, 'My son is in the army.'"

ONE day, as little Willie's father was swearing, the little fellow caused him suddenly to stop by saying, "Pa, you ought not to swear before me!"

RELIEF.

CHILD of temptation, of sorrow, and sin,
Distracted without and tormented within;
Tossed on the billows of trouble and care;
Laden with burdens too heavy to bear;
Shrouded in darkness, living in fear;
The verge of some ruin ever so near;
Anguish unutterable filling the soul,
As over thy heart waves of deep trouble roll;
Hushed be thy murmuring, the Saviour will come
Soon with his angels to take his child home.

—Sel.

The Coming Religion.

THE SPREAD OF MAHOMETANISM THROUGH-
OUT THE WORLD—SHALL WE ALL BOW
DOWN TO ISLAM?

"WHILE there is so much alarm among Christians over the assaults upon Christianity in Christian countries, and while Christianity is hardly making any progress in what are called heathen countries, the ancient and aggressive Mahometan religion has, within recent times, been making extraordinary progress in various parts of Asia and Africa. It is penetrating into Africa, not only from the Mahometan States in the north, ranging from Morocco to Egypt, but from Zanzibar and Mozambique, on the Eastern coast; from Upper and Lower Guinea, on the Western coast, and from several points in the South. We infer, from accounts recently published on the subject, that before the close of the present century, paganism will almost wholly disappear from Africa, and that, 'from the center to the sea,' Mahometanism will take its place. Mahometan propagandists display wonderful fervor in proclaiming their doctrines throughout Africa, and the people welcome the faith of Islam as a divine revelation, whole tribes frequently being converted in a day. Mahometanism is certainly a great improvement upon the debasing fetichism which prevailed over the greater part of Africa, for it announces the unity of a God and the moral government of the world.

"But Mahometanism is winning still greater masses of converts in the densely populated countries of the East Indies. 'Year after year,' said the London *Times* a few days ago, 'Islam is converting hundreds of thousands of our Indian subjects, and especially the natives of Bengal, to the faith of the Koran. This conversion, too, not now accomplished at the sword's point, but in the peaceful shadow of British rule, works a marvelous transformation in the very inmost nature of the converted, and they assume with their faith a hardihood which would make them dangerous enemies and priceless allies.' It would further seem, from an article on the subject in the *Pall Mall Gazette*, that these 'converts are low-caste Hindoos, who embrace the Koran to escape the degradation of their position.'

"This single fact gives interesting proof of one way in which Mahometanism will elevate the people of the East Indies. Wherever it prevails, it obliterates the caste system by which the Hindoo masses are degraded; but at the same time also gives them a religion vastly superior to any which has ever grown up in India. Considering that the greater part of the East Indies is under the control of the Christian British Government, and that a number of Christian missionaries have labored there for a century past, and that the Bible is freely distributed, and that the Government influence is on the Christian side in a great variety of ways, it may seem strange that the people should be turning to Mahometanism rather than to Christianity; but there are doubtless reasons for their preference of the one over the other. The fact that Mahometanism permits polygamy does not seem to be one of these reasons; for the poor masses who are embracing Mahometanism do not trouble themselves with polygamy.

"For some years past there has been a strong movement toward Mahometanism in Western China, among the Buddhists; but the Chinese Government has opposed it by persecution and massacre, on the pretended ground that it is of a political and rebellious nature, and some 40,000 Mahometans were recently slaughtered in the Province of Tunnan. In Africa, the converts to the new faith display great fervor and enthusiasm, and there are many scenes witnessed among tribes like those we are familiar with at camp-meetings in this country; but in the Indies, the people seem to turn to it in an undemonstrative way. A striking proof of this is the fact that the British rulers of Bengal had no idea of the

amazing growth of Mahometanism there till the census was taken last year, when they were surprised to learn that 21,000,000, or nearly one-third of the population of the whole province, were Mahometans—the greater part of them converted to it within recent times.

"Not for ages has the spread of Mahometanism been so extensive and so rapid as it is at this time. It is not many centuries since Mahometanism threatened to take possession of all Europe, and establish the authority of the Koran over its whole population, by the power of the sword. It was a long and fearful struggle from the time Charles Martel drove the hosts of the prophet from France till the times of the Cid in Spain, and onward till the triumph of John Sobieski, at Vienna. The military conquests of Mahometanism were brought to an end; and the decay in the warlike fanaticism of the prophet's followers was succeeded by a period of religious stupor among Mahometans everywhere. But the system is reviving its strength in Africa, and everywhere, and bids fair to win more by moral conquest than it ever won by military force.

"It was the ordinary estimate, a few years ago, that there were in the whole world about 100,000,000 adherents to Mahometanism. But we are disposed to believe, after studying the facts brought to us from Bengal and other provinces of India, from Western and Northern China, and from the whole surface of the African continent, that we would not go too high in estimating the Mahometan population of the globe, at this time, at 200,000,000.

"In connection with this subject, we may notice the rather curious fact that there seems to be a revival of literary interest in Mahometanism in Great Britain and other European countries. Within a few months, two, if not three, new lives of the prophet by Mahometan authors have been published in London; and, besides these, several works defensive of Islamism or explanatory of the Koran, have also been issued by the London publishers. It may be that Mahometanism is about to get a hold in Western Europe also. There are loud complaints from England of the growth of disbelief in Christianity, and there are similar complaints from Germany, Spain, Italy, and Austria. If a few bold Mahometan leaders should appear, crying out, in their bewilderment, 'There is one God!' there is no telling what effect they might have upon the unbelieving generation.

"Had it not been for the Christian struggle against Mahometan inroads, kept up till the close of the seventeenth century, the faith of the prophet would doubtless at this time have prevailed in London and Paris, as well as in Madrid and Vienna; and, in such case, in the course of things, this country would also have been Mahometan. Should Mahometanism gain possession of Africa and Asia by moral means, it will pretty surely appear as a moral force in Europe, and we may expect that the reflux of it will be felt here. The cry of the Muezzin, the fervor of the Moolah, and the dance of the Derwishes may not be unfamiliar in this country a century hence. The Mahometan faith is to-day spreading more rapidly over the world than any other faith."—*Cincinnati Commercial*.

Results of Open Communion.

THE *Baptist Union* makes the statement that close communion has hindered the growth of the Seventh-day Baptist denomination. How it comes by its information on this subject we do not know. That it speaks what it supposes to be true we do not doubt, but we think it has been misinformed. The question as stated is one purely of fact and not of hypothesis. We can see how an ardent, open communionist might suppose that the practice of close communion might retard the growth of the Seventh-day Baptist denomination, but that is a different thing from saying that it does. But suppose the statement to be true, does that prove the practice of restricted communion contrary to Scripture? We think such a method of reasoning not only fallacious, but dangerous.

A sound, though slow growth, is to be preferred to a rapid, unhealthy one, when the choice lies between these two. We know something of the power of the fascinating idea of a rapid growth; but when this comes to be stronger than our love of truth, it is more than unsafe, it is ruinous. Under these circumstances, we are liable to be overpowered with the temptation to "mix water with our wine," and so to weaken our testimony against error,

and in the same proportion, to weaken our testimony for the truth. According to our idea, the Freewill Baptists have, by adopting the practice of open communion, weakened their testimony against Pedobaptism. They are Baptists, but Baptists somewhat shorn of their strength. We think this the inevitable result of their position. That the great Pedobaptist world should largely be open communionists, is no wonder to us. The wonder is rather that they are not all of that way of thinking. So far as the question of commandments and ordinances is concerned, their practice is nearly the same. They differ somewhat in their doctrines and in their forms of church government, and this covers essentially the whole ground. Why, then, should they not hold common views on the communion question? There is no reason why they should not, and it seems to us that all this talk about the exercise of great charity, in their case, is a great boasting about a rather small matter. Why should not those who agree, or so nearly agree, commune together?

But when we consider the case of Baptists and Seventh-day Baptists, entirely another view presents itself. These denominations are separated from others on the broad line of Scripture teachings concerning commandments and ordinances. They protest that the charge that they are separatists, through self-righteousness or want of charity, is false. They may indeed be mistaken in their views of duty, or in their views of themselves, but in so far as they see this question, they are compelled, on the ground of fidelity to their convictions of Bible teachings, to take the course they do. But our views differ from those held by the *Baptist Union* on the results of the practice of restricted communion by Seventh-day Baptists. In the past, several notable instances have occurred in which good brethren, believers in the Sabbath, but open communionists, have organized upon that plan; but in every instance these organizations, from the necessary workings of their incongruous combinations, came to an untimely end. Elements were brought together which could not harmonize in their work, although they heartily agreed in the practice of open communion. These organizations looked well on paper, and for a time they prospered, and their communion seasons afforded them special emotional relish, but they could not endure.

Let Seventh-day Baptists adopt the practice of open communion, and their testimony for the fourth commandment would at once become weakened, and the duty of Sabbath observance, instead of occupying a front seat in the organization, would be compelled to go to the rear, and in the end would disappear, or would at least occupy the position of one tabooed. Such is the teaching of history, whose lessons we think should be heeded.—*Sabbath Recorder*.

"Be Ye Steadfast, Unmovable."

PERSEVERANCE is at once the crown and cross of service. It is very easy to preach for a little while, but I can assure you that preaching to a congregation year after year involves no little toil; yet we are bound to be steadfast in this ministry. A spurt, a leap, a bound—these are easy, but to press on continually is the difficulty. Have you taken a class in Sabbath-school? The novelty of it may carry them through a month or two; but, dear friend, be steadfast, and hold on year after year, for therein will lie your honor and success. If you should be discouraged because you meet with no present success, yet persevere, yea, endure to the end. If God has given you any work to do, it is yours to press forward in it, whether you prosper in it or not. The negro said, you remember, that if God bade him jump through a wall, whether he could go through it or not was no business of his. "Here I go," says he, "right at it." We may rest assured that the Lord never did command us to leap through a wall without causing it to give way, when our faith brought us to the test. We have to obey the precept, and leave the consequences. If God says, "Do it," the command is both the warrant for our act and the security for our being aided with all necessary help. Noah preached for one hundred and twenty years, and when his time of warning ministry was over, where were his converts? He may have had a great many, but they were all dead and buried; and with the exception of himself and family, after one hundred and twenty years' ministry, there remained not one that God would preserve alive; and into the ark he went, the grandest unsuccessful preacher

that ever lived, faithful unto death, to be rewarded of God as much as if he had induced half the world to flee from the wrath to come. Let us, therefore, remain steadfast in doctrine, in attainment, and in labor.

If ever there was a period in the Christian church when professors needed to be exhorted to be "steadfast, unmovable," it is just now, for the foundation is removed and all things are out of course. Men remove the old landmarks, they break down the pillars of the house. All things reel to and fro, and stagger like a drunken man, and only He who keepeth the feet of the saints can preserve our uprightness. I see the tackling loosed and the mast unstrengthened, and the brave vessel of the church is in an evil case. Many have left their moorings and are drifting hither and thither, their helmsmen all amazed. No longer does the squadron of the Lord sail in order of battle, but the lines are broken and the vessel yields to tossings of winds and waves. Alas! that it should be so. Oh! where is He that trod the sea? the Pilot of the Galilean lake? I see him walking the waters, and he cries to us who still stand true to the Lord, the one faith, and the one baptism, "Be ye steadfast, unmovable."—*Spurgeon*.

Come Now!

Oh! ye weary souls, come into Christ's garden to-day and pluck a little "heart's-ease." Christ is the only rest and the only pardon for a perturbed spirit. Do you think your chance has almost come? You, men and women, who have been waiting, year after year, for some good opportunity in which to accept Christ, but have postponed it five, ten, twenty, thirty years, do you not feel as if now, your hour of deliverance, and pardon, and salvation, had come? Oh, man! what grudges, what grudge hast thou against thy poor soul, that thou wilt not let it be saved? I feel as if salvation must come this morning, in some of your hearts.

Some years ago, a vessel struck on the rocks. They had only one life-boat. In that life-boat, the passengers and the crew were getting ashore. The vessel had foundered, and was sinking deeper and deeper, and that one boat could not take the passengers very swiftly. A little girl stood on the deck, waiting for her turn to get into the boat. The boat came and went, came and went, but her turn did not seem to come. After a while she could wait no longer, and she leaped on the taffrail, and then sprang into the sea, crying: "Save me next! Save me next!"

