

The Advent Review

AND HERALD OF THE SABBATH.

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

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THE RIGHTER OF WRONGS.

Lo! where are God's judgments for sinning,
And what are the wages for shame?
She is pampered with gold and fine linen,
She hath laughter and joy at beginning,
And afterward riches and fame.
By my vengeance that never knows sleeping,
By the terrible wrath of my rod,
I will bring down her beauty with weeping,
Saith the Lord God.

She is fair as the earth after showers,
When the spring and the summer first meet;
She is queen of all seasons and hours,
She is crowned with a crown of glad flowers,
And princes have knelt at her feet.
With tears and sharp anguish hereafter
Shall my wine-press of anger be trod,
When for glory she reaps scorn and laughter,
Saith the Lord God.

One is walking, and no man doth heed her,
In the silent by-ways of the earth:
She is hungry, yet no man doth feed her;
She is weary, yet no man doth lead her;
She is small and accounted no worth.
She is walking with weeping and fasting,
In the same weary way that He trod.
I will crown her with joy everlasting,
Saith the Lord God.

The world and its pleasures turn from her,
And no man shall weep when she dies;
She lacks glory, and worship and honor,
No beauty hath God placed upon her,
To kindle the light in men's eyes.
Look up, all the bonds will I sever,
That bound thee so close to the sod,
Thou shalt rest in my bosom forever,
Saith the Lord God.

—Penny Post.

ORIGIN OF THE FIRST SEVENTH-DAY BAPTIST CHURCH IN AMERICA.

THE readers of the REVIEW will be interested in the following narrative showing how the first church in America which practiced the observance of the seventh day as the Sabbath of the fourth commandment, came into existence. It was composed of seven members, five of whom withdrew from a church in Newport, R. I., which observed the first day of the week. The narrative is from the records of that first-day church, and hence cannot be considered as biased in favor of those who turned to the observance of the seventh day. We copy from the "Seventh-day Baptist Memorial," Vol. I, No. 1.

The following narrative of the controversy in the First Baptist church in Newport, R. I., was taken from the records of that church, a short time since, by permission of Rev. S. Adlam, the present pastor. Though the records of that church, previous to 1700, were lost, yet Mr. John Comer, who was their pastor about one hundred and thirty years ago, took great pains to collect and preserve all authentic information relating to the previous acts of the church; and they are indebted to him for the preservation of this article, which must form an interesting part of the early Documentary History of the Seventh-day Baptists in America, as well as of that church on the records of which it is found.

NARRATIVE.

A brief and faithful relation of the difference between those of this church and those who withdrew their communion from it, with the causes and reasons of the same. The brethren and sisters were, William Hiscox, Roger Baster, Samuel Hubbard, Tacy Hubbard, Rachel Langworthy; each of whom left the church on the 7th day of December, 1671.

Several of the church, viz., those above

mentioned, having been in the practice of observing the seventh day as a Sabbath to the Lord for several years—Samuel Hubbard began the 1st of April, 1665; Roger Baster, the 15th April, 1666; Wm. Hiscox, 28th April, 1666; Rachel Langworthy, 15th January, 1666; Tacy Hubbard, March 11th, 1665—but still kept their places in the church till four persons, two of the brethren and two of the sisters, viz., Nicholas Wild and his wife, and John Solmon and his wife, the two former of which embraced the seventh-day in April, 1665, and the two latter, the 25th October, 1666, who observed it till the 14th January, 1668, i. e., Nicholas Wild and his wife, and then left it; and John Solmon and his wife, who left it February 20th, 1668; which occasioned a very great uneasiness in the other five, which remained steady in that principle; and yet because they both wrote and spoke against it, which so grieved them that they could not sit down at the table of the Lord with them, nor with the church because of them; judging they had sinned grievously, since they took it up (as was thought) solidly, but had laid it down rashly; which put those five on many serious thoughts, to consider the ground of their practice, and also what was their duty to do towards them; but finding themselves not as a church, having no power to deal with them as of themselves, without the help of the church, found themselves barred as to proceeding with them, as being but private brethren. So they concluded not to bring the case to the church to judge of the fact, viz., in turning from the observation of the seventh day, being contrary minded as to that; therefore those five sent to England (to a church in Bell Lane, July the 3d, 1669), though they had sent a letter before respecting themselves, dated the 6th October, 1665, which was the first they sent, to several churches in the observation of the seventh day, for advice; who, as soon as they could, sent it; but before it came it was a grief to the church to see them forbear sitting down at the table of the Lord, and it was a grief to those five also; which put them upon consideration further, that though those persons had done so evilly (as they conceived), whether that was sufficient ground to leave the church for their sakes that had offended them; the church having then given no offense, but only these four persons. Hereupon they came to that resolution, not to leave the church, as well as by the persuasion of Mr. Thomas Gould, (the pastor of the church in Boston,) who was then here; so they resolved to go on in fellowship as formerly they had done, and therefore signified to the church their unwillingness to leave them, and also told the church, publicly, that they could not have comfortable communion with those four persons that had sinned (as they judged), as they could with the rest of the church. Nevertheless, though dissatisfied, yet they walked as comfortably as they could, though not so comfortably as they should, having still those persons before them which had given such offense to them.

And thus, for several months, they walked, with little or no offense from the church; after which the leading or ministering brethren began to declare themselves concerning the ten precepts. Ex. 20. As Mr. Tory, preaching from 2 Cor. 3, declared the law to be done away, and the law there intended was the ministration of death, and that only the ministration of the Spirit was now to be attended to, and that the Gentiles had never anything to do with it. After this, Mr. Luker and Mr. Clarke, undertaking to expound on the whole Epistle to the Galatians, made it their work to preach the non-observance of the law, day after day (we conclude not the law moral, but the law ceremonial); and as to the seventh-day Sabbaths, they asserted them beggarly elements and rudiments of the world; making little or no difference between ceremonial and moral; seemingly affirming that what was written on tables

of stone was done away, as the old covenant with which the Gentiles had nothing to do, and that now we were to hearken to the law written in the fleshy tables of the heart, and not to talk so much of precepts written on a wall; and that the grace of God was sufficient without that, since now we were under the new covenant and the teachings thereof; and that we were undervaluing the Son to take precepts given from the servant. Thus, time after time, doctrines of this nature were delivered, to the great grief of those five, who still observed the seventh-day Sabbath.

Hereupon, sometimes they proposed, for their satisfaction, to discourse on those things which had been delivered, after the meeting was over. But this grieved many of the church that they should propose anything public; but they were desired to go privately to the elders, and so to have their answers, which they complied with. But the elders maintained what they had publicly asserted, and those persons declared their sentiments, showing that the ten precepts were still as holy, just, good, and spiritual, as ever, and so a rule of life, though not a rule for life (freely acknowledging, as well as the church, that *do and live* was taken away from them, though *do because we live* still remained to them as their indispensable duty). And, as to the other duties, they received no other answer than what they frequently had, which answers were very hard to bear, as that they had left the Son and gone to the servant; this was the answer of some. Others said they were gone to Mount Sinai, among the briars and thorns there, and would bring in a yoke of bondage neither they nor their fathers were able to bear. Hereupon some said, by way of reply, "that they did not plead for any part of the ceremonial law, it being done away by Christ the substance, but for the moral law or ten precepts;" to which Mr. Tory answered, "that he had never read of any such law called the moral law in the Holy Scriptures, the word moral being no Scripture word, and not to be used;" and with some unpleasant words, said "that their tune was only the fourth precept." To which they answered, "that the whole ten precepts were of equal force with them, and that they did not plead for one without the other." And they, for several years, went on with the church in a halvisish kind of fellowship.

Mr. Clarke, in his exposition on the Galatians, oftentimes asserted the abolishing of the law, as the old covenant, with which the Gentiles had nothing to do, as being only given to the seed of Israel, therefore ought to stand fast in the liberty where-with Christ had made us free; yea, he earnestly stood upon this subject the whole of his discourse, preaching against the law and the observers of it as being such as did undervalue the Son in taking precepts from the servant; and by the whole tenor of what was delivered, discovered them to be guilty of retaining very corrupt principles, and bringing heresies into the church.

And in the afternoon, Mr. Luker preached on the words given on the Mount—said "they were done away as the elements of the world."

And when he ended, Mr. Samuel Hubbard desired to know of him, "whether all that was given on the mountain was done away as beggarly elements and rudiments of the world," saying, "that the ten precepts were there given."

Mr. Luker replied, that "he had said no more than what the words had said, and that he knew no difference between it, but that all was alike there intended."

Mr. Hiscox then alleged that "the ten words were of a moral nature, and were established by Christ and his apostles in the New Testament; and, being so, they were to be owned and obeyed as part of the law of Christ."

To this Mr. Clarke answered, that "it is no new thing for the churches of Christ to have such among them as to bring in such things as these are;" and so in his sermons

through the Epistle to the Galatians, he offered to consideration, as though these five had pleaded to bring in the whole law, without making suitable distinction between what was pleaded to by them, and what by the Galatians, to get life, &c.; upon which several of the church were much grieved, and said, "if they were in Bro. Hiscox's stand, they must have concluded he had been the man intended in the sermon;" he only of that part being there at that time, it being the day on which the Lord's supper was administered.

After it was over, Mr. Hiscox, with a grieved heart, and with tears, stood up and said (being no longer able to contain) that "he desired leave to speak;" which, being granted, he desired Bro. Clarke to "declare in faithfulness, if he or any of those five were such persons as he had been hinting, both as to the church, or to the world, in his sermons, that he would with plainness declare it, and not to take such methods from day to day, in the audience of the whole assembly, causing the people to imagine they pleaded for circumcision and the whole law."

To which Mr. Clarke replied, that "it came by course, and that he did not pitch on the subject on any such purpose as he conceived."

Then said Mr. Hiscox, "So doth common prayer; must it therefore be read, right or wrong? 'The preacher sought out acceptable words.'"

At this time, also, a sister uttered these words, with much concern, "that it is a sad thing, that in such a time as this, when the hand of God is stretched out over us by taking away many by death, that instead of calling sinners to repentance, the whole time, for many days together, was spent in preaching against one another, as if that were the great work of the day," with many more words of the same import.

Many more of the church were grieved to see that, though they did not strive to propagate their judgment, but for peace' sake were quiet, yet that would not satisfy, but that the elders must be preaching down the whole law of God in general, and the seventh-day Sabbath in particular.

Hereupon Mr. Hiscox desired some to beseech the elders to forbear such kind of preaching, or else they should be put upon that work which they were loth to travel in, viz., to leave the church, if they could not find quietness within.

Hereupon, for a few weeks, there was a forbearance; so that they went on in church fellowship and communion with them at the table of the Lord, though many times some of the church would say to them, "that if they were of their minds as to the seventh-day Sabbath, they could not have communed with them that did oppose it;" to which seeming reflection they answered, "that they were loth to separate if they could be quiet." And thus for some years they walked.

But after a while Mr. Holmes (who for some time had left the church), returned to his place; upon which he manifested his trouble with and for those five who observed the seventh day; and preaching from those words of our Saviour, "Wo to the world because of offenses; it must needs be that offenses must come, but wo to them by whom they do come; it were better that a millstone were hanged about his neck, and he cast into the sea, than that one of these little ones that believe in me should be offended;" and in his sermon he said that "those offenses are not only in the world, but in the churches, and, to be plain, they are such offenses as these, viz., for persons to leave Christ and are going to Moses in the observation of days, seasons, and such like;" repeating often in the presence of them who observed the seventh day, though to his own knowledge they both publicly and privately declared their judgments on this head. When Mr. Holmes had finished, Mr. Clarke handled the same words to the profit and satisfaction of the auditory; which troubled Mr. Holmes, so

that he went out, and came in no more that forenoon; and by that means the persons grieved with what he delivered, were hindered from discoursing with him, as they intended, because they were much grieved at the application of his sermon from them words. But in the afternoon, when meeting was finished, Mr. Hiscox desired liberty to speak a few words, and said, "My question is to you, Bro. Holmes, to desire you to declare who it is of this church that have left Christ and gone to Moses in the observation of days, and times, and seasons, and such like." To which Mr. Holmes replied, that "he had been faithful in the discharge of his duty, and if the word did reach you, and your conscience doth accuse you, do you make the application." To which Mr. Hiscox replied, "If that be all the answer you'll give, 'tis no matter, but 'tis well known who you intended; but through grace we have not left our Lord Jesus Christ, but can in some measure say, through rich grace, that God hath made him unto us wisdom, righteousness, sanctification, and redemption." And further added, "Let it be taken notice of, by all, this day, that the only difference between you and us is, we plead for the ten commandments to be a rule of good living, and to be obeyed in gospel times; you deny them, and say they were never given to be a rule to the Gentiles before or after faith; and, whereas you say we observe days, and years, and seasons, we deny your assertion, for we only observe the seventh-day Sabbath of the Lord our God; as for other sabbaths, new moons, and holy days, we disown them, believing them to be done away by Christ, the substance, having nailed them to his cross as shadows of good things to come; but the seventh day we find differing from, and was to commemorate a good thing past, *i. e.*, the creation of the world." And after many more words of this nature, Mr. Tory said, "It is more suitable to talk of these things another time." To which Mr. Hiscox replied, "Who are they which began first, you or us?" He said farther, that "if there had been no objection that day fortnight the church brake bread, it would have been well, but they were forced to go away, though to their great grief of heart, to see how things were like to go with them."

