

tant at that time was my guide, up to 1844. Proclamation of the soon coming of Christ and its kindred doctrines according to Peter's testimony, (see i Peter) begun at that time. This proclamation at once called me to a halt, and turn my attentions from fables and tradition, to The Word of Truth. But it seems that I am constitutionally slow to receive and digest new ideas, and as a consequence, I have had to contest the whole ground inch by inch as it were, but for the last forty four years I have studied the scriptures with a view of ascertaining the truth—the truth that will make one free indeed. My progress, I regret to say has been slow, but I trust however that it is sure.

You wished to know if there were others holding our views with regard to the sonship of Christ. I must say that there are none in Fend du lac and its vicinity. Nearly all the people are orthodox, (self-styled) and the few, only three or four, who style themselves adventists even, believe still in the miraculous or popish, or *immaculate conception*, although the doctrine, *alias* dogma, of trinitarianism does not have as strong a hold as formerly. It appears to them now somewhat shaky, and in due time they may come out all right. But Brother, the field is at present rather barren and forbidding, but I will do the best I can, but probably that will not be much. Truth always travels slow. Yours, waiting for his, God's son. from Heaven to establish his kingdom on the earth.

M. I. LEWIS.

Christmas.

On the 25th day of December, the last in the Roman year, occurs the Catholic "Holy Day" or festival of Christmas or Christ-mass. That the observance of this particular day is of Pagan-Roman origin, and was adopted by the apostate church of Rome from its pagan ancestors, our readers need not be told. We find no intimation of the observance of such day in the apostolic writings, nor in the ecclesiastical history of the three first centuries of our era, but towards the end of the fourth century it is said to have been instituted by Julius I, the then Catholic bishop of Rome, upon an inquiry instituted by Cyril, the apostate bishop of Jerusalem, as to the time when the Christ was born. But there is not only no proof that this day was the anniversary of the birth of Jesus of Nazareth, but on the contrary, all the evidence that can be obtained on the subject, both scriptural and ecclesiastical, points to the time of the Hebrew Passover, in the early springtime, as the time when the birth of the Messiah took place. And though the observance of the 25th of December, as the birthday of Christ, became an established institution in the Catholic Church in the fourth century, yet the name Christmas was evidently not conferred upon it until some centuries afterwards, when the doctrine of the celebration of "Mass" for the repose of the souls of the dead, became a practice in the Romish church. And the changing of the Birthday of the Messiah from the day of the Pass-