Oh! how many have gone ashore into God's mercy, and yet you are clinging to the wreck of sin. Others have accepted the pardon of Christ, but you are in peril. Why not, this morning, make a rush for your immortal rescue, crying until Jesus shall hear you, and Heaven and earth ring with the cry: "Save me next! Save me next!"—*TALMAGE, in Christian at Work*.

A Noble Wife.

REV. DR. HOPKINS, in referring to the success of the late Dr. Todd, of Pittsfield, Mass., says: "In 1827, he was married to Mary S. Brace, eldest child of Rev. Joab Brace, for fifty years minister of Newington, Ct. In relation to this, I will simply transcribe his own testimony, and I do it for the honor of the blessed institution which God has honored, and through which the world will become happy in proportion as men shall honor it. 'And here' he says, 'I want to say emphatically, that, if ever I have accomplished anything, ever avoided mistakes, ever in any degree honored the Master, I greatly attribute it to an influence which men are not always prompt to acknowledge. In my home has been a lifeswallowing up in my success, willing to be unknown and out of sight, unwearied in giving encouragement and rousing to effort; prompt and cheerful in concealing my defects and in covering my deficiencies; kind to apologize for what cannot be approved; uncomplaining when worn down by heavy burdens such as few are called to bear; more than ready to be unselfish, and to wear out, that others might profit by my labors. I say it is there, in that life, I have found the source and cause of all I have done. Oh! wife of my youth! Many daughters have done virtuously, but thou excellest them all.'"

"THEY that forsake the law praise the wicked; but such as keep the law contend with them."

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, NOV. 4, 1873.

ELD. JAMES WHITE, }
" J. N. ANDREWS, } . . . EDITORS.

The General Conference.

As the appointment for the Conference last week may to some seem hurried and out of season, it may be proper to say a word in regard to it, explanatory of our action. There are several reasons which seem to make an early appointment necessary. There has been considerable said in the REVIEW in regard to Bro. J. N. Andrews' going to Switzerland this season to look after the wants of the cause there, to attend to the extension of missionary operations in Europe, and to qualify himself by an understanding of the French and German tongues to aid in the preparation of works in those languages. This should properly come before our General Conference, that they may decide whether it be advisable or not.

The matter of our Denominational School must be considered immediately. Our brethren have taken hold liberally in the work of pledging their means for the purpose of establishing it. And a legal society for the holding of property, and to decide upon a site for buildings, should be organized at once. It should not longer be left in the hands of an overburdened General Conference Committee, whose time is largely taken up in other matters. Upwards of \$50,000 have been pledged, and our brethren, everywhere, should be made to feel that these school matters are placed upon a strictly legal basis, and proper officers should be selected to manage them.

The interests of our Tract and Missionary Societies should also be considered. Shall we have a general organization to manage this whole thing—something after the pattern of our General Conference? Do we need a paper to be connected with this enterprise? And how may we best accomplish the objects we have in view in this T. and M. Work?

And further, we especially need to consider those questions to which Bro. White has called the attention of our people relative to placing the cause upon a broader basis by enlarging our institutions, establishing branches of them upon the Pacific coast, and looking after these interests generally.

What can be done to make the cause more efficient around our institutions at Battle Creek? and in short, how can we best forward the great work in which we are engaged?

Missionary work, everywhere, demands our attention, especially among the different nationalities in our own land.

The friends of the cause will see that there are momentous questions to be considered. We hope our State Conferences will be represented by men of judgment and discretion, who have the cause of God at heart. We do most earnestly desire the presence of Bro. and Sr. White at this meeting. We hope it will be consistent with their health and views of duty to come and aid us by their counsels. We greatly fear that the great objects of the meeting will not be secured without their presence.

GEO. I. BUTLER.

Battle Creek, Mich., Nov. 2, 1873.

Testimony No. 23, and Bro. White's Address.

A MULTIPLICITY of labors have hitherto prevented me from speaking in regard to this Testimony. But I shall not feel satisfied unless I say a few words in regard to it. Being one of those who firmly believe these Testimonies to be from God, I feel a great interest that they should be read by our people, and carefully considered.

If it be granted that God is giving us light from Heaven in regard to the duties and dangers of the present hour, the importance of our considering it well cannot be overestimated. Here is where many of our people act, it seems to me, very inconsistently. They profess to believe the Lord is speaking to us as a people, and their actions show that they care very little about it. Such are self-condemned.

This last warning from the Lord sets before us our peculiar dangers in the plainest light. These dangers I know exist among us. We are in the lukewarm state, brought to view in the Laodicean church of Rev. 3. While we should be the most zealous church existing on the earth, or that has existed for eighteen centuries, we are mostly asleep; and when we do receive a warning, either directly from the Lord, or from

those whom the Lord has called to act as watchmen, we appear very much like a person in a dozy, stupid state. We make some efforts to arouse, only to sink down again, and close our eyes once more.

How does our zeal compare with the apostolic church? They sold farms, and everything, for the purpose of helping forward the work of God. They made themselves poor for the sake of the cause. They sacrificed life itself, to spread the light of truth abroad. Where is the man who would think of selling off his forties, and eighties, to put into the cause of God now? Possibly there may be a few. But they are rare. Who would think of seeing his property going out of his hands now for such a cause, with the prospect of his being left a poor man, in this world's goods, when he could really trust in God for the blessings of life? Such a man would be called a hare-brained fanatic. And yet that was precisely what the early church did. Who now would think they could bear stripes, imprisonment, stoning, or crucifixion, as the early Christians were sure to receive? It never enters our minds that it would be possible. We who are ministers are very much in danger of feeling that the cause of God is greatly beholden to us if we labor for it merely as worldly men do for worldly objects. Can any man give a good reason why S. D. Adventists, with the faith they hold, should not be as zealous as the apostolic church? The latter had a lifetime before them in which to do their work. Time was to continue for many centuries. How different now! Shortly, the trump of God will sound, and probation be closed. Our property will be destroyed, and ourselves with it, if our treasure is here. And it certainly will be here, unless we transfer it to the other world by noble acts of charity and sacrifice in God's cause before that day shall burst upon us. A world lying in wickedness awaits that grand consummation. Shall our efforts save them? Or shall our supine indifference leave them to ruin?

Every consideration proves to a thoughtful mind that we should be as earnest as the apostles themselves. How far we come short of it. We are so apt to compare ourselves with fallen Babylon around us, and flatter ourselves we are pretty well off if doing as well or a little better than they, that we are in danger of being rejected as they are. A much better plan would be for us to compare ourselves with some church which we know God has accepted. Our coldness and apathy would then be apparent.

This Testimony to the Church is just the thing we need at this hour. Shall we heed it? or shall we excuse ourselves, and flatter ourselves that, after all, we are not in much danger? One sentence in particular has struck my attention as most weighty. "Indifference and neutrality in a religious crisis is regarded of God as a grievous crime, and equal to the very worst type of hostility against God." Page 40. This is a great crisis. Most people are asleep to it as much as they were in the days of John the Baptist. Now things are shaping to bring about results upon which the eternal destinies of millions will turn. This will be seen by all, by-and-by. But those who profess to be God's children should be able to see it now, and act wisely. If they will ponder this Testimony it will aid them greatly to come to right conclusions. We advise, we *entreat*, all to do so.

With the Address of Bro. White in the latter part of this pamphlet, we are in the fullest sympathy. We are not ignorant of the fact that he has laid out before us an immense amount of work. Neither do we believe mere human agencies can ever accomplish it alone. And when we see the burdens piling up ahead of us, it is enough to appall the stoutest heart, if we look merely to human instrumentalities. But we believe God is in this work, and one poor, weak soul on the side of God, and his truth, is in the majority. If we can get humble and devoted enough to avail ourselves of his almighty strength, we need not fear the greatest burdens. We believe in a God who never forsakes those who really trust in him. And more than this, he loves to have us expect great blessings at his hand. He does not want us to think he can only give those common blessings which we might, perhaps, get along without. We believe God has a special work for these last days, and that work must go to "peoples, nations, tongues, and kings." It is world-wide.

These plans of Bro. White seem to be in harmony with such a work. Of course, it will cost us some effort and some money to carry them out. But does any one suppose this cause is going to accomplish the work the Lord has said it should, without these? Did not the first proclamation of the gospel cost these? Has not his truth in every age? If we have not a faith that embraces these means, our faith amounts to very little. It is in just such things as these that the character of our faith is determined.

For one, I have made up my mind to labor in this work, while I labor at all, in harmony with such plans as those which I believe God has put into the mind and heart of his servant to bring out before his people. We never shall accomplish anything till we labor with some definite object in view. God will bless us in proportion to the amount of the intelligent faith which we possess. Murmurers and grumblers will, of course, have much to say. Our feelings toward them should be of pity and sorrow that they have no more wisdom, and that they are stand-

ing in danger of eternal ruin. But all the grumblers in the world cannot stop God's work if the true believers will move forward, trusting in the Arm which is mighty to save all who really rely upon God and live up to the truths of his word. The willing and obedient shall eat the good of the land. I mean to be one of them, poor and weak as I am. Let us take up the good, rallying cry, "Courage in the Lord," and move on to final victory.

GEO. I. BUTLER.

Mt. Pleasant, Iowa, Oct. 24, 1873.

To the Directors of the Tract and Missionary Societies.

I HAVE been repeatedly requested to write for the REVIEW the duties of the directors. Their general duties are in the revised constitution of the Tract and Missionary Societies, which every director should have. But in addition to that, I will say a few words. It devolves upon each director to see that the object of the society is carried out in his district, in looking after the poor, guarding against extremes in the labor, as well as to see that every member is doing something, &c., &c. Especially should they see that every member has an interest in every department of this work. I am not what is called a "woman's-rights man," yet I do believe that in the cause of Christ women should have a freedom of conscience and act in harmony with it; for "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus."

Children should be so educated that their influence can be felt in the cause of God. No director can discharge his duty before God unless he understands the condition and wants of each member in his district. Let each director realize the importance of his work and he will not rest satisfied until each individual, man, woman, and child, will manifest a lively interest in every department of the cause of God. It will require time and much patient labor, and when means are called for and burdens to be borne, he should be an example to others. This spirit of sacrificing labor should be encouraged in the hearts of all; and unless he drinks largely of it himself, how can he impart it to others? It is impossible. Now is the time to work. God's providence is far in advance of us, and many of us are drying up. We have become like a spring whose water's fail—no spiritual life to impart to others, but are spiritual dwarfs.

I see no reason why farmers or mechanics who have made life a success in gaining a competency, and in gaining the confidence of the community in which they live, cannot, with the same diligence and zeal, become successful in laboring in the cause of God. And if their large farms keep them at home, then sell off a "40" or so, and reduce their cares so they can apply themselves to the fulfillment of those duties which devolve upon them. If the cause in which we are engaged means anything, it means everything; and to dabble with it at our fingers' ends, thinking perhaps it is so and perhaps it is not so—look out first for ourselves and then give a little of our surplus time and means for the cause—is solemn mockery. "Seek first the kingdom of God and his righteousness," is the command of our divine Lord and Master.

God, by his Spirit and providence, is loudly calling for action. Shall we arouse and shake off this lukewarmness? or settle in a certain round of duty, and never get out of our old ruts, but become like the denominations around us? Pure and undefiled religion before God the Father is to do something. James 1:27. But we should never forget that efforts put forth in our own strength, or with a selfish motive, will ever prove fruitless. It is God that gives the increase. It is "not by might, nor by power, but by my Spirit, saith the Lord of hosts." "For by strength shall no man prevail." But God giveth grace to the humble, and no good thing will he withhold from them that walk uprightly.

There is danger of this work being taken hold of with a kind of legal spirit, not realizing our dependence upon God. We must have the spirit and power of this work in us if we would inspire it in others. With our hearts warm with the love of God, other hearts will become electrified and be aglow with the same spirit.