The next fifth-day, the church called in Mr. Hiscox to give an account why he did not sit down with them at the table of the Lord; to which he answered, that "it is not unknown to you, that I and the rest of us have not broke bread for a long time, but have gone about with a troubled heart, considering those four persons that have left the Sabbath, and also the opposition that I, together with the rest, have met with, from those who deny the ten precepts to be a rule to the Gentiles, either before or after faith; but farther, my trouble is much heightened by Bro. Holmes' preaching, for if we be such persons as that better a millstone were hanged about our necks, &c.; it is not likely the Lord should smell a sweet savor in our fellowship together, unless there were an endeared heart union."

To which Mr. Clarke answered, "Bro. Holmes did not name you, or any others, but spoke in a general way."

Mr. Hiscox replied, "Who is it could be intended? Surely not the wicked world, for they meddle not with any law; neither could he intend you who deny the law to be a rule to the Gentiles."

To which Mr. Holmes said, "To be plain, I did intend Bro. Hiscox, and such as he is."

Then Mr. Hiscox answered, "You have done well to own the truth, for none that heard you could judge you intended any other." Mr. Hiscox proceeded and said, "If it be as Bro. Holmes hath said, that we have no more conscience than dogs, it ain't likely that our fellowship should be any way to your comfort and God's glory."

Mr. Holmes replied, "Who did say so?"

Mr. Hiscox answered, "You said so at Bro. Slocum's house."

To which Mr. Holmes said, "Take notice of this, brethren," and said farther, "I must be plain, for I do judge that you have not conscience toward God in the matter of the Sabbath; for if you had, you could not have walked with the church as you have done."

Mr. Luker, with grief, said that the wringing of the nose causes blood.

Several of the church were troubled at the words which passed.

At length Mr. Clarke said, "Bro. Hiscox, consider it seriously, how thou wilt be

able to give an account to the Lord for the neglect of that appointment."

To which Mr. Hiscox answered, "It is written that, as many grains make one loaf, so should the saints be one in the Lord; but oneness of heart is not in us, as is too evident; and how can two walk together except they are agreed? It is plain that we are not agreed in weighty matters."

Then Mr. Clarke proceeded further, and said, "That is not sufficient; for what fault can you find in the Lord, or what fault in his ordinances?"

Mr. Hiscox replied, "My Lord knows that his ordinances are as dear to me as ever; and it is my great trouble, that I can't come at them as I should; yea, I will now say, What fault is there in the Lord, or what fault in his Sabbath, or law, that it, and them that profess it, should be so obnoxious, as is plain they are."

The day on which this discourse was, Mr. Samuel Hubbard and his wife were there, and the church had discourse with them, and it was concluded upon by the church, to call the church together the next fifth-day; at which time they in general came, according to appointment, to the end that those that did not break bread should render their reasons for it. And being thus met, the brethren were called upon to speak; some of whom were backward, and sent forward Mr. Hiscox, who would have spoken, but Mr. Tory prevented two or three times, saying, It is your wisdom to be silent, lest you should draw others to say as you say, as the grounds of their withdrawing their communion were taken in writing. Mr. Hubbard was called to speak, but refused, desiring Mr. Hiscox might speak for all at once; "for," said he, "our grounds are all one, and it is the quickest way." Mr. Tory would not admit it to be so.

Then Tacy Hubbard gave in the grounds, which are these: 1. The apostasy of those four persons. 2. That speech of Bro. Holmes, "Wo to the world because of offenses," in which discourse he said offenses are such as arise from brethren of the church, such as deny Christ and have turned to Moses, in observing days, times, and years, &c., and that it is better that a millstone were hanged about the neck of such, and they to be cast into the sea. 3. The dismal laying aside the ten precepts, together with the leading brethren denying of them at the meeting.

Only these grounds were taken, and nothing further done, by reason of the death of Mr. Joseph Tory, Jr., except a little to remove the doubts of Mr. Joseph Clarke, who was called forth to give his grounds, who manifested his willingness so to do, either at that or any other time.

Then Mr. John Clarke asked Mr. Tory whether he had his notes about him; who replied, "No; but Bro. Hiscox's grounds are principally two, viz., the apostasy of those four, and Bro. Holmes' preaching."

Then Mr. Hiscox said, "There is a third ground—the leading brethren of the church denying the ten precepts."

To which Mr. Tory replied, "It ain't so; that is an addition of the adversary."

Mr. Hiscox answered, that "though the matter might not be spoken in so few words, yet," said he, "your conscience doth know that your denying the ten precepts to be a rule to Gentiles, before or after faith, hath been a great trouble, and is so still."

Hereupon Mr. Tory undertook to prove that the ten precepts were given only to the Jews, and that the Gentiles have nothing to do with them; instancing the 5th chap. Deut., concerning God's making his covenant with Israel.

Then Mr. Hiscox said, "The stock of Israel was the church under the dispensation; and so were the people God made a covenant with and committed his oracles unto; but yet it was then the duty of the world to be proselyted and joined to the then church, as much as it is now to believe and be baptized. I do not plead for their law as it stood with old obligation to do and live; no, nor the Levitical priesthood; but as they are the law of Christ, established by himself and his apostles, as in Rom. 3, Matt. 5, Rom. 2, James 2, John 3, &c."

To all which a reply was made, that those scriptures in the Romans, or any other that this day hath been offered, prove nothing to the purpose.

Then Mr. Tory further proceeded and said, that "they have no more relation to the ten words than to circumcision, and all the rest of the law, and those brethren that took them so, applied them wrong, for they were the old covenant, and so done away, so that the Gentiles had nothing to do with

them, neither were they ever blamed for the breach of them in the holy Scriptures."

Then said Mr. Hiscox, "No! For what was God angry with the nations and drove them out? Was it not for the breach of God's law, as idolatry, adultery, and many other such like sins? Therefore he calls his people not to do after their manners."

To which Mr. Tory said, "Not for the non-observation of the ten commandments, for you endeavor to bring in a yoke of bondage, which neither you nor your fathers were able to bear."

Then replied Mr. Hiscox, "Is God's commandments become a yoke of bondage to you? Through mercy, they are not so to me, but are to be delighted in after the inner man."

Then said Mr. Hubbard and his wife, "They are no yoke of bondage to us, but are a good and spiritual law."

After much debate, Mr. Tory was discoursing with Mr. Hiscox with warmth, to whom Mr. H. said, "What! do you think to juggle me out of my conscience?"

Upon which Mr. Tory replied, "If I am become a juggler, then it is time for me to leave off this matter."

Then said Mr. H., "Pray, Bro. Tory, don't be offended at it, for they were not suitable words, and I am troubled that I said so to you, but I pray pass them by;" and he did so.

After more debate, and Mr. H. remained steady in that principle, Mr. Tory directed his speech to him, saying, "Do you take notice of this, that though the church hath endeavored to remove your scruples, yet you remain obstinate?" and lifting up his hand toward him, he said, "You stand upon your peril."

Then Mr. Hiscox answered, "Pray, Bro. Tory, don't threaten so; you may do what you please; your threatening words don't affright me."

At this day Mr. Clarke intimated that he did not deny the law; to whom Mr. H. applied himself, saying, "Pray, Bro. Clarke, speak plainly to things, and don't go round about the matter, and leave us in the dark all the while."

To which Mr. Clarke said, "I can't speak more plain than I have done."

Then Mr. Tory replied, "Good Bro. Clarke, speak plain, and say they are done away."

Upon which Mr. Clarke said, "I may as well deny God to be God" (answering to some part of Mr. Tory's speech), at which Mr. Tory was grieved.

The next meeting Bro. Debill was called to give the reason of his not sitting down at the table of the Lord; to which he answered, "that he could not sit down with them who keep the seventh day, fearing they have left Christ."

Upon which Mr. Tory said (by laying it some to the consciences of those persons), "How sad a thing is it, that you should be the cause to turn a brother out of his way and to stumble."

To which Mr. H. answered, "It is a sad thing that an old disciple of Christ should be offended at his brethren for their keeping God's commandments, and it is a sad thing, and offensive to good men in other colonies, to hear that the elders of this church should deny the ten words to be a rule in gospel times; it is a stink in their nostrils."

With too much commotion of spirit, Mr. Luker said, "If there be any stink, you it is that have made it."

"No," said Mr. Hiscox, "'tis you, the leaders of the congregation being yea and nay in this matter, that is of so bad a savor."

At the meeting, after it was broken up, there was much discourse, and sometimes too hot words on both sides; Mr. H. discoursing with Mr. Wilds (one of them that laid down the observation of the seventh day), about his denying of the law; to whom he replied, "Who denies it?" Upon which Mr. Tory said, "I do." To which Mr. Wild said, "What! deny them?" And he answered, "Yes, and that with open face, and I do affirm that the ten words were never written in any Gentile's heart." Then Mr. Hiscox said, "Seeing you are not agreed in it, I shall leave you to debate the matter among yourselves."

The next meeting was spent in endeavoring to remove Mr. Hiscox's grounds, and there was much reasoning concerning the elders denying the ten words to be any rule to the Gentiles; they then endeavoring to show that they were never commanded to keep any part of the law; to which those who were in the observation of the seventh day replied, "that under the form-

er dispensation there was a church and a world as there is now; and as it is the duty of the world now to repent and believe in the gospel, so it was the duty of the world to be proselyted and joined to the then church of God." This was by most of the elders denied, by affirming that God made not the covenant with the Gentiles; and therefore no sin in them, though they walked contrary to it. And others of the church said, "they did not think the Gentiles would ever be blamed for the breach of the ten words." Upon which they said, and endeavored to produce scriptures to prove, "all under sin, and all to have gone out of the way, and that whatsoever the law saith it saith to them that are under the law, that all the world might become guilty before God; and that they owned that by the deeds of the law none should be justified, yet by the law is the knowledge of sin, both to Jews and Gentiles."

Then Mr. Tory replied, "It is a sad thing that we should thus abuse the Scriptures."

To which Mr. Hiscox said, "I never met with any that did understand them otherwise, but yourselves."

So by this time there was too much heat of spirit.

Hereupon, Mr. Holmes told the brethren, that "he judged they were beside the work," saying, "he thought they should put Bro. Hiscox on it to prove his seventh-day practice, or else to fall under."

Upon which Mr. Hiscox said, "Bro. Holmes, you are not right there; you shan't slip your neck out of the collar so; for the ground of our difference is, that you and others deny God's law."

To which Mr. Holmes replied, with much concern, "You are deluded, and ought to be made sensible of it."

Then Mr. Hiscox answered, "You have said more than this before now, as that we have denied Christ, and had not conscience toward God in these matters."

Upon which Mr. Holmes said, "I again say, I do judge you have and still do deny Christ, and that you have not conscience in it, for if you had, you could not have walked with us till now, but must have done otherwise, for had I been of your judgment, I must have stoned you all to death before now."

Mr. Hiscox replied, "The more wicked you would have been for your pains, for God requires no such thing of us or you."

Mr. Tory said, "that he judged that when the church had endeavored to convince them, if they remained refractory, then the church should wait awhile, and after that to declare such to be none of them."

"What!" said Mr. Hiscox, "must we be forced to walk by your legs, and see by your eyes? You may do what you please in that matter."

At that meeting, as well as at most others, they were blamed for not taking advice of the leading brethren before they stepped forward. Mr. Clarke often told Mr. Hiscox "that he stole into the practice." To which those who were in the practice of the seventh day said, "What need is there of us to come to you, since we know your judgment well enough, and that for a long time; and since the matter hath been debated in the church before all, we might wait long enough before we could have had leave given us to do that which you would not do yourselves; and though we do own the church, and the officers that God hath set there, yet God hath sometimes made known part of his will to weak ones, that others might not glory;" and by applying themselves to Mr. Tory, said "that notwithstanding that he was an elder, yet he was not perfect in his knowledge, but might stand in need of the meanest of the church."

At that meeting, everything appeared dark, as though there was no likelihood of accommodation to be one church.

Hereupon Mr. Hiscox desired to propose something to the church, which was, that since there was an apparent difference between them, and if they could not go on as formerly, he, in behalf of the rest, desired the church seriously to consider whether it would not be more for the glory of God, and both their comforts, to let them have their liberty to walk by themselves, as they were persuaded, and so to maintain as much love as possible, seeing there is no likelihood of their agreeing.

Many, being weary of the contest, said, "It is time to set one against the other."

To which Mr. Tory replied, "I will never yield to it as long as I live; and Mr.

Holmes backed the expression, "Nor I neither."

Upon which Mr. Clarke said, "What rule have you for this matter?"

Mr. Hiscox answered, "To do to others as we would they should do to us; would not you have had the same liberty at Seconk, and elsewhere, when you differed from other churches that you had walked with?"

Upon which it was answered, "That scripture was too short, for that had relation to outward things."

Mr. Hiscox—"There is that word, 'How can two walk together except they are agreed?'—we differ in matters of great weight, though you make light of them; there is that saying also, 'As many grains of wheat make one bread, so should the saints be one in heart;' and it is plain we ain't so, for some can't sit down at the table of the Lord because of us. Bro. Deuel and Mr. Mann and others say we have left Christ and gone to Moses, because we plead the morality of the ten words; others say we undervalue Christ by taking precepts from Moses."

After this debate, it was by some proposed, that though they did plead for the law, and the church did esteem it an error, whether it is such an error as to exclude a brother for.

Hereupon Bro. Wild made answer, that "they should be tender of conscience, if they walked orderly, according to Christ's last will and testament after his resurrection."

Mr. Hiscox answered, "Not the commands of Christ before his death? Ain't they as binding as those after?"

To which Mr. Tory replied, "Are they so to you?"

Mr. Hiscox answered, "The commands of my Lord are equal to me, whether before or after his death."

Hereupon Mr. Tory replied, "I am sorry for your ignorance."

After many things of this nature, and being weary of the contest, those five Sab-batarians met together to consider what they may with safety do, and answer a good conscience; whether to go on with the church as heretofore, or to declare their dissent from them, as such as did speak evil of the law; and, that since they had given them the reason of not sitting down at the table of the Lord with them, they were the more earnestly called forth in preaching against the observation of the law than before; and, instead of finding out some middle way to ease things, every affair was drove to the last extremity, by showing the law to be the first covenant, and the seventh-day Sabbath to be a sign of the covenant, and done away; and though not in express words, they were often called delinquents, yet in words implying the same; and that the church had given the first cause of grief to them. Being unwilling to separate from them, if they could be easy, after seeking the Lord, they five concluded to withdraw, since there was no hope of peace in the church while they remained. Hereupon, they chose Mr. Hiscox to be their mouth and declare this.

The next meeting, the four elders were there, though not so many others as at some other times. Mr. Clarke having sought the Lord by prayer, then Mr. Holmes informed the church that "he had something that day with weight on his heart to declare unto them; and that is," said he, "1st. Bro. Hiscox' slandering the leading brethren in saying they deny the law. 2d. His charging those four persons as apostates, saying, in his judgment, the church ought to make Bro. Hiscox see his evil in charging them so highly, or else that the church ought to look at them as such, and declare against them. 3d. It is reported that Bro. Hiscox did work one first day till meeting time, and then came and stood up in the church to speak and pray. 4th. That he hath broke bread on the seventh day of the week. 5th. That in so doing he hath held communion with such as were not owned by the church." These five things Mr. Holmes declared to have been matter of great grief to him; and hereupon called for the help of the church to deal with Mr. Hiscox for them as great evils, though he never told him of these things in the prescribed order.

Hereupon Mr. Hiscox said, "If you have done, Bro. Holmes, I shall give you answer to these things, for I am glad that I have now a time to speak to them, for I have heard that you, or some others, have spoke of such things abroad, though not to me. And as to the first, that I have slan-

dered the leading brethren in saying they have denied the law or ten words to be a rule to us Gentiles, either before or after faith, I have so said, and do say so still, and if Bro. Holmes, or any other, do deny it, their last sin would be as bad as the first; having done it publicly and privately, should you deny it, 't would only be adding sin to sin. As to the second charge, for my calling those four persons apostates, we can look on them no better; for what is apostasy but the denial of that which persons once professed to be the mind and will of God, in a back way? Would you not count us such, if we should deny water baptism, and turn our backs upon it, and plead for the baptism of the Spirit only, as too many do at this day?"

To which Mr. Tory replied, "that if apostasy meant to deny that which persons once professed, then that most of his church are apostates."

Mr. Hiscox replied, "Look you to that; if you have done anything in the name of the Lord, and have forsook it, then you have need to repent of it. As to the third thing Bro. Holmes said, it is grossly false; for I never in all my life came from my work to speak and pray in the church but once, and that was many years ago, and that was upon a more than ordinary occasion, when Bro. Clarke was sick;" and further said, "I cannot but wonder at you, Bro. Holmes, of whom I heard, before I saw your face, 'that you could as freely weave a yard of cloth on a first day, before meeting, as at any other time.'"

To which Mr. Holmes replied, "Did you ever see me do it?"

"No," said Mr. Hiscox, "but I have seen you come to meeting on a first day with your leather apron on, as if you had come from your work, which made me think it might be true: especially hearing you oft-times say you 'knew no Sabbath but Christ.'"

By the time he had so far proceeded, there was so much disorder in the meeting, that the other things were not spoke to.

Upon which Mr. Hiscox desired to offer some scriptures to prove that it was lawful to set precepts of holiness from the Old Testament, as that of Peter, 'Be ye holy, because it is written, Be ye holy, for I am holy,' and some other places.

Hereupon Mr. Clarke said, "You undervalue the Son to take precepts from the servant."

Mr. Tory then said to the church, "that he thought they had spent time enough with Mr. Hiscox," &c.

All these left the church, Dec. 7, 1871.

Let Your Light Shine.

"YE are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."

These words of our Saviour are applicable to the people of God at the present time, and I would that we all might heed them. It is evident that the more light we have on God's word, the more we shall have to answer for in the day of Judgment. It is really alarming to consider the power that Satan has to cast darkness over the minds of the people of these last days. Can we, dear brethren in Christ, look on with indifference, when God says, "My people are destroyed for lack of knowledge?" Hosea 4:6. Oh! let us arouse to a sense of our duty that we owe to God and our fellow-men. I realize that many of us feel that we are small, and incompetent to do anything for the cause of truth; but that is a deception of Satan. There are none but that God can use in some way for the advancement of his cause if their hearts are right in his sight. Then let us cast an eye inwardly, to our own hearts. It may be we will see plenty of room for a reform there. If so, let us remove our sins as far from us as the east is from the west.

We are living in very drowsy times, when the foolish virgins have all gone to sleep, and we need to watch and pray much, lest we, too, become sleepy. Let us keep our faith in lively exercise. The best way to do this is to go to work. Work for Jesus. Work for perishing souls around us. If we love our neighbors as well as ourselves, we will work for their salvation as well as our own. We can pray for them,

lend them our papers and tracts, and, last, but not least, the *Reformer*. My prayer to God is that each individual member of his family on earth may co-operate with God's family (the angels) in Heaven, in the great work of salvation. God help us to realize the sacredness and importance of the work.

As I read accounts of the rise and progress of the cause of truth, by our leaders, and of their present zeal and true Christian piety, it begets within me a desire to bear some humble part in this work. I feel that I have but the one talent, but I do not want to bury that, but improve upon it, and do what good I can, be that much or little.

Dear friends, I am determined, by the help of the Lord, to share an inheritance in the earth made new. May God grant that when our Saviour comes to save his remnant people, we may be found with our lamps trimmed and burning, ready to enter in to the marriage supper of the Lamb.

CHARLES H. FOSTER.

Hannibal, Mo., Dec. 6, 1873.

Christian Conversation.

You take two Christian people of this modern day and place them in the same room. (I suppose these two men may have no worldly subject in common.) What are they talking about? There being no worldly subject common to them they are in great stress for a subject, and after a long pause, Mr. A. remarks: "It is a pleasant evening." Again there is a long pause. These two men both redeemed by the blood of the Lord Jesus Christ, Heaven above them, hell beneath them, eternity before them, the glorious history of the church of Jesus Christ behind them, certainly after a while they will begin to converse on the subject of religion. A few minutes have passed, and Mr. B. remarks: "Fine autumn we are having." Again there is profound quiet. Now you suppose that their religious feelings have really been dammed back for a while; the men have been postponing the things of God and eternity, that they may approach the subject with much deliberation, and you wonder what useful thing Mr. B. will say to Mr. A. in conversation. It is the third time, and perhaps it is the last, that these two Christian men will ever meet until they come face to face before the throne of God. They know it. The third attempt is made. Mr. A. says to Mr. B., "Feels like snow." My opinion is, it must have felt more like ice. Oh! how little real, practical religious conversation there is in this day. I would to God that we might get back to the old-time Christianity when men and women came into associations, and felt, Here I must use all the influence I can for Christ, upon that soul, and get all the good I can. This may be the last time I shall have in this world for interviewing that precious soul.

But there are Christian associations where men and women do talk out their religion, and my advice to you, is to seek out all those things, and remember just in proportion as you seek such society, will you be elevated and blessed.—DEWITT TALMAGE, in the *Interior*.

Trust in God.

"THEY that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever." Ps. 125:1.

Blessed promise! Glorious assurance! How good to trust in God, to rely upon him implicitly! An earthly friend, one whom we can trust, one who will sympathize with us in our trials and in our sorrows—who has not found such a friend of great value? But earthly friends may fail us. They may not feel the depths of our woes; but God can. Yes, he can, and he will; and to trust in such a one, oh! it is more than mortals can realize. The benefits to be derived from trusting in God are many, and we have the assurance that if we do, we shall not be moved. Yes, I say, glorious promise! I long to trust in Him.

Let the arm of flesh fail, if by this means I may be enabled to trust fully in God. He has spoken. He speaks only the truth. May I not believe him? He is able to perform. Can I not believe it? He is wise, and knows best what is for my good. May I not believe that all things work for good to those that love God? If I love him, if I love his cause, if I keep his

commandments, why may I not believe? Why may I not trust in him? Lord, help; for without thee I can do nothing. "He will keep the feet of his saints." "For their rock is not as our rock, even our enemies being judges."

I only make myself worse by remaining where I cannot trust in him. I will come, childlike, and trust him, as I once did my parents. When I do this, then, if he chastise me, I shall know that it is for my good. My weakness is manifest in being far from him; my strength, in getting near; my folly, in my lack of trusting in him; and just so far as I fail in trusting in him, I trust in self. Then I will come to him. I will believe. I will trust. Then, it may be, God can work through me to the good of souls.

H. F. PHELPS.

The Pope and the Press.

A CURIOUS controversy has sprung up between the pope and a newspaper—one of the organs of the Liberal party, published in Rome. The Holy Father, in his speeches, confesses that he reads the newspapers, and keeps the run of what is going on in politics. There has been no intermission during his illness, and as before, the journals have been read to him. The dispute referred to is of this sort—and the simplicity with which it is carried on makes one smile: "Is God on the side of Italy, or on that of the Pope?" Pius IX. insists that God is on his side, or that of the papacy, of which he is the head. The newspaper holds that God is on the side of Italy, and is able to cite a hundred proofs in the history of the past dozen years. The pope has been dropped out of hand, and can make no argument from existing facts. There is only the hypothetical one, founded on the hope that he may be once more taken up. Fair-minded observers of the debate more logically insist that God is on the side of both, so far as each is disposed to be governed by reason, justice, and common sense. For the rest, this recognition by the pope of the "power of the press" is a good sign, and we may live to see the successor of Pius IX, the proprietor of a newspaper, a more efficient agent of usefulness than all the briefs, bulls, and syllabuses, of the Vatican.—*Rome Letter*.

Self-Deception.

THERE is a very large class of professed Christians who will come up to the close of probation self-deceived. From the language of our Saviour, we conclude that the disappointed, self-deceived ones will out-number those who will be successful in life's battle. While he represents those to be few who find the narrow way, he adds, Many will say unto me in that day, Lord, Lord, have we not done many good deeds in thy name? only to hear the heart-rending reply, "Depart from me; I never knew you." These facts should stimulate us to self-examination and most earnest searching for truth as for hid treasures.