It is expected that each director will see that all pledges are collected in his district, and that he take the responsibility of forwarding them to their destination. If they belong to the T. and M. Society, such as tract fund, widows and orphans' fund, &c., he should, once a quarter, forward it to the State Treasurer of the T. and M. Society. If it be our school pledges, and such like, he can, if he choose, forward it direct to the Office, but report the same to the secretary of the Society.

If subscribers are obtained for our periodicals, the director can send the names direct to the Office for the individuals and retain the money and pay it into the treasury, but should at once send to the secretary of the T. and M. Society the name and address of each, and they at the Office will forward to the secretary a statement of the business; and if any mistakes occur, they will be at once detected and rectified by the secretary. This will save any loss

of money and many misunderstandings, which frequently occur. No Tract and Missionary Society should think of running an account at the Office over three months. Each quarter, all bills should be paid and books balanced. A cash capital should ever be on hand sufficiently large to (1) keep a sufficient quantity of publications to supply each member of the society; (2) to supply libraries with our bound books, periodicals to ministers of other denominations, tracts and pamphlets to such ministers, reading rooms, or any other such enterprise as the board of directors may deem expedient. And such questions should always be decided by the *board of directors* present at any general quarterly meeting, and not left to any one director, as all the funds become the property of the *society*, and the interests of the entire Conference should be considered.

Each director should see that his district stands in the condition above described financially. This money should be raised by free donations. All tracts and pamphlets should be ordered by the *directors, through the president*. I cannot see how any T. and M. Society can successfully operate unless there are twice as many dollars for a capital for purposes above stated as there are individual members in the Society. Michigan T. and M. Society has 1500 members; they therefore should have \$3,000 capital, and so all others. And this we expect will be done. God is blessing every Seventh-day Adventist Conference that is taking hold of this work systematically, sacrificingly, and energetically. This is too apparent to leave any room to doubt the utility of these Societies.

May God give the true burden of his work, unite our hearts and efforts by his Holy Spirit and truth, and speed on the time when the church will arise, "fair as the moon, clear as the sun, and terrible as an army with banners."

S. N. HASKELL.

To the Members of the Vermont T. & M. Society.

In the providence of God, the last warning message this world will ever hear has been committed to our care. How sacred the trust! How great the responsibility that rests upon us! As God has given us great light, he now requires that we send it out to others, that they with us may be prepared to escape the things which are coming upon the earth, and finally to stand with all the redeemed on Mount Zion.

The Publishing Association now make us the very liberal offer of sending the REVIEW to our friends and all whom we think would be interested, six months for fifty cents. Shall we not avail ourselves of this golden opportunity? I feel that it is important that immediate action be taken in this matter. Time is short. What we do must be done quickly. If we do not arouse from our slumbering condition, we shall certainly be spued out of the mouth of the faithful and True Witness. Let us awake out of sleep, consecrate ourselves to God, and thus be prepared to engage heartily in the closing work of the third angel.

Brethren and sisters, this is the work of God, and it will not stop in its present state of development, but will go on until the world are thoroughly warned. May the Lord help us to have a proper view of the magnitude of this work.

Now, it is earnestly desired that all will take hold of this work and move it forward to the glory of God. Hand in your names and money to the librarian of the church of which you are a member, who will forward the names to the State Secretary, and he will see that they are properly credited. Let our reports for this and the next quarter show that we have a real, living interest in this matter, and when the Master shall come, may we hear it said unto us, "Well done, thou good and faithful servant; because thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

CHARLES P. WHITFORD.

Berkshire, Vt.

Have we a Message?

THE word of God being reliable, at some time the last warning to mankind, the message of the "third angel," Rev. 14:9, will be proclaimed. It will be a final test; the salvation or condemnation of those who hear it will depend upon its reception or rejection. The fulfillment of other prophecies and promised signs shows conclusively that we have reached the last days, even the very time when this message of warning is due and should be expected. At the present time, just where this message has become due, a proclamation is being made which is held, by those proclaiming it, to be the genuine message—the fulfillment in fact of that which was promised eighteen hundred years ago in prophecy. This work has been gradually rising to the knowledge of the people for some twenty-five years. This movement is the genuine fulfillment of that which was promised, or it is utterly false and delusive, and is deserving of nothing from the people but opposition, exposure, and condemnation. It should be heartily received and cherished as a Heaven-sent message, or rejected and condemned as a most subtle delusion of Satan. It should not be dallied with—partly encour-

aged, partly opposed, and chiefly rejected. There is no reasonable ground of neutrality. It is either true or false. It is either from Heaven, or of men prompted and led by the devil. It professes to be the message promised of God in his sacred word; it is therefore deserving of a hearty reception, or a bold and decisive rejection by all who venerate the word of God. Twenty-two years ago, when this movement was in its infancy, the writer of this, after eight months' careful and prayerful study of the prophecies, and observing the manner of their fulfillment hitherto in the providence of God, came to the deliberate conclusion that the time had come and that the genuine message had appeared. From this decision, I have seen no reason to swerve. I accept the message as from Heaven, and not of men. And I hope that should my faith in it ever fail, I will have sense enough left to renounce and denounce it as decidedly. We are either preaching a stupendous lie in the name of the Lord, or God has in his providence sent the promised message and committed to us a most solemn and fearful dispensation of the gospel, even the closing message of probation. The reasons for our faith in the present movement as the fulfillment of the promised message, may be briefly stated as follows:—

1. Those great consecutive lines of descriptive prophecy, contained in Dan. 2 and 7, and Rev. 12 and 13, which describe the four great kingdoms of the world, Babylon, Persia, Grecia, and Rome, including the papacy, its rise, its work, its duration, its deadly wound, and decay, or the consumption of its civil power, show, by their fulfillment, that we have reached the last days of the world's history, since the only events yet unfulfilled in the history of these powers is the dashing in pieces of the nations in the battle of the great day, and the destruction of the papal power by the brightness of Christ's second coming. Dan. 7: 26; 2 Thess. 2: 8. 2. The signs in the sun, moon, and stars, which were predicted by Christ himself as the tokens that his coming is near, even at the door, have been fulfilled. 3. The 2300 days of Dan. 8: 14, which were to reach to the cleansing of the sanctuary, which is in fact that part of the judgment which precedes the second advent—the blotting out of the sins of all the saved—have already terminated. 4. The state of the nations, their preparations for war, the prevailing wickedness in the world, and the absence of the power of godliness with those who still maintain the form, perfectly answers the description of the last days, as given in all the Scriptures. 5. The three messages of Rev. 14: 6-12, have all been announced in the given order; and the effect of the third and last of these proclamations has been to turn many thousands from following the traditions of men, brought in by the great apostasy, to the command of God, which has so long been made void by this tradition.

In addition to the above reasons for our faith in the genuineness of these messages, we believe they are genuine, because, 1. The word of God cannot be broken—the prophecies are sure to have their fulfillment. 2. God's providence is not only pledged to the fulfillment of his word, but also to guard it from a false fulfillment. The time for these messages to be given is evidently come, the third and last is now in order. But if the time is come, the message is in the world; and if it is already in the world, it is no other than this proclamation now being given which claims to be the third angel's message. Therefore, unless we deny God's word and providence, we are shut up to the conclusion that the last message of probation is actually here—that this is the genuine work of God. The prophecies in general prove that we are in the last days; therefore it is time to expect the last warning promised in the word of God. The best additional evidence is that the message is actually being proclaimed. It is perfectly safe to believe and trust in the fulfillment of prophecy. But if its fulfillment were not guided and guarded by Providence, there could be no safety in trusting, and doubt and unbelief would be wise and virtuous, instead of sinful, as they actually are.

The fulfillment of the closing message, so long foretold by the Spirit of God, must be a special object of divine care. And as our God is a God of order, he must make choice of some to lead in its fulfillment. It is as much a matter of special providence as the deliverance of Israel from Egyptian bondage, in fulfillment of a promise made long before; and as God saw best to call out and constitute leaders for that work, so would he for this. Without order and rule among the people of God, nothing could save them from the confusion that Satan would foist in among them, and amid the confusion of discordant voices the greater number would soon have their faces toward Egypt.

But during the twenty-two years of my experience and observation in this cause, there have been many cases of persons professedly embracing the message, whose conduct is convincing to me that their heads are not sound, or their hearts not right. While professing to prize very highly the truth, they have despised God's chosen instrumentality through which they received it. They have battled more valiently against our leaders than they have against sin. They have acted as if they thought that the greatest obstacles in the way of the advancement of the cause were the very persons that, by God's providence, had done the most for its advancement

hitherto. If these chosen servants could be removed out of the way, they have fancied that the cause would prosper greatly. Like Absalom, they have thought, "Oh! that I were made a judge in the land;" things would then go right. And though those that have taken this course have fallen away, one after another, giving up the distinguishing features of our faith, and many of them turning to fight against the commandments of God, yet others come in who cannot be satisfied till they have tried the same experiment for themselves. To me, this is marvelous. Am I insane? or are they? Either God has sent the message, or he has not. If he has not, why pretend to believe that he has? and if he has, why say to receive it, and still fight against it?

Our work being a special work of the Lord, is the especial object of Satanic hatred; and the most effectual way to hinder the progress of the work, is to destroy confidence in those who lead. Hence the special warfare against them. And when they are compelled, for the information of those who sincerely desire to know the truth, to make a statement of facts concerning their own labors in the cause, some one of the Diotrephean family is ready to exclaim, Egotism! and engage in efforts to set them aside.

When those whom God has chosen to lead in his work depart from him, he himself will set them aside and put others in their places. It did not devolve upon David to depose Saul, though God had anointed him to be his successor. God had made Saul king; it was for him alone to remove him. "And when he had removed him, he raised up David to be their king." Acts 13: 22. While Saul was hunting David to take his life, more than once he was put into David's power, but he would not slay him. He waited the Lord's time. Said he, "The Lord forbid that I should stretch forth my hand against the Lord's anointed."

Now I am not aware that our leaders have committed anything worthy of death or of bonds, or that they desire to take the life of any one. If they have departed from God, and therefore ought to be removed, God will remove them in his own time and way. God forbid that I should lift my hand against them. God has again and again preserved their lives in a remarkable manner. May they yet live to see the hosts of God pass over Jordan dry shod!

Have we a message, even the last message? It calls us to unity—unity of faith, of spirit, and of effort, to enlighten and save men. If we walk in the light which God has graciously given, this will be the effect. Let us press together, and press forward in an unbroken phalanx, and the victory shall be ours, a victory that shall be celebrated on the sea of glass. Rev. 15. May God grant that the reader and the writer may share in the grand triumph.

R. F. COTTRELL.

The Communion Question Again.

"HAVING noticed an article in the REVIEW AND HERALD from the pen of Geo. I. Butler on 'Open and Close Communion,' I would like the privilege of saying a word in regard to it. His object was to show that Judas was not present at the institution of the Lord's supper on the night of the betrayal. Now it does appear to me that the question that should concern us as Sabbath-keepers should not be as to whether Judas was present. But the vital and all-important question for us should be, Did Christ or his apostles drive him away, and not 'let him examine himself, and so let him eat?' &c.; or has any man or set of men the power or right to say to this and that one, You are not worthy, and so drive them away from the Lord's table? If so, please explain 1 Cor. 11: 33, &c. Please give this a place in your paper, and oblige many Sabbath-keepers.

J. WALTER.

Milfordton, Ohio, Sept. 26, 1873.

REPLY.

My article on the subject of the Communion, written last spring, has seemed to bring out some criticism. First, an article calling in question the position taken that Judas was not present at the institution of the Lord's supper, appeared. And now another point is raised, viz, whether those who do partake have any right to keep others from eating with them. I should feel that enough has been written heretofore on this subject, and so notice it no further were it not that I know questions are being raised quite often in the minds of many. It seems proper therefore to consider these points candidly, that we, as individuals, may come to right conclusions.