But why this awful deception? Are some thus doomed by fate? "Look unto me, and be ye saved, all the ends of the earth." Isa. 45:22. Would the God of Heaven thus mock his creatures by extending to them this gracious invitation when he had foreordained their destruction? Says the apostle, "Be not deceived, God is not mocked; whatsoever a man soweth, that shall he also reap." How plain it is that God has set before us life and death, then placed upon us the responsibility of making our own choice.

Some show their lack of wisdom by measuring themselves by their brethren. Others harden their hearts, and despise reproof; and when God condescends to point out their defects, they will not see; while another class, whom we may call fanatics, boast themselves of their love to God and his truth, when, at the same time, they are robbing him, and manifesting their covetousness in their deal with their neighbors. Such have large hope and little conscientiousness, and do not see the exceeding sinfulness of sin. God has given us great light. None need be deceived. If we faithfully heed the warnings and admonitions contained in the word of God, and those given by the Spirit of prophecy, we can thus make our calling and election sure, and finally be gathered with those who have made a covenant with God by sacrifice.

E. O. HAMMOND.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, DEC. 30, 1873.

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

EDITORS.

The Cause at Battle Creek.

BATTLE CREEK, having become the center of the operations of our people, that which affects the cause at the heart of the work, affects it more or less everywhere. Hence, the importance that matters should move right at head-quarters.

We are happy to report decided improvement in the state of the cause at Battle Creek. We arrived in the city from Colorado, November 10, and left the city, December 18. During this period of thirty-eight days, we labored intensely hard, generally from five in the morning until nine in the evening. We witnessed the steady, distinct advance of the work as we never before saw it at Battle Creek. And we left with faith and hope for the permanency and progress of the cause, such as we have not enjoyed for several years.

Things which have greatly injured the cause, and have driven us from the work in discouragement and feebleness, have been more clearly seen, and the strongest union now exists between those who have not been able to see eye to eye. With this improved state of things has come a spirit of prayer, and of faith, and a large degree of the Spirit of God. Not a few who have been bound in uncertainty, and held by the chains of unbelief in darkness, have been set free, and have been able to triumph in the pardoning love of Christ.

Thank God that we have shared largely in this good work. As the spirit of grace and supplication has come upon the people of God, we have sometimes been led out in prayer and faith as never before, for freedom, divine guidance, and health and strength to labor in the cause. And it gives us the greatest pleasure to report, that at the close of the thirty-eight days of most intense labor, we are much stronger to endure mental and physical labor than at any point of time during the past three years.

There were several remarkable manifestations of divine power during our labors at Battle Creek. To the honor and glory of the Lord's name, we here mention the case of the daughter of Bro. and sister Smith, a child of about six years. In September last, she was taken very sick with spinal fever. She became much reduced, extremely nervous and helpless, excepting to move her hands. Physicians gave up the case as a hopeless one, deciding that should she live, her condition would be that of helplessness, a burden to herself and to her parents.

But our gracious God had better things in store for that afflicted family. It was on a Sabbath afternoon, at the very hour when the crowded congregation in our house of worship were moving, as it were, in a body toward Mount Zion, and Bro. and sister Smith were yielding to the influences of the divine Spirit, that a holy, solemn influence came into the dwelling of Bro. Smith, as if an angel had made his advent to touch the child with healing power. Sister Smith could not leave the bedside of her suffering child to attend the meeting. And she reports that a sudden change came over her feelings, and that it appeared to her that an angel had come into the house, and had shed a holy influence in every part of it. And it was at that moment that the hitherto helpless child drew herself up in a sitting posture, and next rose upon her feet. She rapidly recovered to her usual habits of taking food and sleeping, and now takes the exercise of the most robust children of her age.

From the first, we felt that the time had come to expect the gracious work of God in the church at Battle Creek. And repeatedly, we bore testimony before the crowded congregation that our solemn convictions were that the time to favor Zion, so far as these words could apply to our time and our wants were concerned, had come; and that God was ready to reach down his hand to the help of those who had been the most backslidden and rebellious. There was a great work to be done in many minds and hearts, and it was very encouraging to see that very work steadily and surely progressing. Many came to the light, and experienced freedom, and we hope the good work will move on until the spirit of darkness will not have a single foothold in that large congregation of Sabbath-keeping Adventists.

Although General Conference was appointed while we were in Colorado, and letters and telegrams, received a few days before our leaving, urged us to attend, yet the delays of these requests, which led to reflections of past disappointments, led us to decide to go from the Territory, direct to our friends in California, who had urgently invited our immediate return to them to avoid the perils of winter. So, checked and ticketed through to San Francisco, we parted with Mr. and Mrs. Walling at Denver.

But while passing over the road to Cheyenne, a station on the main line from Omaha to San Francisco, we were most solemnly impressed. And while alone in the front part of the railroad coach, quietly praying and groaning out our feelings before the Lord, we felt a power turning our mind around, against our determined purpose, toward the General Conference to be holden in a few days at Battle Creek. In our mind we debated the probabilities of another shock of paralysis which would doubtless prove fatal, and decided that we would not count our life too dear to risk all in doing the will of God. And with this consecration, we became very happy before our train reached Cheyenne.

It was then midnight, and after a few hours' sleep at the depot hotel, we laid the matter before Mrs. W., who for the first time seemed willing to risk another journey to the scene of our toils, trials, sicknesses, and sufferings. And in a few hours we were repacked, sister Hall on her way to San Francisco to make ready for us at Santa Rosa in about ten days, as we supposed, and we ticketed and checked for Chicago. At Battle Creek we were greeted heartily, not only by our denominational friends, but by business men and leading citizens. The General Conference moved off with marked harmony, and the religious services were of deepest interest. What we have witnessed of the good work of God the past six weeks we set down as good evidence that the Guiding Hand turned our course at Cheyenne, from the most desirable route to San Francisco, to the General Conference at Battle Creek.

We now write from Chicago. We came to this city the evening of the 18th. We remain here to rest and do some writing until Tuesday morning, the 23d, when we design to take the Pacific Express, and arrive, the Lord willing, at Santa Rosa, Monday night, the 29th. To our dear friends in California we wish to say that, as the Lord turned our course and sent us to the General Conference, we have waited upon him for orders to return. And it has been our prayer that we might go to them at the time of his will, with the good hand of our God upon us.

As we look back upon the labors of the past few weeks, it is a matter of devout thanksgiving to the great Disposer of events that the cause at Battle Creek is settling upon a firmer basis, and that the minds and hearts of leading men are more firmly united in the great work than ever before.

Bro. Smith remains at present at Battle Creek, and Bro. Andrews is expected to go to Europe soon; Bro. Abbey, who had left the Health Institute, not without cause, returns with new consecration and fresh courage to labor in that department; while the General Conference Committee are pressed with cares and labors in the numerous enterprises of our people, such as the location and establishment of our first school, missions to all civilized countries, and publications in French, German, Danish, Swedish, &c.

Bro. Haskell, by the grace of God, is making a great success of the tract and missionary work. This system puts a musket into the hands of every soldier. Before this, our people gave themselves up to labor for the things of this world, and trusted the great work of warning the world to about fifty preachers. Now the tract and missionary system makes workers of all our people who have a mind to work. We recommend this systematic labor as the best treatment of that terrible disease, church trials. Satan has plenty of work for idle hands to do. Go to work, brethren, in the tract and missionary cause, and become so far imbued with the spirit of this glorious labor for the Lord as to forget your trials. The tract and missionary system promises to be a mighty engine to move the cause forward.

Our school at Battle Creek numbers more than one hundred students. We had the pleasure of spending an hour in the school before we left the city. The school is a good one. The building, though designed for a printing house, is well seated, and answers well for school rooms. It is expected that commodious school buildings will

be erected before another winter, as our third publishing building, now occupied by the school, will be very much needed as soon as the next autumn.

But just where to locate the school is not yet decided. There are several good sites in Battle Creek for which the Committee are willing to pay the present value of such property. But for some time we have been calling in question the policy of setting up so much machinery at Battle Creek. Should plans be carried out relative to a very large school, the enlargement of the Health Institute to accommodate from three to five hundred patients, and the increase of our publishing work, the pressure upon only a few calculating, care-taking men, would be terrible. The General Conference Committee should look well to this matter, and watch the indications of Providence.

There are many localities, even in the State of Michigan, as healthy, and as accessible as Battle Creek, and at the same time possessing more natural beauty, where purchases can be made at a very low figure. In all these matters, we trust our worthy Committee will "make haste slowly."

We are more than ever impressed with the importance of immediate action in the establishment of branch publishing houses, both on the Pacific and the Atlantic. The call for our publications is so great, especially for our tracts, that they should be worked from plates. This course would reduce the want of room for type setters, and room to store publications, at least one-half. In the use of plates, we should print only one or two thousand copies at one edition. In setting the type every time, we print from five to twenty thousand to an edition. This course not only calls for room to store, but for capital to invest. At the present time, we have \$30,000 worth of our publications ready to ship. Fifteen thousand dollars invested in plates, and small editions of books, would carry along more business than we are now doing.

The gospel field is the world. Ours is a vast field. And there is nothing to bind us to the locality of Battle Creek, only that it was the headquarters of our cause in its infancy. And it may be well to guard against a similar weakness to that which holds some persons from going beyond the narrow limits of the home of their childhood.

We need no more printing houses at Battle Creek. In the case of no disaster, the natural earnings of the Association from this time will be equal to all new demands of capital to carry on the business at that point. Ten thousand dollars should be raised to establish a branch office on the Pacific, and as much for one on the Atlantic.

The field is the world. And the original commission, "Go ye into all the world and preach the gospel to every creature," has the same weight and power for the consciences of all true ministers of Christ, and the same fire for their souls that it had nearly nineteen centuries ago for Christ's first ministers. May the Guiding Hand be with us in all our deliberations and in all our efforts.

J. W.

The Sanctuary of the Bible.

A RECENT article in the *World's Crisis* headed "Our High Priest," and designed to show that our views of the sanctuary and of the work of Christ as High Priest therein are false, demands a brief notice. When men are on the side of truth they can afford to be candid. In fact, they cannot be uncandid, for that is to be so far untruthful. But if candor demands that we fairly state the views which we profess to refute, then this article in the *Crisis* is not candid.

All Christians are necessarily interested in the subject of the sanctuary; that is to say, all are concerned in the great work therein accomplished for those who come to God through Christ. But in an especial sense all Adventists are interested in this subject; for the cleansing of the sanctuary at the end of the 2300 days, is one of the great events to which they have looked forward with intense interest. The Seventh-day Adventists believe that they have the Bible doctrine of the sanctuary. They have never yet been able to get the subject before the first-day Adventists to any considerable extent. It is rarely mentioned in their papers, and when it is mentioned it is always in a way to give a false or perverted view of it, or in such manner that the evidence from the Scriptures in its support is suppressed.

The word sanctuary occurs in the common version of the Scriptures one hundred and forty-six times. With a very few exceptions, every one of these instances relates to the tabernacle erected by Moses or to the temple built by Solomon,

which superseded the tabernacle, but which was only an enlargement and continuation of that temporary building, or to the temple of God in Heaven, which was the great original of the one on earth. These three structures are in an important sense only one; for the tabernacle and the temple were temporary buildings made after the pattern of the heavenly sanctuary, and designed to represent it while the typical system lasted. Ex. 25:8, 9, 40; 1 Chron. 28:11-19; Heb. 8:1-5; 9:9, 23, 24.

The very few instances in which the word sanctuary is used that do not refer to the typical or antitypical tabernacle are generally either instances in which God is compared to a sanctuary (Isa. 8:14; Eze. 11:16) or in which the temples of idolatrous worship are called sanctuaries, as the rivals of God's temple, (Isa. 16:12; Amos 7:9, 13, margin) even as false deities are called gods, though no one is thereby misled as to the real meaning of the term God.

Such being the facts with regard to the word sanctuary, the Seventh-day Adventists believe that there is no chance for successfully controverting the view that the earthly and heavenly temples or tabernacles, the centers of the typical and antitypical worship, or rather the places where the typical and the real atonement is accomplished by the priests of each dispensation, do constitute the sanctuary of the Bible. A multitude of plain testimonies confirm this doctrine. To state the case briefly we may affirm:—

1. There are two covenants, the first from Mount Sinai, the second from mount Zion. Gal. 4:24-26.

2. These two covenants cover the entire period from Moses to the present time, and thus cover the 2300 days.

3. The sanctuary of the first covenant Paul expressly declares to be the tabernacle or temple made by the hands of man. Heb. 9:1-6.

4. The sanctuary of the second or better covenant is also plainly set forth by Paul as the true tabernacle pitched by God himself whereinto our great High Priest is entered. Heb. 8:1-6.

These two sanctuaries, as we have shown, are really one. The sanctuary of prophecy must be the sanctuary which pertains to God's covenant with his people. We cannot be mistaken in this. If the 2300 days of Daniel's prophecy end in the latter part of the new-covenant dispensation, then the sanctuary to be cleansed at the end of that period must be the new-covenant sanctuary. Will any one attempt to deny such a proposition?

But how did Daniel himself understand the subject of the sanctuary? The ninth chapter of Daniel is plainly an exposition of the unexplained portions of the eighth chapter. That is to say, Gabriel, being commanded in the vision of chapter eight to explain what was there shown to Daniel, attended to this duty till the prophet, under the view of the destruction of the mighty and holy people, and of the death of the Prince of princes, fainted and was sick. Dan. 8:24-27. Thereupon, Gabriel desisted for the time, but, in answer to Daniel's prayer, came again in the manner related in chapter nine, and completed his work, explaining the sanctuary and giving the key to the reckoning of the 2300 days.

In this explanation he sets forth the rebuilding of the city of Jerusalem, and the rejection and death of the Messiah, and then predicts the destruction of Jerusalem and the temple by the Romans in these words: "The people of the prince that shall come shall destroy the city and the sanctuary." Dan. 9:26. By the sanctuary, beyond all dispute, is here meant the temple. We know from this that in Daniel's vision the sanctuary of the first covenant is recognized by name as the sanctuary. His prophecy extends forward over the whole new-covenant dispensation. His predicted cleansing of the sanctuary occurs in the very conclusion of that dispensation. Now, does this prediction relate to the cleansing of the sanctuary of the old covenant some 1800 years after that sanctuary and that covenant have ceased to exist? It does not look very consistent; for the prediction that the sanctuary shall be cleansed must pertain to that which is the sanctuary of God's covenant when that prophecy is to be fulfilled. But in the last days of this dispensation, the sanctuary of the new covenant is the only sanctuary of God, and must be the sanctuary of this prophecy.

We are not, however, left to such facts as these. The angel told Daniel just how large a portion of the 2300 days belonged to old Jerusalem. "Seventy weeks [490 days] are determined [literally, cut off] upon thy people, and upon thy holy city."

Then the entire vision of 2300 days does not pertain to the earthly sanctuary, but only 490 days of it. Now it is remarkable that this 490 days ends in close proximity to the point where the typical system gave place to the good things to come, and where the earthly sanctuary gave place to the heavenly. And it is also remarkable that at this very point the angel introduces the heavenly sanctuary. For in naming the closing events of the seventy weeks, he specifies the anointing of the most holy. This is literally the holy of holies.

The typical system prescribed that before the service in the earthly sanctuary commenced, the entire building should be anointed by Moses. Ex. 40:9; Lev. 8:10. Now this anointing predicted at the end of the typical system cannot relate to the earthly sanctuary, which Christ said was left desolate (Matt. 23:38), but must relate to the antitype, even to the heavenly sanctuary. So that the first 490 days of Daniel's vision pertains to the earthly sanctuary, and as that period expires, the heavenly sanctuary is introduced, and the remainder of the vision pertains to the new covenant and relates to the sanctuary of that covenant.

The cleansing of the sanctuary in the typical system was a well-understood work of the Levitical priesthood, at the conclusion of the yearly round of service, by which all the sins that had been borne into the sanctuary by the act of the priests in making atonement for sin were removed therefrom and placed on the head of the scape goat. Lev. 16. Now, it is a fact of deep interest that Paul asserts the cleansing of the heavenly sanctuary for the same reason that the earthly sanctuary was cleansed. It is also very remarkable that the Greek word used by the Septuagint in its version of Dan. 8:14, for "cleansed" is the same one used by Paul for the cleansing of the heavenly sanctuary in Heb. 9:23. So that the act in each case may be fairly considered identical.

These facts cannot be denied; why, then, should they be despised? The cleansing of the sanctuary predicted in Daniel is to take place in the closing part of the gospel dispensation. But the sanctuary of this dispensation is in Heaven. Moreover, the sanctuary of the new covenant is to be cleansed for the same reason that the sanctuary of the first covenant was cleansed. This cleansing takes place of necessity as our High Priest closes up his work, so that the heavenly sanctuary is cleansed at the very time that this takes place with the sanctuary of Daniel. But Daniel's prediction that the sanctuary shall be cleansed must meet its fulfillment in the cleansing of the sanctuary described by Paul; for the two statements relate to the same time, and the sanctuary of St. Paul is the new-covenant sanctuary, and the only sanctuary in existence at the end of the 2300 days.

Vague ideas of the temple of God constitute the best objections to the work in the heavenly sanctuary above set forth. Many suppose that there is no temple in Heaven; others assert that, though there is a temple, it can have only one apartment. But the Bible is very explicit in its statements that there is a temple of God in Heaven, and that the earthly sanctuary, with its two holy places, was a pattern of the heavenly. Ex. 25; Heb. 8 and 9; Rev. 11:19; 16:17.

The Saviour at his ascension entered the presence of God, and sat down at his right hand. The glory of God was manifested in both apartments of the earthly sanctuary; for it was not only revealed between the cherubim, but also at the door of the first apartment. Ex. 29:42. The Saviour at his ascension is certainly represented in the first apartment of the heavenly sanctuary. John saw the throne of God, and Jesus near to that throne. Before the throne he saw seven lamps of fire which he was told were the seven spirits of God. Rev. 4 and 5. And when the Lamb had opened the book with seven seals, John saw an angel come and stand at the golden altar before the throne, having in his hand the golden censer. Rev. 8:3, 4. Now the seven lamps and the golden altar were both in the first apartment. Ex. 25:31-40; 26:35; 40:2-5.

But at the sounding of the seventh angel, the temple of God is opened in Heaven and the ark of his testament is seen. Rev. 11:19. That is to say, the second apartment of that temple is opened, for it is in that apartment that the ark of God's testament was kept. Lev. 16. At the same time it is said that the time of the dead is come that they should be judged. Rev. 11:18.

This must pertain to the investigative judgment, which precedes the resurrection of the just. Luke 20:35. In this part of the judgment the Father sits as Judge, and the Son here closes up his priesthood and receives his kingdom. It is announced by the proclamation of Rev. 14:6, 7, that the hour of God's judgment is come. It is marked by the ending of the prophetic periods. This judgment scene takes place within the second apartment by the ark of God. Rev. 11:18, 19. The scene is described in Dan. 7:9-14, where the Ancient of Days sits in judgment, and the Son of man approaches his throne and closes his priestly work by being crowned King of kings. Here is the place for the blotting out of sins as each case is examined before God; and this blotting out of sins is the grand idea of cleansing the sanctuary of God. Now Christ does not approach the Father in the manner described in Dan. 7:13, 14, at his ascension, for the Father did not then sit in judgment; nor does he thus approach him in coming to our earth at the second advent, for the Father is not here on earth when the Son descends; and, moreover, the Son comes to our earth as King (Matt. 25:31; Luke 19:12, 15), and it is at this tribunal that he receives his kingdom and glory. There is but one consistent view that can be taken of this judgment scene in Dan. 7 at which Christ is crowned, and that is, that it is the work of investigative judgment in the second apartment of the heavenly sanctuary.

The *Crisis* refers to this prophecy of Dan. 7:9-14, as proving that we do not believe that Christ entered his Father's presence till the end of the 2300 days in 1844, because we say that it was not fulfilled till then. Now, we might fairly retort by asking the *Crisis* whether it holds that God the Father did thus sit in judgment at Christ's ascension? Of course it does not. Then it actually has the same difficulty to solve that it so unfairly urges against our views; for it will be obliged to place the fulfillment of Dan. 7:13, 14, as late as we have it. We believe the scene transpires within the second vail; but we also believe that Christ had entered the Father's presence when he ministered in that apartment in which was seen the seven lamps and the altar of incense.

The *Crisis* quotes Paul with reference to Christ's entrance within the vail. Heb. 6:19, 20. From this, it argues that Christ at his ascension entered within the only vail which pertains to the sanctuary, and, of course, entered into the presence of God. But Paul recognizes two vails in Heb. 9:3. That Christ while ministering in the first apartment was actually in the presence of Him who sat upon the throne, we firmly believe. The editor of the *Crisis*, in treating the subject as though we deny that Christ entered his Father's presence at his ascension, does what he ought to know better than to do.

Christ's entrance into Heaven does not imply necessarily his entrance into the second apartment of the temple. The expression, "holiest of all," in Heb. 9:8, and "holiest" in Heb. 10:19, are in the original "holy places," in the plural. The editor of the *Crisis* speaks sneeringly of this subject. Yet he will find his Bible full of it. We respectfully ask him, before writing further upon this subject, to procure one of the sanctuary works published at this Office, and give it a candid perusal. If he will do so, he will not again treat this subject as he has in the article under consideration. Nor will he think it unreasonable that we so strongly urge that a knowledge of this subject is of the highest importance to those who would understand and work the work of God. We do not say others who do not understand this subject cannot receive God's blessing, but we do say that those who are workers with Christ need to understand the sanctuary of the Bible. J. N. A.

Unmistakable Indications.

THOSE who are best acquainted with the condition and prospects of the cause of present truth, never felt a more lively and heart-cheering confidence in the progress and triumph of the work, than at the present time. The message which we are laboring to promulgate is pointed out in many places on the prophetic page. Inspiration has plainly declared that this work will be done. And that word cannot fail. "Heaven and earth shall pass away," said Christ, "but my words shall not pass away."

And the evidences of the progress of the work to the present time, and the indications of its rapid growth in the future, are most cheering. They are as encouraging omens as would be the most

startling fulfillments of prophecy in the physical world. Should some remarkable sign appear in heaven above or the earth beneath, some unusual occurrence, which, as the accomplishment of a plain prediction, should arrest the attention of the nation, and fill the minds of the people with amazement, it would be to many a spring of new life, filling them with fresh hope and courage.

No less significant are new evidences of the stability and increase of a work which the word of God has declared shall be accomplished in the last days, to be immediately succeeded by the complete triumph and everlasting reward of the people of God.

And what are some of these indications? 1. A new and larger power press is in operation in the office of publication. 2. In addition to the Danish *Advent Tidende*, which has been for some time issued, a Swedish monthly Advent journal is to be immediately published. 3. Like works are in contemplation for the French and German people of our own and foreign countries. 4. The *True Missionary*, designed to quicken, and aid in, the missionary enterprise, the present great auxiliary of the work, is to be published immediately. 5. There is no embarrassment to the cause for lack of means. 6. Funds are freely pledged to meet the long-felt want of a school for the scientific and theological training of those who feel like moving out to do something in this work; and there is reason to believe that many minds in all parts of the land are inclined in this direction. 7. And perhaps more than all, the hearts of those upon whom the burden of the cause has been especially laid, are encouraged, and they feel of good cheer; and there is union of spirit among those who should stand together, such as never has before existed.

All these things mean something. They mean strength and prosperity. They mean progress and final triumph. This message is to go before many nations, tongues, and kings, and that speedily. What has been done, is but the preparatory work, the furnishing of a strong foundation, the marshaling of the agencies, the disciplining of the forces, the laying of a broad basis of experience, which shall serve as a reference and a guide in all future contingencies. And of this preparatory work, what more need we? It is our conviction that it is about accomplished; and that the time has come for a forward movement which shall strike with dismay the hearts of all those who would be glad to see the friends of the truth scatter, and the work perish.

Then let the hands that hang down be lifted up, and the feeble knees be strengthened, and every heart be brave. U. S.

"Svensk Advent Herald."

THIS is the title of our new Swedish monthly, soon to be published at this Office, for the purpose of disseminating the light of truth among that nationality. In plain English it reads, "Swedish Advent Herald." May it ever be true to its mission as a herald of light and glad tidings, to a world lying in darkness, till the morn of deliverance shall break.

It is now decided to issue this journal much the same as the *Advent Tidende*, that is, with a cover and in magazine form, and containing twenty-four pages of reading matter at first. Price \$1.00 per year. This was the size of the *Tidende* when first issued. It will be noticed that this is not just as we stated in the *REVIEW* a few weeks since. We then expected it to be much smaller, and the price twenty-five cents per annum. Quite a number have sent in their subscriptions at that rate, and possibly some may be disappointed at this change. But after a little consideration, we think all who are interested in the truth to be advocated by this journal will be better pleased to have it commence as now proposed than they would if smaller. The impression upon the reading public will be better. The notices of the press will be more favorable. The variety of matter will be much greater, and the good that will be accomplished by it will be increased. In short, it will show that we have more faith in our work every way. All who have sent in their names already will receive it, and we do not doubt their readiness to send in what the additional price will make necessary.