The question of Judas' presence or absence at the supper is not of course decisive one way or the other, so far as open or close communion is concerned, though it has a bearing upon it. If it be granted, however, that he was absent, as I think I have proved, of course there was no necessity of "driving him away." What Christ and his apostles would have done had he insisted on being present, we have no means of knowing. Does our friend who asks these questions think that a body of Christians assembled to partake of the broken emblems of our Lord's body, would be compelled to do so with a thief, a libertine, or an open apostate, if they chose to press their presence upon them, because the apostle says, "Let a man examine himself, and so let him eat?" Do these

words of the apostle authorize any abandoned character to force himself upon a body of Christians against their wish? and have they no right to a voice in the premises, as to whom their associates shall be? Then it gives far greater power to the wicked than to the righteous. It would seem strange indeed if the Bible gave one man, or set of men, the right to force himself upon others entirely against their wishes, while the other class had no right at all to a voice in the premises. We have no idea that Paul is to be so understood. In chapter 5 of the same epistle, verse 11, he says, "But now I have written unto you not to keep company if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat." Now I believe the eating here referred to means the Lord's supper. It would be strange indeed if the apostle should teach that we might eat that sacred memorial of his broken body which is declared to be an emblem of union by its very name, "communion," with all classes of reprobates, but when we come to eat a common meal, we must be very particular about our associates. I do not so understand him. If he here refers to the sacred supper, then most certainly we, as Christians, are authorized to "examine" our fellow-communicants, as well as they to examine themselves; for we are commanded in so many words not to eat with certain classes.

The moment it be granted that we cannot "commune" with everybody, the question most pertinent is, *Where* should the line be drawn? We believe it should be between those who give evidence of being Christians, and those who do not. We cannot fellowship as such those who trample God's holy law under their feet. We know of no more reasonable line of division than this.

What then does the apostle mean when he says "Let a man examine himself, and so let him eat?" We see nothing in this that forbids others "examining" also if the Scripture elsewhere teaches it, as we see it does. And we claim to be as desirous that persons who are about to commune should examine themselves as anybody. We advise all to be very thorough in it, lest they bring sin upon themselves.

When it is remembered that in this very connection the apostle complains of that church for being disorderly, and for turning this sacred and solemn memorial into a riotous feast, so that he says, according to the marginal reading, that they could not partake of that supper, because as I understand, they had entirely perverted its design, and when we learn that God's judgments had followed them, so that many were sick, and many slept in death, because of this, we shall have no occasion of surprise that the apostle advises them to "examine themselves." This was plainly a duty. But it does not forbid others making inquiry as to the character of their associates, upon such an occasion, nor of refusing to eat with them if they were wicked or unworthy.

Geo. I. BUTLER.

Mt. Pleasant, Iowa, Oct. 23, 1873.

Habakkuk 2: 1.

"I WILL stand upon my watch, and set me upon the tower, and will watch to see what he will say to me, and what I shall answer when I am reproved."

We are to watch what he says to us; not our neighbor or brother. Not to see whether the rulers believe on him, or if it is likely to prove a success, before we identify ourselves with it. God looks with disgust upon a position so cowardly and hypocritical. We are to go without the camp, bearing the reproach of Christ and stand by every word of the Lord though we stand alone.

The soldiers of the revolution (dark and uncertain as it was to human view), in faith and hope took up arms to free themselves from Britain's tyranny. They were a host, we are but a handful, but our trust is not in numbers, but in the righteousness of the cause, and that God who protects the right.

What, think you, would General Washington have thought of a soldier who had made up his mind to wait and see how the battle went, and what the prospects of success were, before identifying himself with the army? Think you that that wise commander would intrust such a man with his plans and prospects? It is men and women of faith that God can and will use in the work of the third angel's message. Are any expecting to share in the closing work of this message who have stood by to see how the work goes on without them? Such may not flatter themselves with the hope of richly studded crowns. I would not risk their chance of having any.

God will not intrust his secret with those who have no confidence in the work. We are, by faith, to stand upon our watch, and see what the Lord will say to us; what part we are to act, and be more ready to obey than sacrifice. A proud man may sacrifice; but it is only the humble who obey cheerfully and with all the heart. Dear brethren and sisters, are we doing what we can? Are we punctual at the house of prayer? or are we saying, There are so few, I may as well stay at home? If there are few, so much the more need. If there were many, you would not be so much missed, but your loss would be the same. He is not a good soldier who deserts be-

cause the ranks are thin. It is true he is more exposed to the fire of the enemy, but what of the few who are left to struggle with the foe?

Such may have a bounty, but they will have no pension. Those upon the watch know that the work is closing, because unto them this secret is committed.

The trumpet is giving a certain sound, and who are preparing for the battle? Those who are sighing and crying for all the abominations that are done in the land, God will prepare. Oh! that men would awake before the coming of Him whose voice will shake not only the earth, but also heaven. The night is far spent. Soon the morning will dawn, and God's own waiting people will see him for whom they have so hopefully looked. The time of trouble is before us, but we have nothing to fear. A thousand may fall at our side, and ten thousand at our right hand, but it will not come near God's own dear people who have the seal in their foreheads.

A. P. LAWTON.

"How Long?"

INFINITE goodness, and mercy, and love, have been abundantly manifest in God's dealings with his people in all their pilgrimage; never more so than with the last or Laodicean church. For years, since the warning to that church has been given, his long-suffering has proved their salvation. The admonitions and invitations of the faithful and True Witness have been extended, counseling to buy gold, white raiment, and eyesalve. The remnant have been rebuked and chastened, admonished to be zealous and repent. The threatened judgment, impending, has been stayed; the lukewarm have not been spued out of his mouth. There is yet space for repentance. That judgment may be averted.

But how long will mercy's voice be heard? How long will the sword of justice be stayed? How long will the remnant, at ease in Zion, be reproved, admonished, and entreated, and be permitted to go on in carelessness and indifference, ere the light that is in them becomes darkness? If we are not zealous in the work of repentance, how long will God bear with us?

Dear brethren and sisters, when the Lord speaks, as he is now speaking to his people, it is time for us to listen and, hearing, to obey. "A short work will the Lord make upon the earth." His work will prosper, but shall we prosper with it? It will prove a success, but will our feeble efforts, poor, and blind, and naked as we are, be crowned with success?

Oh! what importance attaches to the present hour! Eternal interests at stake, and the moment rapidly approaching—almost here—that will decide our destiny for weal or woe; for life in the kingdom of God, or everlasting destruction from his presence. And we are saying, "I am rich and increased in goods," while we know not that we are "wretched, and miserable, and poor, and blind, and naked." Murmuring at chastening and rebuke, we have failed to heed the counsel in mercy given, our love has grown cold, our faith weak. And still the "faithful and True Witness" speaks to us. But, Oh! how long can we hope for mercy, how long expect the threatened judgment to be deferred, if we heed not the warning now being given? "How long?"

N. ORCUTT.

Our Reading.

THE world is filled with reading of all kinds—on the arts, and sciences, literature, and the common news of the day. A person will be very much in the abstract in accordance with what he gives himself to read. It is through and by the influences brought to bear on the mind that character will be formed. Those persons who are without an object in reading, only to pass away time that otherwise hangs heavily on their hands, will perhaps never awaken to feel that they have a power of intellect that might, by cultivation, be made of value to themselves and others. The very object of life is lost sight of by the majority. A continued round of daily duties fills up the time, in which excesses in pride and pleasure have their share. There are many learned in the knowledge of this world, while a complete and wretched poverty exists in regard to knowledge of the greatest moment to their everlasting welfare. Jesus said, "Many are called, but few are chosen," and why? It is doubtless because the mind has not been rightly trained to appreciate those things that possess true merit. The mind has been following in a certain channel so long, it is hard to face right about from serving self to serving God. We should be very much surprised to be called a nation of heathen, perhaps, yet would it not be true in a certain sense? The Bible has been multiplied in many languages, and in our own land there are few families without a copy or a knowledge of it, yet a dearth exists in relation to its vital points, even among those who profess to follow its teachings. All true knowledge is summed up in these words of the wisest man that ever lived, and is the conclusion of the whole matter: "Fear God and keep his commandments, for this is the whole duty of man." If our reading tends in this direction, we shall be making advancement in that which is of the greatest value to ourselves—elevating, ennobling, and eminently satisfactory as to its results.

A. M. LINDSAY.

NOT NOW.

Not now, my child—a little more rough tossing,
A little longer on the billows' foam;
A few more journeyings in the desert darkness,
And then the sunshine of thy Father's home!

Not now, for I have wanderers in the distance,
And thou must call them in with patient love;
Not now, for I have sheep upon the mountains,
And thou must follow them where'er they rove.

Not now, for I have loved ones sad and weary;
Wilt thou not cheer them with a kindly smile?
Sick ones who need thee in their lonely sorrow,
Wilt thou not tend them yet a little while?

Not now, for wounded hearts are sorely bleeding,
And thou must teach those widowed hearts to sing;
Not now, for orphan tears are thickly falling;
They must be gathered 'neath some sheltering wing.

Not now, for many a hungry one is pining;
Thy willing hand must be outstretched and free;
Thy Father hears the mighty cry of anguish,
And gives his answering messages to thee.

Not now, for dungeon walls look stern and gloomy,
And pris'ners' sighs sound strangely on the breeze—
Man's pris'ners, but the Saviour's noble freemen—
Hast thou no ministry of love for these?

Not now, for hell's eternal gulf is yawning,
And souls are perishing in helpless sin;
Jerusalem's bright gates are standing open—
Go to the banished ones and fetch them in.

Go, with the name of Jesus to the dying,
And speak that name in all its living power;
Why should thy faltering heart grow chill and weary?
Canst thou not watch with me one little hour?

One little hour! and then the glorious crowning;
The golden harp-strings and the victor's palm;
One little hour! and then the hallelujah!
Eternity's long, deep, thanksgiving psalm!

—N. C. Presbyterian.

Progress of the Cause.

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

California.

I WAS not conscious that so much time had elapsed since my last report through the REVIEW, until just looking through late numbers I saw my last report dated Napa, Aug. 11. The hurry of preparing for the camp-meeting, and labor in it, and moving to this place from Santa Rosa since camp-meeting, with meetings each week, have fully occupied my time. I did not design to so neglect our periodicals, and must be more prompt in the future.

My last report was from Napa, after the tent-meeting had closed there, and Bro. Cornell was laboring with the tent in St. Helena. I spent a few days with him in St. Helena, and spoke a few times in the tent. Most of the last ten days of that tent meeting, I was exceedingly busy with preparations for our excellent camp-meeting at Yountville.

Preparations for this camp-meeting were ample, and the brethren were all prompt to be on the ground with their tents as suggested in the REVIEW. We could say we were "all ready" before the hour of the first meeting, so the meeting commenced without embarrassment from temporal arrangements interfering, in any sense, with the meetings.

The power of God came down upon us in our first meeting, and continued through the entire week, and the unanimous testimony of all, from first to last, was, "God is here." But this excellent camp-meeting has already been reported by Bro. White, in his summary of letters sent him since, and during the time of the meeting. I will say of the results of the meeting, it is not ephemeral, disappearing like a morning's dew, but, reports from various parts of the State, both from churches and lonely ones, show that the heaven is still working.

From Mendocino Co. comes a letter in which a brother says, "I am more dissatisfied with myself than ever, since our excellent camp-meeting. I want to get nearer to God. Here we are, as Sr. — said in the camp-meeting, to contend with the cold fogs and the world. Christians are supposed to live above the world, but we shall have to contend with the flesh and the devil."

From Healdsburg, a brother says, "It seemed to me at the camp-meeting that all the heavenly hosts were encamped about us. I am more determined than ever to live near the Lord. I must carry out the vow I made there."

From Santa Clara Co., a brother writes, "Since returning from camp-meeting, we are more determined than ever to bear our cross, and do every duty, and shed the light of truth by our example, which is about the only opportunity we have to do much here." And so, all around, they speak of determinations to persevere and make more earnest efforts in the work. For myself I know I have felt more than ever like dedicating my every energy to the Lord's cause.

On Monday of our camp-meeting, twenty-nine were baptized, and two others the first-day following, at the camp-ground.

For several nights during the camp-meeting, in consequence of a pressure of business,

and in seeking God for wisdom and his blessing, I had but two or three hours' sleep in a night, yet the Lord sustained in a wonderful manner. I remained upon the camp-ground over a week after the camp-meeting, partly as a matter of recreation, supposing that, after the brethren and sisters were gone, I should find myself entirely exhausted. But, contrary to my expectations, one day's rest made me feel so sound that I began to enter into important writing and business matters left with me by the Conference.