Bro. Chas. Carlstedt, of Chicago, a native Swede, and a teacher in that tongue, has removed to this place to take charge of the literary work connected with it. We are much pleased with him, and we trust he may see much accomplished among his people.

The first number will probably be issued not

far from the middle of January. We do not expect it will be self-supporting at first. But the time has come for us to strike out in earnest in the fulfillment of our mission, that "nations, kindreds, tongues, and peoples," shall be enlightened with rays of truth. It will not be long before journals in German and French will also be going forth from our Office. This work will not stop. It is soon to go forth with power. Our people will want to contribute toward a fund sufficient to help forward this enterprise among the Swedes everywhere. (See Bro. White's appeal for \$2500 for this object in *True Missionary* for January.) This journal must be sent to many poor families not able to subscribe, and introduced to many yet unacquainted with our views. We hope our Scandinavian brethren will respond to this call liberally. And we know we can depend on our American brethren to help forward in the good work. Let our people everywhere seek to introduce this monthly among Swedes of their acquaintance. Send in the names of honest, candid persons, from all directions, and this new herald of truth shall be returned to you. GEO. I. BUTLER.

Battle Creek, Mich., Dec. 28, 1873.

"Doing Evil that Good May Come."

HAVE you read the short article with this heading in the *REVIEW* of Dec. 9, 1873, No. 26? If not, please read it; and if it has passed out of mind, please read it again with such deliberation and care as to take its full meaning. The idea should not be forgotten that to do good—to do the very things which are taught by the word and Spirit of God—is the only way that is calculated to produce good results. Those are deceived who yield to wrong and pernicious practices in order to conciliate and gain an influence over those that are wedded to these practices. The victory, in such cases, is always on the side of wrong. Those who do this, instead of gaining an influence over others in favor of the right, are themselves led and controlled by the influence of others to do wrong. Let those who would follow the example of Paul and his associates, so act in all things that any report of their yielding to wrong for good results can only be "slandrous."

R. F. COTTRELL.

Our National Debt.

FROM a speech of Gen. Butler at the New Hampshire State Fair, we glean the following items:—

Our national debt amounts to about \$2,000,000,000, on which we pay about six per cent, or about \$120,000,000; our State debts are about \$400,000,000; and our railroads owe about \$600,000,000; besides the debts of educational and ecclesiastical bodies. Most of this is due foreign bankers and capitalists. At the same time, our imports exceed our exports, and the soil from which the debts must be paid is being rapidly exhausted by a bad system of tillage; and the waste matter of our cities, which should go to fertilize the soil, is carried by sewers into our rivers and harbors, there to corrupt the waters, and choke them with filth, thus inviting pestilence and disease. Our capitalists invest their capital where it will command the highest rate of interest, without regard to the manufacturing or commercial interests of our country; our pine forests have been recklessly wasted, until we are indebted to Canada for much of this article.

Silks, satins, and broadcloths, says he, do not dress the land; and the effect is, that the wheat-producing region is rapidly receding westward, until wheat is brought from California around Cape Horn, 15,000 miles, and ground in the mills of Rochester, to feed the inhabitants of New York.

Truly, our country is laying the foundation for future trouble; and far-seeing statesmen are full of gloomy forebodings. JOS. CLARKE.

An Incident.

A YOUNG man having been called up to the blackboard to recite and demonstrate a lesson, drew his diagrams, laid down his propositions, and produced his reasons to prove that the positions taken were true. Having done this, as he was about to lay down his chalk and take his seat, he turned to the professor to receive his approbation; but the professor being a very cool and practical man only shook his head, and said, "No." This confused the young man, and, not knowing what to do or say, he took his seat. Another young man took up the chalk and proceeded to recite the same lesson. He drew the same figures, laid down the same propositions, offered the same reasons, and drew exactly the same conclusions as did the first young man, and received the same answer from the professor. But instead of becoming confounded, he responded, "Yes, I know I am right; figures do not lie." The professor seemed pleased, and said, "All right; that will do." At this, the first young man was displeased and said, "That is just as I presented it." "Certainly," said the professor, "you were right; but it is not enough to have the truth; you should know it for yourself, and then hold on to it." E. GOODRICH.

Edinboro, Pa.

THE FAMILY ALTAR.

"O come, let us worship and bow down; let us kneel before our Maker."

Come to the place of prayer;
Parents and children, come and kneel before
Your God, and with united hearts adore
Him whose alone your life and being are.

Come to the place of prayer,
Ye band of loving hearts; oh! come and raise,
With one consent, the grateful song of praise,
To him who blessed you with a lot so fair.

Come in the morning hour!
Who, who hath raised you from the dreams of
night?
Whose hand hath poured around thee cheering
light?
Come and adore that heavenly power.

Come at the close of day!
Ere wearied nature sinks in gentle rest;
Come and let all your sins be here confessed;
Come, and for His protecting mercy pray.

Has sorrow's withering blight
Your dearest hopes in desolation laid,
And the once cheerful home in gloom arrayed?
Yet pray, for He can turn the gloom to light.

Has sickness entered in
Your peaceful mansion? then let prayer ascend
On wings of faith to that all-gracious Friend
Who came to heal the bitter pains of sin.

Come to the place of prayer;
At morn, at night—in gladness, or in grief—
Surround the throne of grace; there seek relief,
Oh! pay your free and grateful homage there.

So in the world above,
Parents and children all may meet at last,
When this your weary pilgrimage is past,
To mingle there their joyful notes of love.

—Sel.

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,

Among the French.

SINCE writing my last report, I have endeavored to labor in the fear of God in Brown County, Wisconsin. I am thankful for being able to report some advancement among the brethren and sisters, who have all learned to take part in social meetings, have learned useful lessons on how to labor for unbelievers, have shown promptness in planning to meet their pledges on s. b., and made good progress in health reform. We are thankful for their kindness to us, and hope that they will not backslide, but that they may advance still farther in the great field of reform that opens before them.

Aside from removing prejudice in some families, and thereby opening the way for our brethren to engage in missionary work, one item of interest in connection with our labor, was, the fact of Prof. Lévesque, a French preacher, refusing to meet us in discussion, after expressing a desire to come to meet us on points on which we differed.

We are now among France French in Illinois, who are scattered at different points, and seem to be intelligent, well informed, and in good temporal circumstances. Have held two meetings. Had an excellent meeting with the church in Sheridan, Ill., last Sabbath. Pray for us.

D. T. BOURDEAU.

Sheridan, La Salle Co., Ill., Dec., 24, 1873.

Minnesota.

I AM spending the most of my time this winter in looking after the wants of the cause in Minnesota, and in helping to carry forward the tract and missionary work here.

Nov. 2, Bro. Pierce and myself met with the brethren and sisters at Kenyon, and organized a church of eight members. Others, I think, will join soon. Bro. Ellis was chosen to lead the meetings.

I have also attended the quarterly meetings at Concord, Pine Island, and Greenwood Prairie.

Nov. 28, I went to Sauk Center. There I learned that the quarterly meeting would be held at Grove Lake. This is the place I visited last summer, and found a few keeping the Sabbath. They had never seen any of our ministers, but they had kept up their Sabbath meetings, been scattering tracts, and praying for the Lord to send them help. They felt and realized that they knew but little of the work and power of the third angel's message.

Bro. Dimmick and Hill have been laboring here for a few weeks. Twenty have commenced to keep the Sabbath. The interest is still good. I remained here over two Sabbaths, and the last evening the house was crowded. Others are making up their minds to obey the truth and keep all the commandments.

I wish to say a word to the lonely, scattered ones here in Minnesota. If you want to see your neighbors take hold of the truth, be in earnest yourselves. Begin to scatter

tracts which will open the way for the messengers to go to work. Become a member of the tract and missionary society, then send to the director or librarian for tracts which teach our fellow-men the way of salvation. I would say to all the members of the T. and M. society here in Minnesota, that we now have on hand plenty of tracts and reading matter for you to scatter in any town, village, or neighborhood. I hope you who have been praying that God would speed on the message will act your part in opening the way for the good work to go forward.

Last Sabbath we held a quarterly meeting with the Crystal Lake church. We had an excellent meeting. There we met the director and secretary of district No. 2, with three boxes of tracts, looking after the wants of the missionary work in that part of his district.

HARRISON GRANT.

Dec. 16, 1873.

Wisconsin.

I HAVE not been permitted to leave home but once for the last eleven months, on account of the affliction of my companion. During the four weeks I was gone, I preached forty-two discourses in six different places, and also held twenty prayer and social meetings. The meetings were held in districts Nos. 3, 4, and 5. The missionary work was set before the people from a Bible stand-point, and the result was, that \$600 were pledged to the tract and missionary fund, making, in all, \$1300 that have been paid to the tract fund in five districts in Southern Wisconsin. We humbly ask all the faithful to pray for us in a special manner, that we may be healed.

I. SANBORN.

Indiana.

SOME time has elapsed since my last report. This has not been because of inactivity.

Sabbath and first-day, Oct. 25 and 26, at Salem Center. Held five meetings. The Lord blessed, and all seemed encouraged. An elder of the church was elected and ordained. Met with one of the directors of the Tract Society. The funds of the society were increased, and Systematic Benevolence raised.

Nov. 1 and 2, spent with the church of Ervin. Found them encouraged on account of strength received at the camp-meeting.

Nov. 6, commenced a course of lectures five miles from Rossville, at which point we closed tent labor. The citizens furnished a large church which is capable of seating four hundred. The interest became general, and often the house was well filled. After laboring week-day evenings for two weeks, the Christian denomination commenced a protracted meeting, which debarred me from the house for three weeks. I had just reached the testing points of our faith. Nearly all are anxious to hear still further. They furnished church, wood, oil, and defrayed my traveling expenses. Not wishing to remain idle while the house was occupied, I commenced a course of lectures at Mechanicsburg, Henry Co., Dec. 15. A church is granted free. The congregations thus far are large, and some are becoming interested.

While laboring at new points, have endeavored each Sabbath and first-day to build up the cause where we labored with the tent last summer. Nearly all still love the truth. At Rossville, two more have taken a decided stand to obey the truth since my return. At Michigantown, organized s. b. Through the efforts of those who are laboring to build up the cause in this State, pledges on s. b. have been increased to the amount of \$180 since camp-meeting. The cause seems to be progressing in this new field. To the Lord be all the praise.

S. H. LANE.

Michigan.

SINCE our last Conference, I have labored as follows:—

Sept. 17, went to Antrim, Shiawassee Co., and labored in company with Bro. Lawrence one week.

Sept. 24, we went to Williams, Bay Co., and spent another week. Two more embraced the truth at these meetings.

Oct. 2, went to Clare County, and stayed one week. Here Bro. L. and I parted; he to return, and I to go to Grand Traverse County. Commenced meetings in Peninsular township Oct. 12, but was obliged to suspend them on account of the sickness and death of our child.

Re-commenced meetings Oct. 26, and continued them till Nov. 10, which resulted in four embracing the truth. We found this a hard place to labor in on account of prejudice excited by injudicious labor and wrong influence. We were obliged to seek another field of labor on account of storms and bad roads.

Nov. 21, came to Leroy, Ingham Co., and commenced meetings. Have given about forty discourses. Sixteen have embraced the truth thus far, and could some one of experience bestow some labor here, others might be brought in. The interest has been good to the last. Some opposition of an insignificant character has been manifested, which only tended to increase the interest.

I shall remain here for a short time to visit and labor from house to house, and arrange for holding meetings in the future. May the Lord bless those who have taken their stand on the truth, and give them firmness, that they may be steadfast and immovable, always abounding in the work of the Lord.

J. O. CORLISS.

Leroy, Dec. 24, 1873.

Among the Swedes.

I HAVE now visited all the Advent churches among the Swedes in Minnesota; and my heart has been made to rejoice exceedingly over the tender mercy that God has bestowed upon this people. They have now all renewed their covenant with their God, and are determined, with a stronger will than ever before, to press forward toward their heavenly home. Two more have been added to the Isanti church.

Besides the time I have spent among the brethren, I have labored a few weeks in a new field, where eight or nine have taken hold of the present truth. May they be strong, and lay hold on salvation.

CHAS. LEE.

How the Truth May Go to Russia.