Our large tent remained upon the ground the Sabbath and first-day following the camp-meeting, and a goodly number came in from Napa and St. Helena, and the intervening valley, and I gave one discourse upon the Sabbath and two upon first-day, and remained with my family upon the ground till Oct. 1, making in all seventeen days that we camped upon the ground. I then went to attend an important council and quarterly meeting at San Francisco.

Sabbath and first-day, Oct. 4 and 5, was a good time for the church at San Francisco and others who came in to meet with them. Steps were taken which were encouraging to that church. Our hearts were made glad to meet several who had recently embraced the truth from "over the bay," at Oakland, as the result of reading. There were also present three Danes and one Swede, people of intelligence, who had embraced the truth of late in San Francisco.

Sabbath and first-day, Oct. 11 and 12, I was with the company in Napa. Had an encouraging time there. Two more signed the covenant while I was there, making fifty-six in all who have signed it there. Although some have moved away, and one given up the truth, still there are fifty holding on there, who meet together according to their pledge. They have a very interesting Sabbath-school, quite well attended.

While I was in Napa last, an opposition discourse was given upon the Sabbath and Sunday question, in which there was not much that would be particularly new to the readers of the REVIEW, except that the elder told us that none of the law of the past dispensation was abolished, but that it was fulfilled. He said it was true, in the New Testament, the law was spoken of as abolished, but those texts were an "unfortunate translation, and meant the law was fulfilled." We were a little curious to know what definition the elder would give to the Greek term, *katargeoo*, rendered abolished in the New Testament, but he made no display of Greek. The king's English of the New Testament is fatal to his no-law and law-abolished theory, without Greek. Some law is spoken of as "abolished," Eph. 2, "taken out of the way," Col. 2; but it is not the law of the ten commandments, but the law of types. We replied to his discourse on Sunday evening to a large audience, with good effect.

While at Napa, a good step was taken in the missionary work. Thirty-six gave their names as members of the society, and a librarian and business agent were appointed for Napa Division (No. 9) of the California Tract and Missionary Society. A meeting was held to elect trustees, and also one to consider the meeting-house matter. \$800.00 were pledged in one evening toward a meeting-house. I have just learned, by letter, that the Society have a present, from a friendly outsider, of a good lot in a central place, and next week they design to commence erecting a house 26x44.

Last Sabbath and first-day, Oct. 18 and 19, I was with the church at Woodland, and gave three discourses; and upon the Sabbath, we had, for the first time, a celebration of the ordinance of humility in connection with the Lord's supper. It was a good time. Some who thought they never could come to this, thanked God at last that they were there.

On first-day afternoon, we organized a Vigilant Missionary Society, of the sisters of this church, and while I write (Wednesday afternoon) they are having the first session of the first Vigilant Missionary Society of California. We are not fully up yet, in our missionary work, to eastern churches. We have had to obtain most of our ideas of the mission work by reading the address of General Conference in REVIEW of Jan., 1872, and what we have gathered from the REVIEW. But few of us have really realized the full force of the work. The most of our people here, I believe, wish to be workers when they understand the matter, and know *how*, and *what*, to do. We begin to realize it more and more clearly.

I learn by letters just received, that Bro. Cornell has been holding meetings at St. Helena since camp-meeting, and that thirty-three have signed their names to the covenant there. They have appointed two meetings per week. I expect to go and meet with them November 8 and 9, to still help on the work there, while Bro. Cornell goes into Mendocino Co. J. N. LOUGHBOROUGH.

Woodland, Cal., Oct. 22, 1873.

THE wise man stands firm in all extremities, and bears the lot of his humanity with a divine temper.

Iowa & Neb. T. & M. Society—Quarterly Report.

THE T. and M. Society of Iowa and Nebraska met at Osceola, Iowa, Oct. 12, 1873.

Eld. S. N. Haskell made some remarks explaining the cause of organizing tract societies, after which the minutes of the last meeting were read and received.

The reading of the report was followed by very appropriate remarks by Elds. Butler and Haskell, and interesting comparisons of the report of the last quarter with that of the previous year by Eld. Haskell.

SECOND SESSION.

A large portion of the time was occupied by Eld. Haskell in explaining the way successfully to accomplish the designs of the Tract Society and answering questions. Eld. Butler also made some practical remarks well calculated to advance the interests of the cause.

Financial standing of the society. Am't on hand at commencement of the

quarter,	\$378.00
Received on Tract fund,	198.65
“ “ W. & O. Fund,	111.00
	\$687.65
Paid for Pamphlets & Tracts,	\$152.68
“ On Delinquent Fund,	225.32
“ Cash on hand,	309.65
	\$687.65.

Adjourned *sine die*. H. NICOLA, Pres.
WM. H. HANKINS, Sec.

Labors in Michigan.

OCTOBER 4, 5, I was with the church in Leighton. They did not get my appointment in season to give all notice, but all present felt quite free and encouraged. Here I met Bro. Rumery, director of tract society, Dist. No. 4. They commenced the work this year with a zeal worthy of so good a cause.

The 11th, our meeting was a free and good one at Newton. Brethren living at a distance and from other towns came in and filled the house of worship. Bro. Olmstead, director of this district, made his arrangements to be at this meeting. The readiness of the brethren to give their pledges to the tract cause, encouraged him very much in his work. The only way to live is to be doing.

Oceana, 18, 19. There was a good attendance of brethren who live, some of them, fifteen miles apart. Four united with the church, and others will, who are waiting for baptism. We meet with them again in four weeks (Nov. 15, 16) to attend to this ordinance, as some were not present and a suitable place had to be prepared.

Here, Bro. Weeks, the director, met with us to carry forward the tract enterprise. He felt much encouraged to see so many engage in the good work in the north woods of Michigan. I have felt much blessed in all these meetings. I will praise the Lord for all his goodness to me. My long difficulty (coughing) is better than for some years in the past. I have traveled some days fifty miles with my own team without over-fatigue. I hope to keep pace with duty the short time I have to work.

J. BYINGTON.

Closing Report of Northern Wisconsin and Kansas Tent.

WE continued at Mt. Hope until September 29, when it became too cool to hold meeting evenings, so we took down the tent, closing our meetings in the village school-house the evening of the 1st inst. with good interest. Sold twenty-three dollars' worth of books.

While these meetings were closing, we started meetings at a school-house between Mt. Hope and Chapel Hill, continuing till the 8th inst., resulting in seventeen deciding to "keep the commandments of God and the faith of Jesus." Nine were baptized. Bro. Sharp and I stayed to close these meetings while Bro. Cook went about ten miles south in to Johnson County to finish up the work there and organize them; fifteen subscribed to the covenant; two were absent, whom they rely on. About one hundred and twenty-five dollars were pledged on s. n.

To the brethren and sisters in this Conference I would like to say, We have done the very best this season we could with our limited means and few laborers for the cause. We know there are those who, not only desired help, but expected some before this, and some have felt to complain of being neglected. We are sorry it is so, but it is not on account of local interests or sectional feelings, but for the want of means and laborers in the field.

Let those churches and scattered brethren who desire labor address me at Altovista, Daviess Co., Mo., as soon as convenient, and the committee will do all they can to visit all such during the winter. Let us all take hold of this work together, more in earnest than ever before. J. H. ROGERS.

Altovista, Mo., Oct. 15, 1873.

The Cause Among the French in Wisconsin.

SINCE reporting last, I have, as a last resort, visited from house to house, going even where I had not been invited, trying to remove prejudice and get nearer to the people. One entire family has embraced the Sabbath, having a large circle of friends and relatives to whom they design to introduce me this week.

I have also held meetings in the town of Red River, seven miles and a half distant. I went to this place a week ago last Tuesday, helped at a raising, then spoke from the chart, and appointed for the next Sunday. All our meetings are in private houses. I do not feel free to leave this part of the State for several weeks yet.

We had an excellent time last Sabbath in attending to the ordinances of the Lord's house. All the brethren and sisters took part.

D. T. BOURDEAU.

Wequiock, Wis., Oct. 26.

Almost Home.

How it cheers the wayworn and weary pilgrim to know we are almost home. Yes, home, sweet home. It sounds like music to the ear of those that have been pilgrims and strangers upon the earth, and have no abiding city here, but seek one to come. When almost fainting and faltering by the way, the thought of home gives a new engagedness to press our way onward. When surrounded by trials and temptations, and friends forsake, and everything looks dark and drear, then it cheers the heart to know that the long dark night of sadness is almost passed; that soon the morn of eternity will dawn. Then, sighing and sadness will flee away. Dear pilgrim—

"Why that look of sadness?
Why that downcast eye?
Can no thought of gladness
Lift thy soul on high?"

Cheer up; a few more sighs, a few more tears, then all will be ended. Soon we shall land on the fair banks of deliverance in our Eden home. Arouse! arouse! thou sleeping ones. Probation is almost ended. The last sands of time are almost run. Soon we shall hear it said—"Child, thy Father calls, come home."—Sel.

Who Are God's Children?

WE are the children of God in proportion as we are in sympathy with those who are around about us, and in proportion as we bear with each other. How sacred is man for whom Christ died! And how ruthlessly do we treat him! O my brother, O my sister, O my father and mother, you are of me, and I am of you! We have the same temptations. We are walking to the same sounds. We are upon the same journey, out of darkness toward light; out of bondage toward liberty; out of sin toward holiness; out of earth toward heaven; out of self toward God. Let us clasp hands. Let us cover each other's faults. Let us pray more and criticize less. Let us love more and hate less. Let us love more and smite less. And by and by, when we stand in the untroubled land, in pure light, made as the angels of God, we will pity ourselves for every stone that we threw; but we shall not be sorry for any tear that we shed or any hour of patient endurance that we experienced for another. Not the songs that you sang, not the verses that you wrote, not the monuments that you built, not the money that you amassed, but what you did for one of Christ's little ones, in that hour, will be your joy and your glory above everything else.—Sel.

CONTACT WITH MEN.—The man who does not go out among his fellow-men enough to permit the rains and dews of sympathy to fall upon him, is predestined to a hopeless dryness; and dryness is generally caused by the want of variety and newness in the application of truth. A thousand times better be personal than to run to the other extreme of perpetually hitting at the Pharisees. They have been killed a million times before. Here was the great power of our earlier ministry. It was neither distinguished by learning nor adorned by elegance, but it struck home with an affectionate, manly earnestness to the personal, present life of their hearers. And, to-day, while we lack not the old truths, we need newness in individuality, in illustration, and application.

MANNERS.—"I make it a point of morality," said a writer, "never to find fault with another for his manners. They may be awkward or graceful, blunt or polite, polished or rustic; I care not what they are if the man means well, and acts from honest intentions, without eccentricity or affectation. All men have not the advantages of good society, as it is called, to school themselves in all its fantastic rules and ceremonies, and if there is any standard of manners, it is well founded on reason and good sense, and not upon these artificial regulations. Manners, like conversation, should be extemporaneous, and not studied."

ONE of the most important rules of the science of manners is an absolute silence in regard to yourself.

THE TENDER SHEPHERD.

When foolish lambs forsake the fold,
Through thorny ways to wander wide,
In noontide's heat and darkness cold
To stray upon the mountain's side,
Does not the faithful shepherd then
With tireless feet those lambs pursue,
O'er rocky heights, through darksome glen,
To bring them to the fold anew?

Great Shepherd! let thy watchful eye
With vigilance thy flock survey,
And by thy presence, ever nigh,
Restrain those lambs that else would stray.
But if, despite thy warning voice,
One willful lamb from thee should roam,
Ah! overrule his fatal choice;
Pursue, reclaim, and bring him home.

The Prevailing Spirit of the Times.

"THE prevailing spirit of the times is one of infidelity and apostasy, one of the most superficial and haughty, a spirit of contradiction against the word of God, a spirit which of itself would know and decide what is good and evil—a presumptuous spirit of reason—idolatry which, in a most unbecoming manner, places little account in the revealed will of God. In the great hopes of mankind, not only among the educated, but also the uneducated, has it long ago been their decision that the doctrine of man's depravity is only a dark imagination, and the story about the cross and Christ an old fable. It is commonly received as something indisputable, that the doctrine of eternal righteousness or the atonement—sprung from vulgar egotism and low private interest—is necessary to appease God, and that, for attaining salvation, a mediator is as little needed as the fifth wheel to a wagon. Mankind long ago agreed that what was once said by a few bigoted philosophers, deserved much greater confidence than what the Holy One of Nazareth or any of his apostles have said, and that the faith of a Paul, a Peter, or a John, as something overstrained, mysterious, and to educate men, improper, and it not only should be rejected, but also opposed, persecuted, and, if possible, altogether exterminated. Such is the prevailing spirit of the times throughout Christendom—a spirit which, although it attempts to exhibit Christian manners with a coarse, impudent sincerity in all places, yet station and character expose that spirit's mischief when enough of his mother's milk has been imbibed. Millions who are baptized in the name of Christ, bow themselves unto this spirit of falsehood. If you enter upon a journey, in every tavern you will be able to see this spirit sneaking about. If you enter the social circles, in almost every society you will hear that spirit's voice. Take a view of the churches in foreign lands, and in the most of them is this spirit both preacher and interpreter. Cast a look into most of our modern text books and, instead of the Lord's Spirit, this spirit of darkness in the form of religion will meet you. Even in our schools, this Moloch counsels, and upon his altar our children are sacrificed. Yes, my brother! look over the entire Christianity of our times, and we find it chilled through by a sad, shivering disease. It is in fact moribund to relate. The spirit of Antichrist rules in the world as it never did before; and the time is come when one can in reason agree with that lamentation of David: 'Help, Lord, for the godly man ceaseth, and the faithful fail from among the children of men.'"

The above was translated from the Swedish. It came this week from an aged man in Sweden. It was sent to his son, who is a printer in Chicago, desiring that it might be republished in a Swedish journal.

We conclude that the times are as ominous of the last days in Sweden as in our own land.

JAMES SAWYER.

Chicago, Oct. 23, 1873.

Health Reform.

It is by the providence of God and the sanction of his Spirit that we, as a people, have had our attention called to the subject of health reform. Many of us have been greatly benefited by a change in our habits, resulting from a study of the laws of our being, and of the proper agencies to be used for the preservation of health and life. Many of us are converts to the hygienic system of the treatment of disease, because we have thoroughly examined its foundation principles; but some are not. These are known in case of sickness by their flying to the use of drugs. They should examine the subject for themselves, and act in accordance with enlightened reason.

But there are many who have professedly adopted the reform, who have not so much as reformed their diet. They may have made some changes in the right direction from the force of circumstances and surroundings, but hearing it said, in truth, that it is not best to make the necessary changes too rapidly, they have taken this as their motto, and instead of progress, there is a constant falling back to the indulgence of perverted appetite in the use of those hurtful articles that have been decidedly proscribed by those who believe and know the truth.

They have made progress in the wrong direction. Their attention has been called to this backsliding, but without effect. It may seem to them a small thing to disregard the light in so trivial a matter; but it is to be feared that just such things as these will prove their condemnation.

Light disregarded brings condemnation. If there was constant progress toward the right there would be hope; but when there is no more progress, but retrogression, what ground is there for hope? A gradual change to healthful diet may occupy weeks, perhaps months, in making the change. But if the seven or eight years, during which so many of us have had the light beaming upon us are not sufficient to have arrived at true hygienic living, how long will it take to make the gradual change? If I had admitted the truth of the proposition that "drugs never cure disease" seven years ago, I should be ashamed to-day to resort to drugs and alcoholic medication. And if I had been that length of time a convert to the dietetic reform and enjoying all the means of the light, believing such declarations and teachings as these: "The liability to disease is increased tenfold by meat-eating." "Grains, fruits, and vegetables, prepared in the most simple and natural manner, will nourish the body, and preserve its natural vigor without the use of flesh-meats." "Meat should not be placed before our children. Its influence is to excite and increase the force of the lower passions, and it has a tendency to deaden the moral or higher powers. Grains and fruits prepared free from grease, and in as natural a condition as possible, should be the food for the tables of all who claim to be preparing for translation to Heaven." "Mince pies, which should never find a place in any human stomach, and the pickles, which should never have any place there, will give a miserable quality of blood." "Saleratus in any form should not be introduced into the stomach." "Cheese should never be introduced into the stomach." "We bear positive testimony against tobacco, spirituous liquors, snuff, tea, coffee, flesh-meats, butter, spices, rich cakes, mince pies, a large amount of salt, and all exciting substances used as articles of food." I should not use these proscribed articles, nor place them before others who have the same light, to tempt them to disregard it. Are these things of no importance? "Whoever turns from the light in one instance hardens his heart to disregard the light in other matters."

R. F. COTTRELL.

Glorifying God.

It does not require a very strong faith to believe that man could, in his innocence and purity when standing in Eden, glorify and honor his Creator.

How that heart must have been filled with love and gratitude to the one who had given him an existence, and a mind fully capable of appreciating and enjoying the blessings with which he was surrounded! But since that time a change has taken place. Man has fallen.

For six thousand years he has been degenerating physically, mentally, and morally, until his distance from his Creator, and from what the Lord designed that he should be, seems to be enough to turn the favor of God entirely from mankind. But because of his long suffering this has not been the case.

Man may, yet, by a life of obedience, glorify God. And he is not left in darkness as to the manner in which he can do this; for the sacred word contains full instructions on this point.

"Whoso offereth praise glorifieth me; and to him that ordereth his conversation aright will I show the salvation of God." The words of our Saviour are also to the point: "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." John 15: 8.

This brings us to two very important subjects: the words and actions of our lives.

If the fact could be constantly kept before us, that our words and actions, when they are not in harmony with the principles of righteousness, contradict the profession we make, it might cause us to be more guarded. When our lives are in harmony with the truth of God, the fruit which we bear will be to his glory, and, in this condition, we will bear fruit.

The fruit of our lives indicates the character that we possess. "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Wherefore by their fruits ye shall know them."

We estimate the value of a tree, not by its fine appearance, but, by the real character of the fruit which it bears; so the Lord values us, not by the fine appearance which we make, nor by the power of eloquence that we may possess, nor by the many other things that are esteemed so highly by man at the present time, but by our moral worth.

The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. We believe

that the end of all things is at hand, and that our characters are soon to be brought in review before the judgment-seat; and in view of this, what are we doing? Are we trying daily to conform our lives to the word of God? Are our works of that character that they will lead others to glorify God? Jesus says, "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven."

We believe that we have received great light from the sacred page. Does that light shine forth with all the brightness that it should? If it does, then the glory of God will be the result; but if it does not, we rob God of his glory and stand as transgressors of his righteous law.

We are under obligations to glorify God, because, as the apostle says, "Ye are not your own, for ye are bought with a price; therefore glorify God in your body and in your spirit which are God's." Again he says, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

It is possible for us to do this, else these words would not have been written, because all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. 2 Tim. 3: 16. And since we are admonished to eat and drink to the glory of God, it is evident that we may do it in a manner which will not be to his glory. The Saviour has given us timely warning on this point. He says, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares."

This language is addressed to those who may behold the coming of the Just One. May the Lord help us to take it home to our own hearts, and give good heed thereto.

What an exalted privilege it is that we can do something to the honor of Him who has done so much for us! Whatever our situation in life may be, we can, if we are imbued with the Spirit of Christ, do something to the glory of God. Are we standing alone with none of like faith to encourage us in the right way? then we may have this assurance, that if we live in harmony with the truth which we profess, have the glory of God in view, and are actuated from higher motives than those of selfishness, the fruit of our lives will not be lost. It is when we take the glory to ourselves that we fail in our efforts to do good. Let us seek righteousness and meekness, be clothed with humility as with a garment, have that meek and quiet spirit which in the sight of God is of great price, and then can we glorify him in our bodies and spirits which are his.

D. A. ROBINSON.

Our Thoughts.

How little do we realize that they are all known and read. Even as the pages of an open book are free to the inspection of all, so the imaginations of the heart and every secret thought are plainly visible to the eyes of Him "who sitteth in the heavens and looketh down and beholdeth the hearts of the children of men." And do we ever think what a strange mixture is there to behold? Some good thoughts, many vain thoughts, idle, foolish, unprofitable thoughts, what an array of these! Can we bear to look calmly at them and remember that the great God of Heaven, who desireth truth in the inward parts, is taking note of all that comes crowding into the mind, and is cherished there?

We may not prevent the intrusion of forbidden thoughts; but, by the grace of God, we may cast them aside and give no place to them. But surely, those who have tried, find this no easy task; it is one requiring perseverance and constant watchfulness and prayer. How prone are we to desire more to appear right before others than to really be pure before God. The old, carnal nature will so rise and try to assert its power. Yet there is consolation in the thought that our kind Heavenly Father will not laugh at our follies, nor scorn our efforts to get free from every besetting sin. Unlike a human being, his tender compassion pities our weakness, and a struggling soul will not be left alone with the burden of unholy thoughts, for quickly will ministering angels be sent to his relief. It is blessed to realize this on the Sabbath day, when the business of the week comes crowding into the mind. With Paul, we may say, 'For though we walk in the flesh, we do not war after the flesh. (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.' 2 Cor. 10: 5.

What a promise is this! The weapons of the Christian, mighty to accomplish that which the world calls impossible—the controlling of the thoughts! Then take courage, children of toil, perplexity, and trial, whose brains are sometimes wild with anx-

iety and care, remember the remedy for distracting thoughts.

The psalmist David seems to have found the key to this great attainment, and the 119th Psalm furnishes some proof of it, as, "Oh! how love I thy law; it is my meditation all the day." "Thy testimonies are my meditation." "I hate vain thoughts, but thy law do I love." "I will meditate in thy statutes." "I thought on my ways, and turned my feet unto thy testimonies." "Thy word have I hid in my heart, that I might not sin against thee." Verses 97, 99, 113, 48, 59, also verses 15, 16, 20, 23, and many others.

From this we may infer that those who make the word of God their counsel, and hide its precepts deep in the heart, shall have their meditation sweet and in accordance with that in which they delight.

May this be our prayer: "Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." Ps. 139: 23, 24.

M. E. MCKEE.

Shall I Be There?

WHEN the trials and tribulations, the cares and sorrows, of this dark world are all over, and God's own children are all gathered home, never to suffer or sorrow any more, and shall behold their blessed Redeemer face to face, shall I be there?

When dear friends, whom I have known and loved here in this vale of tears, forever free from the temptations of the cruel adversary, shall gather around the tree of life, and listen to the gentle murmur of that beautiful river, "the streams whereof shall make glad the city of our God," shall I join that happy company, and greet the friends rescued from the land of the enemy?

Oh, blissful meeting! Oh, glorious prospect that awaits the Christian!

And is it possible that I, a poor, erring creature, may gain a home on that beautiful shore? Yes, whosoever will, may come. Jesus has purchased a possession for us, and he bids us come and accept it, without money and without price.

O brother pilgrim, let us toil on a little longer. Let us stand boldly for God's truth, and fight bravely the battle, of Him who offers us such a glorious reward.

I will try to overcome. I must gain a home on that happy shore. Dear friends, will you meet me there?

MYRON A. WINCHELL.

Berlin, Minn.

INDECENT, immoral, imprudent, and almost everything else that is bad, are the children's parties which are so fashionable in some circles at this season. There is no objection to an old-style children's party in the afternoon and very early in the evening, but when it comes to dressing boys and girls up in the last styles from Paris, keeping them out till near midnight, and putting them through a regular course of two or three hours' dancing, with a hot supper at ten, it is time for a protest from all who are interested in the preservation of public health and public virtue. We wish fathers and mothers who put their children up to this sort of thing could now see what will come of it by and by.—*Congregationalist*.

LUCK AND LABOR.—Many people complain of their bad luck, when they ought to blame their own want of wisdom and action. Cobden, a distinguished writer in England, thus wrote about luck and labor:—

"Luck is always waiting for something to turn up. Labor, with keen eyes and strong will, will turn up something. Luck lies in bed and wishes the postman would bring him the news of a legacy. Labor turns out at six o'clock, and with busy pen or ringing hammer lays the foundation of a competence. Luck whines. Labor whistles. Luck relies on chances. Labor, on character. Luck slips down to indigence. Labor strikes upward to independence.