THE following extract from the President's Message goes far to show how Providence is opening the way for the light of truth to penetrate the vast empire of Russia. Should a colony of Russians emigrate to, and settle in, our country, no doubt the good among them would accept present truth, and at once publish the same in their native country. The following is the extract:—

"The increased and steadily increasing facilities for reaching our unoccupied public domain, and for the transportation of surplus products, enlarges the available field for desirable homestead locations, thus stimulating settlement and extending year by year in a gradually increasing ratio, the ratio of occupation and cultivation. The expressed desire of the representatives of a large colony of citizens of Russia to emigrate to this country, as is understood with the consent of their government, if certain concessions can be made to enable them to settle in compact colony, is of great interest, as going to show the light in which our institutions are regarded by an industrious, intelligent, and wealthy people, desirous of enjoying civil and religious liberty; and the acquisition of so large an immigration of the citizens of a superior class would, without doubt, be a substantial benefit to the country. I invite attention to the suggestion of the Secretary of the interior in their behalf."

JOS. CLARKE.

Sins Multiplied.

WHILE riding on the cars, I overheard two men, who sat close by, talking about the "Chicago dailies," when one of them remarked that one of those papers had become so foul that he would not introduce it into his family because of the reports of crime it contained. I supposed him to be a minister of the gospel. But subsequently I learned that he was a theatrical performer, and was then on his way to Burlington, where he was to play for the amusement of the multitudes, who love pleasure more than they love God. This looked to me like Satan rebuking sin. If men of this class are appalled at the corruption of the world, and their modesty is shocked as their eyes are greeted with the reports of the same, has not the time arrived for the true child of God to sigh and cry for the abominations that are done in the land?

That the world is in a terrible condition morally, is admitted by almost every one, and the facts have only to be referred to in order to be acknowledged. Surely, we have reached the days of which the prophet Isaiah speaks: "For our transgressions are multiplied before thee, and our sins testify against us: for our transgressions are with us; and as for our iniquities, we know them." Chap. 59: 12. The public prints are teeming with their reports of crime, and those of the most atrocious character are all that merits a record; while more than as many others of a less shocking nature are passed by unnoticed. In a single daily may be seen the headings of a long catalogue of crime, such as:—"Murder," "Infanticide," "Abortion," "Robbery," "Burglary," "Embezzlement," "Fraud," "Adultery" and its kindred sins, of which it is a shame even to speak. So frequent are these that we are no longer appalled at their recital, and only feelings of

disgust come over us, while we hastily scan the black record in search of something good.

This dark picture of our times is but a transcript of what the prophets have spoken and the poets have sung in past ages; and the curtain we now see lifted before our eyes reveals the same scenes which they saw with a great change in the background.

Are not the days of Noah and Lot returning? We are informed that then "violence covered the earth;" and the righteous soul of Lot was vexed from day to day with the unlawful deeds of those around him. "Even thus shall it be, when the Son of man is revealed."

Because of this abounding of iniquity, do we not see the love of many waxing cold? Is there not a departing from the faith and giving heed to seducing spirits and doctrines of devils? Evil men and seducers are waxing worse and worse. There are more lovers of pleasures than lovers of God. The form of godliness is without the power. The watchmen, who should see the sword coming, are lulling their flocks into carnal security, with the peace-and-safety cry; and they lie dreaming of better days and the "good time coming."

And, in addition to this, are we not surrounded by those whom the apostle advertised centuries ago, saying that they should arise and scoffingly ask, Where is the promise of his coming? Upon this class shall the day of the Lord come as a thief in the night. "For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." Where are we? What do these things mean? Have we not reached the closing years of time? Do not the transgressions of the people testify against them? And, as for their sins, do we not know them? R. M. KILGORE.

Victor, Iowa, Dec. 19, 1873.

Humility.

It is far more natural for the fallen sons of man to cultivate a spirit of pride than to cherish a spirit of humility. Yet to enjoy the favor of God as it is the privilege of his children, and to be brought to that honor with which he will finally honor the overcomer, we must be free from pride, and be "clothed with humility; for God resisteth the proud, and giveth grace to the humble."

"The fear of the Lord is the instruction of wisdom; and before honor is humility." "Pride goeth before destruction, and an haughty spirit before a fall." "Better is it to be of an humble spirit with the lowly, than to divide the spoil with the proud."

The Saviour taught his disciples the necessity of humility when he took a little child and set it in their midst, and said unto them, "Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of Heaven." Matt. 18: 4.

The Saviour was a pattern of true humility in all his life and sufferings. Though enjoying the presence of the Father and the holy angels, he "took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

As we desire honor, communion with God, and life in the kingdom of Heaven, may we all cultivate the virtue of humility: then may we heed the exhortation to walk "with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." Eph. 4: 2, 3.

A. S. HUTCHINS.

Is the Law Done Away?

THERE are many who affirm that the law is no longer a rule of life; that Christ is the end of the law, and that whosoever believeth in him is freed from the law. The effort of these persons is apparently to do away with the idea that the ten commandments are any longer obligatory upon the professed followers of Christ. Almost have they persuaded some of the children of God to adopt these loose doctrines.

What is there in the commandments of God which should offend the renewed man? Did not Christ keep the Father's commandments and abide in his love? And is it possible to follow Christ and not walk as he walked? If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all unrighteousness. How blessed is this fellowship! And how blessed the hope that animates the breast of him who tries to keep all the commandments.

But we are told that it is impossible to do this. Why? Has God required us to have no other gods besides him? and can we not obey? Has he told us that we must not make any graven image, or attempt any likeness of God, or fall down before such likeness? and can we not strictly obey him? We might pursue this inquiry through all the commandments, and even those who are so

zealous to destroy the law will confess that all can be kept but the fourth. And why not this? Is it any more difficult to keep the seventh day holy than the first day?

If the man of sin had never put his foot on God's holy day, and substituted another day, this effort to do away that which Christ came to establish would never have been thought of. Paul says, "Wherefore the law is holy and the commandment holy and just and good." And again, "Do we then make void the law? God forbid: yea, we establish the law." Could he do this and destroy it at the same time? Every one says, No! Then why try to make him stultify himself?

Is it not far better "to look into the perfect law of liberty, and continue therein," "being not forgetful hearers, but doers"? Turn to Rev. 22:14, and read: "Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the city." The next verse shows that without are the vile and whosoever loveth and maketh a lie. Query, Did not Eve love a lie? and was not this the reason why she was compelled to go outside the garden, where she could not taste of the fruit of the tree of life?

D. F. QUINBY.

Crux de Cruce.

IS PIUS IX. THE LAST OF THE ROMAN PONTIFFS?—ST. MALACHY'S STRANGE PROPHECY.

Is Pius IX. the last of the Roman Pontiffs? The curious prophecy attributed to St. Malachy, archbishop of Armagh in Ireland, and who died in the arms of the "last of the fathers of the church," as the French proudly call Bernard of Clairvaux, distinctly asserts that he is. In that alleged inspired dream, the Irish patriarch gave the number of popes that remained yet to come, giving to each of them an epigrammatic mark by which he could be concisely distinguished, and the sign he attached to the pontiff who closes his hazardous enumeration corresponds, in a remarkable degree, with the venerable Holy Father, who, perhaps at this instant, has the death rattle at the door of his chamber. That sign is the three Latin words, "Crux de Cruce," which is interpreted by some Catholic authorities to signify the persecution of the cross from a cross—that is, that the pope suffers crucial affliction from a royal power, which has the cross for the chief emblem on its escutcheon of authority. And this, as has been said, points the finger at Victor Emanuel. In his kingly emblems, the cross surmounts everything. If we mistake not, Father Garcesche, a learned Jesuit priest, in a lecture which he lately delivered not far from New York, gave this interpretation, as explicitly as fine language could make it, to the "Crux de Cruce" of the ancient metropolitan of Armagh.

The *Herald* does not pretend to settle the authority of St. Malachy's prophecies. But it is as clear as the sun in the meridian that the words "Crux de Cruce" are in singular agreement with the relations between Pius IX. and the first monarch of United Italy. And, that being the case, it is an interesting and serious question. Is Pius IX. the last of the Roman pontiffs? It is a startling question. Its proper form is, Is the great Roman Catholic church sentenced to death? For, no pope, no Catholic church, Catholicity cannot survive the papacy for one second. And Catholicity is a thing of no small radius, diameter, and circumference. St. Malachy, therefore, or whoever wrote in his name, gave ground for putting a question of tremendous magnitude. A short time, however, will quite solve the curious interrogation, for it cannot be long before the holy see will have a new occupant, or cease to be the great central religious altar of more than three-fourths of the vast population of Christendom.

In the meantime, Pius IX. is, in all human probability, on his death-bed; and the noble old man—with face one of the finest Rome has witnessed for many a day—has the world watching at his couch.

Let us see who these watchers are. The king of Italy has his mind on the spot with particular anxiety of manner.

Prince Bismarck, who, by recent statutes, has made the emperor the high priest of the German people, and who ardently wishes that there may never be another supreme head of the Catholics, is attending to the Roman telegrams, to the exclusion of every other duty.

M. Thiers, [late] President of the French Republic, and, though a Protestant, a firm upholder of the papacy, is on the *qui vive* with all the activity of an aged statesman of genius for the first intelligence of an event which he knows will move Catholic France to floods of tears and sighs of true devotion.

Francis Joseph, of Austria, is in constant communication with his ambassador at the Vatican on the fluctuations in the health of the illustrious patient.

The Count de Chambord, who once had impassioned hopes that Pius IX. would place the crown of St. Louis on his temples, and the sword of Henry the Great in his hand, is in unfeigned grief over the apprehended dissolution of one for whose rights the royal blood in his veins was always ready to flow.

The Turk at Constantinople—the Prince of the Crescent, the successor of Mohammed—esteemed this octogenarian primate of the cross as if Rome had never inspired crusades to fight against Saladin for the recovery of Jerusalem, as if there never had been a battle of Lepanto, as if there never had been a Charles Martel and plains of Poitiers, and he is listening for the first intimation of his death, that he may honor his memory by putting crape on the standards of the Ottoman Empire.

The Czar of Russia, it is said, hated Pius IX. with a bitter hatred, and he is impatient to be informed that the pontiff has breathed his last.

Victoria, Protestant queen of a great Protestant nation, whose first kings are saints in the Roman calendar, has her tender ears open for the sad news that the Holy Father is dead. She congratulated him on the day he was fifty years a priest; she congratulated him on the day he was twenty-five years a pope; when she learns he has expired, she will give to his name, and to his virtues, and to the great office he so filled, the good private homage of her heart.

Finally, all the churches feel the most intense interest in this death-bed. Around it, it is easy and just for the imagination to conceive clustered all the great leaders of the Protestant forms of faith, anxious with the conjecture and ready to seize the hope that with Pío Nono the "scarlet woman of the Apocalypse" may die, and give up her soul forever. But in a particular position and with pre-eminent right, and, though last in the enumeration, yet the most natural in it, around this memorable death-bed stands the whole Roman fold, 300,000,000 in number. Never was sovereign pontiff so loved by Catholics as Pius IX. He was and he is to them no self-made cleric, but the very vicar of God; grand to look at; most noble in his disposition; an angel in every virtue; a second Prince of the apostles in all respects; the most outraged of all holy men, and the very ideal of their hearts and understandings. Whether the Catholic faith is true or not true, this is the way the Catholic people of all the earth have centered their fondness on Pius IX.; and sore are they within at learning that his long reign over them is at last at its end; and when they shall read that he is no more, copious will be the tears that will flow from their eyes, broken will be the sobs with which they will pronounce his name, and ardent will be the prayers that will penetrate the clouds for the sanctification of his spirit. It is a splendid mark of religious faith, and a splendid tribute to illustrious worth. Far be it from all to give it a wanton insult.

These facts give an idea of the interest that is concentrated on the sick couch or the death-bed of Pius IX.

But there is one watcher of this death-bed who is entitled to special consideration. It is the king of Italy. He has long wished for the death of the pope; for the pope kept him long out of Rome, on which he set his heart, and now that he has Rome, he is filled with uneasiness while the pope lives. Well may he wish that the mediæval prophet of Armagh, or whoever wrote in that ascetic metropolitan's name, issued a true prophecy when he made the pope of the "Crux de Cruce" designation the last of the Sovereign Pontiffs.—*N. Y. Herald*.

Jacob's Ladder.

"AND he dreamed, and behold a ladder set upon the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it." Gen. 28:12. In a lonely place, with stones for a pillow, and no covering but the broad canopy of heaven, Jacob sweetly slept, and while sleeping, had this remarkable dream. How wonderful, and yet how encouraging! A channel of communication constantly open between Heaven and earth. Divine beings, heavenly messengers, angels of light and strength, continually acting an important part in the affairs of earth and Heaven. That impressive dream expresses a reality but little appreciated by the children of men.