Obituary Notices.

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

DIED, at our residence near Pilot Grove, Iowa, October 18, 1873, of bronchial consumption, Bro. I. N. Matthews, aged thirty-six years and fifteen days. Bro. Matthews embraced the third angel's message about ten years ago under the labors of Eld. J. H. Waggoner. Since then, has been a consistent member of the Pilot Grove church. The last two years of his life were marked with severe affliction and peculiar trials; but it all tended to drive him near the Lord, and the burden of his mind seemed to be to search up his past sins and confess them. And when he found there was no hope of his recovery (which was a number of days before his death), he calmly submitted, and deliberately arranged all his temporal matters, and longed for a release of suffering. We have reason to believe he sleeps in Jesus.

He leaves a wife and seven children and many friends to mourn their loss. May this sad affliction be sanctified to the bereaved and scattered family, and may the Lord open the hearts of his people to the homeless children, that they may all finally be gathered when the Life-giver comes.

Funeral discourse by Bro. R. M. Kilgore, to a very large audience, from Rev. 14: 13.

H. NICOLA.

The Review and Herald.

Battle Creek, Mich., Third-day, Nov. 4, 1873.

THE present number of the REVIEW is, "42-21." By comparing with these the figures on your *paster*, you can tell when your subscription will expire.

My P. O. address for the present is Ransom, Hillsdale Co., Mich. H. A. ST. JOHN.

BRO. McCOR, of Iowa, sent to the Office the interesting article in this paper on the spread of Mahometanism; also an article, as curious as interesting, giving the opinions of scientific men at the meeting in Portland, Me., in regard to direful catastrophes in the sun and earth, which they say are impending.

The Evangelical Alliance.

THE *Christian at Work* sees "visions of peace" in the late meeting of the Alliance. The following extract is a bold prophecy of the "good time coming," the current song of the present age—in Scripture language marked as a cry of "peace and safety," just before "sudden destruction":—

"When pastor Fische of France and Doctor Christlieb of Prussia shook hands in the presence of the Evangelical Alliance, we saw a lion come in from one side of the platform, and a lamb from the other side of the platform, and lie down together, shaggy mane and white fleece intermingling. We see one wing of the angel of the Apocalypse. The great flight is about to begin. Let earth and Heaven lift now a great shout anticipative. The tide is rising. Let the owls of the night drop with leaden wing into the caverns. The day breaketh."

It might not be amiss for the editor to read the third chapter of Joel, and then note the present state of the nations, and see if he could not find a remarkable fulfilling of that prophecy. But as long as religious editors and teachers ignore the study of the "sure word of prophecy," so long will they make such misapplications of facts. And so "the day of the Lord" approaches, the watchmen sleep, the alarm is feebly sounded, and the terrible day comes as a "thief in the night." Who properly feels the burden of the world's condition? Still the question comes, "Who is on the Lord's side?"

Church Property in the United States.

THE N. Y. *Independent* strongly advocates the taxation of church property, which is now exempt. It gives some very interesting figures of the increase of that class of property, often held by rich congregations, but not liable to tax. In 1850, church property in the United States amounted to \$87,328,801. In 1860, it amounted to \$171,397,932, having nearly doubled in ten years. In 1870, it had increased to \$354,483,581; a little more than double in ten years! At this rate it would very soon amount to an enormous sum; and doubtless there will be a strong demand for its taxation, and thus increase the revenues of the government.

To Correspondents.

L. R. LONG: We have delayed a reply to your question in hope to find time to give it proper attention.

"WILL you please give your opinion of Ecclesiasticus 26: 29 (Apocrypha)? I run a produce wagon." A. W.

The verse reads: A merchant shall hardly keep himself from doing wrong; and an huckster shall not be free from sin."

It is not impossible for a rich man to be saved; but knowing the heart of man, and the seductive nature of earthly possessions, the Saviour taught that it was dangerous to be rich. It is, however, a danger which few care to shun.

Even so, a merchant may be an honorable man; but the "tricks of trade" are so numerous, that it is exceedingly difficult to carry on such a business, and resist the innumerable temptations to follow in the wake of that which is called honorable by the business world, but is dishonorable according to the standard of Bible Christianity.

A huckster, or peddler, is even worse situated than a settled merchant. It is needless to particularize, but if a man is not strictly honest, and conscientious, distrustful of self, and ready to take the advice of prudent brethren, even to being thankful for cautions and admonitions, he had better lay aside the business of peddling, or resign all hope of a place in the kingdom of God. To "love thy neighbor as thyself" is a great attainment, and to fulfill the obligation needs a happy natural endowment, or more favorable surroundings than a huckster generally finds. J. H. W.

News and Miscellany.

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

France.

THE Bazaine trial is still going on. The Count de Chambord has assured the foreign powers that his policy will not be aggressive, and that he will not attempt to reinstate the Pope in his temporal possessions. Monseigneur Dupanloup, Bishop of Orleans, has charged the curés of his diocese to pray for the restoration of the Monarchy. The Left has resolved to propose Jules Grévy as their candidate for the presidency of the Assembly. At a cabinet council on last Thursday it was resolved that the state of the country did not require an early meeting of the As-

sembly, but that the ministry was ready to accept the decision of the Permanent Committee.

MONTGOMERY, Oct. 25. In consequence of the heavy rains and the destitution of the cotton crops by the army worm, great destitution exists in several counties in this State, especially in Sumter and Marengo. In some places there is actual starvation, and unless help is rendered during the winter months, many persons must perish for want of food.

A CORRESPONDENT writes to *The Christian at Work*, asking about the proper posture in prayer. The answer is: "The only posture he has to guard against is imposture. Let the heart be in the service, as well as the lips, and a prayer on the back, or the head, or the feet, or the side, is all the same."

THE English infidel, Mr. Bradlaugh, at the conclusion of a recent lecture, called upon any person to reply to his argument. An English paper thus tells what resulted from the invitation: "A collier rose, and spoke somewhat as follows: 'Maister Bradlaugh, me and my mate Jim were both Methodys, till one of these infidel chaps cam' this way. Jim turned infidel, and used to badger me about attending the prayer-meetings; but one day in the pit a large cob of coal cam' down upon Jim's head. Jim thought he was killed, and ah! mon, but he did holler and cry to God! Then turning to Mr. Bradlaugh, with a knowing look, he said: 'Young man, there's nowt like cobs of coal for knocking the infidelity out of a man.'"

Appointments.

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

*** Services in Chicago, every Sabbath (seventh day), at 269 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago, are invited to attend.

General Conference.

PROVIDENCE permitting, the twelfth annual meeting of the General Conference of Seventh-day Adventists will be held at Battle Creek, Mich., Friday, Nov. 14, 1873, at 9 o'clock A. M., for the purpose of considering such matters pertaining to the general prosperity of the cause as may properly come before this body.

Geo. I. BUTLER, Gen.
S. N. HASKELL, Conf.
H. LINDSAY, Com.

S. D. A. P. Association.

THE Seventh-day Adventist Publishing Association will hold its fourteenth Annual Session at Battle Creek, Mich., Monday, Nov. 17, at 9 o'clock A. M., for the election of officers, and for the transaction of any business that may come before the meeting.

JAMES WHITE,
HARMON LINDSAY,
A. P. VAN HORN,
C. W. COMINGS, Trustees.
M. S. MERRIAM,
Geo. I. BUTLER,
S. N. HASKELL,

State T. & M. Meeting.

In connection with a general quarterly meeting with the church of Alto, Indiana, Sabbath and first-day, Nov. 22, 23, 1873. WM. COVERT.

MONTHLY meeting for Cattaraugus Co., N. Y., the third Sabbath and first-day in November 15 and 16. The quarterly meeting for Dist. No. 11 will be held in connection with this meeting. We hope every member will get his report made out in time so that a full report may be had at this meeting, and that all who can will attend. D. B. WELCH, Director.

QUARTERLY meeting for Sand Prairie church, Wis., Sabbath and first-day, Nov. 29 and 30.

Sister churches are invited. THOMAS DEMMON, Clerk.

VERGENNES, Sabbath, Nov. 15; Orange, 29.

A. S. HUTCHINS.

THERE will be a quarterly meeting of the T. and M. Society for the 10th Mich. District held in connection with the church quarterly meeting to be held at Memphis, Nov. 22 and 23. There is important business to come before this meeting. Let the churches in this district be well represented; also, be prepared to send their quarterly reports to me, at least one week before this meeting, to Memphis, Mich.

I will meet with the church at Almont, Dec. 6 and 7, to organize a T. and M. Society in that church. R. MCCONNELL, Director.

QUARTERLY meeting of S. D. Adventists at Mt. Hope, Grant Co., Wis., will be held on Sabbath and first-day, Nov. 15 and 16, 1873. All the brethren and sisters of adjoining churches are cordially invited. WM. PROCTOR.

THE next monthly meeting for Western New York will be held at Lancaster, Erie Co., Nov. 8 and 9. In connection with this meeting the quarterly meeting for District No. 1 of the N. Y. and Pa. T. and M. Society will be held. Let there be a general gathering, and bring or send in all your reports. T. H. LINDSAY, Director.

THE next quarterly meeting of the churches of Saginaw Co. will be held at Chesaning, Sabbath, Nov. 8, and T. and M. S. quarterly meeting for District No. 8 will be held the 9th. Come, brethren and sisters, to these meetings prepared to take hold of the work of the Lord in earnest; also prepared to pay your pledges as far as possible. JOHN MCGREGOR, Director.

PROVIDENCE permitting, there will be meetings in District No. 4, of Michigan T. and M. Society, at Otsego, Nov. 2, 10 A. M.; Allegan, 6.30 P. M. Leighton, Nov. 9, 10 A. M. Hope all the members will come prepared to report.

The next quarterly meeting for Allegan Co., Mich., will be held at Otsego, Dec. 6 and 7. The quarterly meeting of the T. and M. Society, Dist. No. 4, will be held in connection with this meeting. J. L. RUMERY, Director.

THE next quarterly meeting of the church in Vernon will be held the 8th and 9th of November. THEO. PHINISEY.

No providence preventing, I will meet with the church at
Sigourney, " " 8.
Soldier Valley, " " 15, 16.
Onawa, " " 22, 23.
Decatur, Neb. " " 29, 30.
H. NICOLA.

THERE will be a quarterly meeting of the T. and M. Society for District No. 3, Michigan, in connection with the quarterly meeting to be held at Newton, Nov. 8 and 9. All members are requested to bring their quarterly reports. I. A. OLMSTEAD, Director.

THE next quarterly meeting for Newton and Burlington will be held in Newton, Nov. 8 and 9—a two days' meeting. The churches of Convis and Dover are invited to meet with us. A minister is expected to attend. AMBROSE WHITE.

Business Department.

Not slothful in Business. Rom. 12: 11.

Special Notice to Subscribers.

A blue cross on the margin of your paper signifies that your subscription will expire with two more numbers. A renewal is earnestly solicited.

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. P. Amidon 44-21, Edmond A. Wright 44-21, Sarah A. Miller 44-21, O. L. Taft 44-19, I. M. Comer 44-21, David Fulton 44-21, H. E. Gardner 44-21, G. W. Strickland 44-21, Alfred Hobbs 44-21, W. Havirland 44-17, S. Chase 45-1, Sanford Rogers 45-1, Mary Capen 45-1, C. G. Cramer 44-20, Mrs. C. Hemenway 45-1, Henry Debow 44-21, E. Engles 44-21, E. Moore 44-21, Alice Barr 44-21, Charles M. Stone 44-21, James Curry 44-21, Franklin Davis 44-21, Lucy Harris 45-1, Lizzie Hornby 44-21, Wm. A. Hicks 44-21, Fanny Palmer 45-1.

\$1.00 EACH. Mrs. L. M. Davis 43-27, J. Fisher 43-17, C. M. Saxton 44-1, Mrs. C. R. Rice 43-21, M. M. Burt 44-18, R. Courter 43-21, H. M. Kenyon 43-20, G. H. Bell 44-1, Eliza E. Root 44-9, Samuel Bond 43-21, R. C. Ashley 44-14, Sarah Lowell 44-1, Mrs. A. J. Whitson 43-14, Mrs. G. B. Havens 44-21, J. W. Landes 43-21, N. H. Farley 43-21, John K. Nelson 43-21, Ann W. Doherty 44-21, Mary Webber 44-21, A. K. Atteberry 43-21, Sarah E. Stringer 43-21, Wm. E. Price 43-19, J. W. Raymond 43-20, H. Keefe 43-20, Mrs. P. Griffin 43-20, Orson Lewis 44-21, Mrs. S. Wall 43-21, Martha Coombs 45-1, Richard Brown 44-21, Mary E. Johns 43-21, Mrs. H. M. Swift 43-21, Abiah Babcock 44-21, Linny Martin 44-21, Mrs. A. G. Clark 44-21, Jane A. Scribner 43-21, George Holt 44-21.

MISCELLANEOUS. G. W. Frank \$5.00 43-1, Mrs. E. Aldrich 50c 43-21, Ely Downs 75c 43-21, James A. Drummond 75c 43-21, Mrs. Joshua Cawood 50c 43-17, Freeman Marshall 50c 43-18, Esther Marshall 50c 43-18, Lewis Bibler 50c 43-21, Wealthy McNitt 50c 43-14, Nancy A. Booth 1.25 44-1, Joseph Armstrong 1.25 44-1, Mrs. M. Mellor 1.50 44-21, Eunice Chase 50c 44-17, Mrs. J. S. Wilder 50c 43-21, Thomas Seymour 50c 43-21.

Cash Received on Account.

A. H. Clymer \$3.81, Iowa Delinquent Fund 114.05, Geo. I. Butler 37.09, F. Dubridge 25c, H. F. Phelps 1.25.

General Conference Fund.

J. B. Foster (S. B.), \$1.00, Albert Wike 5.00, U. Af-folter 10.00.

Michigan Conference Fund.

Received, from Church at Genoa \$15.75, Charlotte 25.00, Pottsville 10.00.

Book Fund.

C. K. Ogden \$3.00.

Danish Monthly.

J. N. Loughborough \$10.00.

Books Sent by Mail.

John G. Cook Jr. 60c, Celia S. Archer 25c, Cornelia E. Chapman 25c, D. C. Elmer 25c, Asa T. Robinson 1.00, J. C. Smith 1.00, Laura A. Grover 1.25, Theo. F. Rendall 2.25, Kate Evans 2.50, Amy E. Dart 5.15, Samuel Zollinger 2.50, Martin Shepherd 3.70, Clara Bryant 10c, Wm. A. Coffey 15c, F. Dubridge 25c, Wm. Penniman 25c, Hannah Dudley 25c, Henry Hewitt 25c, Moses Moerelle 25c, John C. Miller 10c, Thos. Demmon 1.00, Mary Olmstead 25c, C. P. Whitford 25c, Nancy Hutchison 3.00, J. M. Brady 25c, W. S. Price 20c, Andrew Wood 50c, John Leland 25c, C. K. Ogden 2.00, David Downer 4.32, H. Nicola 5.08, D. W. Johnson 25c, J. Puls 75c, H. K. Robinson 1.25, Abner Stowell 1.00, Wm. W. Putnam 1.00, F. R. Richmond 20c, Samuel Wilson 50c, L. M. Bartlett 50c, Chas. Terrell 10c, C. W. Hunting 20c, J. B. Allen 30c, J. W. Blake 25c, H. F. Phelps 25c, Jacob Yates 25c, John H. Houston 25c, Ezra Strong 1.00, H. Laughlin 4.00, Harriet Morse 60c, C. P. Buckland 25c, Hiram Thurber 25c, D. B. Staples 65c, H. B. Wetherell 25c, J. Q. Foy 1.05.

Books Sent by Express.

A. S. Hutchins, Orleans, Ionia Co., Mich., care of S. H. King, via Jackson, \$10.80.

Books Sent by Freight.

E. B. Lane, Tontogany, Wood Co., Ohio, \$78.82.

Watches Sent by Express.

Mary E. Robinson, Pulaski, Oswego Co., N. Y., \$15.60.

S. D. A. Educational Society.

\$200.00 EACH. Wm. Ings.
\$100.00 EACH. Jennie L. Ings.
\$75.00 EACH. George Lowree.
\$50.00 EACH. W. S. Salisbury.
\$30.00 EACH. W. P. Andrews and wife.
\$25.00 EACH. A. C. Gilbert.
\$20.00 EACH. Henry Nicola.
\$10.00 EACH. Sarah J. Merrell, Nason Hoyt, M. E. Harris, A. friend, Eliza J. Burnham.
\$5.00 EACH. M. E. Kimball, Irving Thompson, C. R. Rice, James Bowers.
\$3.00 EACH. M. E. McKee.
\$2.00 EACH. Mary Haskell, Harriet L. Burningham.

The Review and Herald.

TERMS:

One year in advance.....\$2.00.
" " " when paid by Tract Societies, or by individuals, for the poor, or to other persons on trial.....1.00.
Address, REVIEW & HERALD, BATTLE CREEK, MICH.

Books, Pamphlets, Tracts, &c.,

ISSUED BY THE SEVENTH-DAY ADVENTIST PUBLISHING ASSOCIATION, AND FOR SALE AT THIS OFFICE.

Hymn Book. 320 pp. Hymns, 96 pp. Music. \$1.00.

Thoughts on Daniel. By U. Smith, \$1.00.

pp. \$1.00. Condensed paper edition, 35 cts.

Thoughts on the Revelation. By U. Smith. \$1.00.

The Nature and Destiny of Man. By U. Smith. 384 pp. \$1.00. Paper 40 cts.

History of the Sabbath and the First Day of the Week. By J. N. Andrews. 342 pp., \$1.00.

The Constitutional Amendment: or, The Sunday, The Sabbath, The Change, and The Restitution. A Discussion between W. H. Littlejohn and the editor of the *Christian Statesman*. Bound, \$1.00. Paper, 40 cts. First Part, 10 cts.

Life Incidents, in connection with the great Adve. Movement. By Eld. James White. 373 pp., \$1.00.

The Spirit of Prophecy, Vol. I. By Ellen G. White. 416 pp. Vol. II, will be ready soon. Each \$1.00.

Autobiography of Eld. Jos. Bates. 318 pp. \$1.00.

Sabbath Readings; for Youth and Children. 400 pp., 60 cts. The same in five pamphlets, 50 cts.

Appeal to Youth; Address at the Funeral of Henry N. White. Muslin, 40 cts. Paper covers, 10 cts.

The Game of Life (illustrated), Satan playing with man for his soul. In board, 50 cts.; in paper, 30 cts.

Hymns and Spiritual Songs for Camp-meetings and other Religious Gatherings. Compiled by Elder James White. 196 pp. Bound 50 cts., paper 25 cts.

Appeal to Working Men, etc. By Eld. Jas. White. 172 pp. Bound, 40 cts., paper, 25 cts.

The United States in Prophecy. By U. Smith. Bound, 40 cts., paper, 20 cts.

The Advent Keepsake. Muslin, 25 cts; gilt, 40 cts.

A Solemn Appeal relative to Solitary Vice, etc., edited by Eld. Jas. White. Muslin, 50 cts.; paper, 30 cts.

Progressive Bible Lessons for Children. By G. H. Bell. 228 pp. Bound, 35 cts., paper covers, 25 cts.

Sermons on the Sabbath and Law; embracing an outline of the Biblical and Secular History of the Sabbath for 6000 years. By J. N. Andrews. 25 cts.

Discussion on the Sabbath Question, between Elds. Lane and Barnaby. 25 cts.

History of the Doctrine of the Immortality of the Soul. By D. M. Canright. 25 cts.

The State of the Dead. U. Smith. 224 pp. 25 cts.

Our Faith and Hope, No. 1. Sermons on the Millennium, Second Advent, the Kingdom, the Judgment, the Time, the Sanctuary, and Saving Faith. No. 2 will be ready soon. 20 cts. each.

Refutation of the Age to Come. By J. H. Waggoner. 20 cts.

The Atonement. By J. H. Waggoner. 20 cts.

The Nature and Tendency of Modern Spiritualism. By J. H. Waggoner. 20 cts.

The Bible from Heaven; a Dissertation. 20 cts.

Review of Objections to the Visions. 20 cts.

Discussion on the Sabbath Question, between Elds. Grant and Cornell. 20 cts.

The Destiny of the Wicked. By U. Smith. 15 cts.

The Complete Testimony of the Fathers concerning the Sabbath and First Day. By J. N. Andrews. 15c.

The Ministration of Angels: and the Origin, History, and Destiny, of Satan. By D. M. Canright. 15 cts.

The Three Messages of Rev. 14, and the Two-Horned Beast. By J. N. Andrews. 15 cts.

The Resurrection of the Unjust; a Vindication of the Doctrine. By J. H. Waggoner. 15 cts.

The Saints' Inheritance, or, The Earth made New. By J. N. Loughborough. 10 cts.

The Sanctuary and Twenty-three Hundred Days. By J. N. Andrews. 10 cts.

Sunday Seventh-day. A Refutation of Mead, Jennings, Akers and Fuller. By J. N. Andrews. 10 cts.

The Seventh Part of Time; a Sermon on the Sabbath Question. By W. H. Littlejohn. 10 cts.

The Truth Found; The Sabbath. By J. H. Waggoner. 10 cts.

Brown's Review of Giffman on the Sabbath. 10 cts.

Vindication of the True Sabbath. Morton. 10 cts.

The Date of the Seventy Weeks of Dan. . . established. By J. N. Andrews. 10 cts.

The Seven Trumpets of Rev. 8 and 9. 10 cts.

Matthew Twenty-Four. By James White. 10 cts.

Key to Prophetic Chart. The symbols of Daniel and John explained, and the periods determined. 10 cts.

Position & Work of the True People of God under the Third Angel's Message. Littlejohn. 10 cts.

An Appeal to the Baptists, from the Seventh-day Baptists, for the Restoration of the Bible Sabbath. 10 cts.

Milton on the State of the Dead. 5 cts.

Four-cent Tracts: The Two Covenants.—The Law and the Gospel.—The Seventh Part of Time.—Who Changed the Sabbath?—Celestial Railroad—Samuel and the Witch of Endor—The Ten Commandments not Abolished—Address to the Baptists—The Present Truth.

Three-Cent Tracts: The Kingdom.—The Lost-Time Question.—Spiritualism.—Satanic Delusion.—Infidel Cavils Considered.—The End of the Wicked.—Much in Little—Scripture References.

Two-Cent Tracts: The Sufferings of Christ.—Seven Reasons for Sunday-Keeping Examined.—Sabbath by Elihu.—The Rich Man and Lazarus—Argument on Sabbath—Clerical Slander—Departing and Being with Christ—Fundamental Principles of S. D. Adventists.—The Millennium—The Second Advent—Definite Seventh Day.

One-Cent Tracts: Appeal on Immortality—Brief Thoughts on Immortality—Thoughts for the Candid—Sign of the Day of God—The Two Laws—Geology and the Bible—The Perfection of the Ten Commandments—The Coming of the Lord—Without Excuse—God's Answers, and Which Day.

CHARTS: The Prophetic and Law of Go Charts painted and mounted, such as are used by our preachers, each \$1.50.

The Way of Life. This is an Allegorical Picture, showing the Way of Life and Salvation through Jesus Christ from Paradise Lost to Paradise Restored. By Eld. M. G. Kellogg. The size of this instructive and beautiful Picture is 19x24 inches. Price, post-paid, \$1.00.

The two Charts, on cloth, unpainted, by mail, with Key, without rollers, \$2.50.

The Association also publishes the *Advent Tidings*, a 32-page monthly magazine, in Danish, at \$1.60 per year, and several of the above-named works in the Danish, French, German and Holland languages.

Any of the above-named works sent anywhere in the United States, post-paid, on receipt of price.

* * Address REVIEW & HERALD, BATTLE CREEK, MICH.