The ladder that Jacob saw represents Christ. In John 1:51, he says: "Angels of God ascending and descending upon the Son of man." The Lord, the Creator of all, stands above the ladder, it rests securely by his throne, while the other end is firmly fixed upon the earth. The eternal Father dispenses heavenly benefits to poor, fallen man through Jesus, and through him alone. Jesus with his divine arm lays hold of heavenly treasures, and with his human arm reaches down to the very depths of human degradation. The name of Jesus is the only name whereby we can be saved. He is the

only way, the true and living way. Through him, we may have peace with God. Through him, we may have pardon for sin, and clean hearts. Through him, we may receive the gift of the Holy Ghost. By him, we may become the adopted sons and daughters of the Almighty. Through him, angels come to minister to the truly humble. Through him, we may have access to the realms of eternal blessedness at the right hand of the Father, where there is fullness of joy and pleasures forevermore.

The most lowly are invited, earnestly and lovingly invited, to come and ascend the shining course that ends only in felicity inexpressible. And the high and famous of earth can reach eternal joys in no other way. All that would be saved must come to the foot of this ladder, where they are converted, or become as little children, and then climb upon the merits of Jesus Christ to a place at the right hand of God. When we come to Christ and find his pardoning love, we enter upon the way. Our work is not done, but just begun. Jesus is our example; we must walk as he walked; we must follow in his steps; we must overcome as he overcame; we must climb. Thus our pathway will shine more and more, because we will be constantly nearing the great Fountain of light.

That awful chasm between God and man made by transgression is bridged over by our adorable Redeemer. Dear reader, are you on your way to the eternal city? Are you seeking salvation through Jesus? If not, now is the accepted time. Be entreated to set out at once, with diligence and great earnestness, for the Father's house of many mansions. A heavenly message announces, in tones of awful moment, that the ladder that has stood so long will soon be taken down. Jesus will soon cease to plead, the heavenly court of mercy will soon cease its sitting, and then the filthy must forever so remain. Heed the last call of mercy, and very soon you may share the joys of the redeemed.

H. A. ST. JOHN.

Birthday Musings.

How few seem the days since I was a little child! The good old patriarch's answer to Pharaoh, when asked his age, comes to mind. It seems true in my case. How little I have accomplished! God has been near me all the days of these years to bless me, and, by his Spirit, has sought to wean my heart from this world, that I might place my affections upon him; and yet how slow I have been to heed the kindly admonitions.

I have felt to-day that he is worthy of my best affections and efforts to advance his cause. I will no longer withhold them from him. I will not serve self as I have done at times in the past. In his strength, I will live a new life. I must realize a nearness to him daily. I must feel his sweet smile in my soul as in days that are past, when I sought him constantly with all my heart.

My hope is that I may be saved, and live so faithful that I may be the means of saving other precious souls. Some there are who are very near and dear to me. How can I bear to see them living away from Christ? and should they stay away and be lost, what would be my soul anguish to feel that I might have been instrumental in leading them to Jesus? Dear Saviour, nerve me afresh for the conflict. Let me enjoy a full salvation. Give me complete victory over self, that I may win precious souls to thee, and at last hear the blessed words from thy lips, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

S. O. JAMES.

Warren Co., Iowa, Dec. 5, 1873.

Keep the Heart Pure.

WHEN the heart is right with God—calm, sweet, peaceful, heavenly—everything goes right. In this happy, joyful composed frame of mind, business men, printers, mechanics, husbandmen, doctors, lawyers, minister, editors, all, great and small, can accomplish tenfold more, walking in wisdom's ways, God-fearing, strengthened with might in the inner man. A man rich in faith, full of the holy Spirit, is a *giant*—he rises above the world, its temptation, trials, conflicts. He does everything in the spirit of meekness and love. Some holy men spend hours in the morning feasting on angel's food. They drink deeply at the living fountain. Then, when they go forth in the battle-field, Satan trembles before them! God smiles graciously on their labors, on things secular and divine, all the day gloriously! Get your souls on fire, richly imbued with the spirit of benevolence, built on the solid Rock! "Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

SKEPTICISM has never founded empires, established principalities, nor changed the world's heart. The great doers in history have always been men of faith.

He Careth for You.

"CASTING all your care upon Him, for he careth for you." What a precious promise to the humble, trusting child of God. No reserve! Whatever our circumstances in life, whether passing through trials, discouragements, or anxiety of mind, to the weary soul just ready to faint beneath its weight of temptation and care, how sweet, how refreshing, the thought that we may come to One who is faithful and true, drop our burdens at his feet, and find relief—such relief as no other can give but that loving Saviour who forgiveth all our iniquities and healeth all our diseases.

Whom need we fear while trusting in the arms of such a faithful Friend? He will shield us from temptation and from the fiery darts of Satan. Oh! let us be faithful in submitting our all to the will of our Heavenly Parent, present our bodies a living sacrifice, holy, acceptable to him, that we may have his heavenly care and guidance in all that we do.

L. S. CARPENTER.

It is a mistake to suppose that those who, themselves, are perfectly candid and artless, are easily and frequently deceived. Such a notion is a delusion. Candor is as undecieved as it is undecieving. And although those who are true to themselves and to others, may be occasionally even duped by their confidence in those who do not deserve it, still they are usually free from that blind partiality or aversion for men and things which is satisfied with the most hollow appearance.

A PHILOSOPHER has well said, Though a man without money is poor, a man with nothing but money is poorer still. Worldly goods cannot bear up the spirits from fainting and sinking, when trials and troubles come, any more than head-ache can be cured by a golden crown, or tooth-ache with a chain of pearls. Earthly riches, as Augustine truly said, are full of poverty.—*Brooks*.

TRUE COMFORT—Nothing can be very ill with us when all is well within; we are not hurt till our souls are hurt. If the soul itself be out of tune, outward things will do us no more good than a fair shoe to a gouty foot.

Obituary Notices.

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

DIED, at the residence of Mr. G. P. Brookings, Silver Creek, Burt Co., Neb., Nov. 17, 1873, Herbert Page, infant son of H. A. and J. H. Whittaker. Discourse by Eld. I. C. Jones, Baptist, from the 19th chapter of Job.

H. A. WHITTAKER.

DIED, in Westbury, Oct. 23, 1873, of typhoid fever, John D. Claxton, son of John and Catharine Claxton, aged twenty-seven years.

DIED, near Rochester, Minn., after an illness of sixteen days, of inflammation of the lungs, Charles Witherill, formerly from Vermont, aged eighty-one years, nine months, and one day.

He has always been considered a man of the strictest honesty and uprightness; and having had for some years past, an opportunity to investigate the truth, he has manifested a growing love for it during that time, observing carefully the Sabbath and other duties such as Christians only observe. Discourse from Rev. 14:13, by the writer.

STEPHEN PIERCE.

DIED, at Wolcott, Vt., Oct. 20, 1873, of typhoid fever, our son-in-law, Orange Bailey, aged forty-nine years. He was among the first in Vermont who embraced the Bible Sabbath, of which he was a consistent observer until his death. His end was peace. We expect to meet him, if faithful, among the redeemed upon Mount Zion. He leaves a wife and six children to mourn their heavy loss. May they be prepared to meet him among the just.

REUBEN LOVELAND.

DIED, at Johnson, Vt., Oct. 17, 1873, our adopted daughter, Hattie L., after a severe sickness of eleven days of typhoid pneumonia, aged five years and three months. She was a lovely child; but prayers and tears could not stay the monster death. We laid her away with the full assurance that, if we ever come, we shall meet her among the blest. Appropriate remarks by Bro. A. Stone.

REUBEN LOVELAND.

BELINDA LOVELAND.

DIED, in Lancaster, N. Y., Dec. 14, 1873, of heart disease and dropsy, our beloved mother, Malvina A. Eggleston, aged sixty-three years.

She embraced the doctrine of the third angel's message about fifteen years ago; and it was her consolation through weary months of suffering. She expressed a willingness and desire to sleep in the grave. We have reason to believe she will be remembered in the first resurrection. She leaves a husband and six children to mourn their loss. Rev. J. M. Ballou (Presbyterian) made some comforting remarks from Heb. 12:5: "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him."

"Unconscious now in peaceful sleep,
From all her cares at rest,
While friends around are called to weep,
She is divinely blest.

"Away from Satan's tempting snare,
Her faith's no longer tried;
In Jesus she is sleeping there;
For in bright hope she died."

LERA E. ORTON.

The Review and Herald.

Battle Creek, Mich., Third-day, Dec. 30, 1873.

P. O. Address.

THE post-office address of Elder James White and Ellen G. White is Santa Rosa, Sonoma Co., California.

—We have received the catalogue of Olivet College, Olivet, Mich., for the year 1873. The Faculty is composed of fourteen professors and instructors. Total number of students for the year, 293. The next term commences Jan. 2, 1874.

The New Press.

THE new cylinder press for this Office has been received, and is now in running order. The *Advent Tidende* and the *Health Reformer* have been worked off upon it. It does its work smoothly and well, and gives every promise of being an efficient and durable press. The weight is 14,675 pounds, or nearly 7½ tons; size of the bed, 33 by 46 inches. It was manufactured by Messrs. Cottrell and Babcock (Seventh-day Baptists), Westerly, R. I., and is one of their first-class presses, worth at their catalogue figures, \$3,400. As, in the service of our Association, it is to be used for religious purposes, and perhaps because it is to be used to promulgate views upon the law of God, which S. D. Baptists and S. D. Adventists alone hold in common, they made a very generous discount on the price to this Office.

Who Was Pagninus?

PAGNINUS' version of Isa. 65:20, given at the close of Bro. Butler's article week before last, is so often referred to, that it will be of interest to the reader to learn more about this commentator. The "Companion to the Bible" gives the following sketch of him:—

"Sanctes Pagninus. A learned Dominican; born at Lucca, 1466; died 1536. He was eminently skilled in the Hebrew, Chaldee, and Arabic languages. At the instance of Leo X., he undertook a new version of the Bible into Latin, from the originals, which was highly commended by the Jewish rabbins, but which Father Simon, with his usual severity, censures as harsh, too servile, obscure, and full of solecisms. He also published a Hebrew Thesaurus, much used by Buxtorf in his Lexicon, a Hebrew Grammar, and an Introduction to Sacred Literature. *Koenig; Lem-priere.*

True Missionary for January.

EVERY true worker in this cause will want this number of *The True Missionary*; and those certainly will who are not inclined to work as much as they should. The first class will want it, because the spirit of the articles written by Bro. and sister White, and Brn. Haskell, Smith, Andrews, and others, will be meat in due season, which will gladden their hearts and strengthen their hands. The second class will need it, that they may be imbued with the true spirit of the work. Some are dying spiritually from inaction. They need to go to work for God. By so doing, they will gain strength. The articles from Bro. and sister White alone are worth more than the price of the monthly for one year; while the articles of Eld. Haskell will be just what all the members of the Tract and Missionary Society need to properly instruct them to labor to the best advantage. Send in your names brethren, for *The True Missionary*. You will suffer a loss if you do not. Price, only fifty cents per year. Send in and get the first number, to be issued this week. All our brethren and sisters should subscribe.

GEO. I. BUTLER.

Battle Creek, Mich., Dec. 28, 1873.

Shibboleth—A Criticism.

"Then said they unto him, Say, Shibboleth; and he said, Sibboleth."

THESE words are found in Judges 12:6. When the Ephraimites wanted to cross the passage of Jordan, the Gileadites required them to pronounce the word Shibboleth before them. This was to test their nationality. If they could say, Shibboleth, they were Gileadites; if Sibboleth, they were Ephraimites.

The query arises in the minds of the Bible-reader, why the Ephraimites could not sound the *sh* as well as the Gileadites, but always had to sound *s* instead.

Gilead was the grandson of Manasseh. Manasseh and Ephraim were the sons of Joseph; Manasseh, the elder, and Ephraim, the younger. The language used in Egypt at that time was undoubtedly the old Egyptian language, which is the root of the Coptic. The Coptic language is a cognate of the Greek as the Chaldaic is of the Hebrew. Hence we can easily conclude that the language spoken in Egypt at that time was similar to the old Greek. And now we come to the

cause of the distinction between Shibboleth and Sibboleth.

Prof. Crosby, in the History of Greek Orthography, in his grammar states that "the letter *sampi*, which answers to the English *sh*, fell into disuse." Hence the sound of *sh* was lost. This might have taken place between the childhood of Manasseh and the childhood of Ephraim. While it was in use during the childhood of the elder, it might have been out of use during the childhood of the younger; hence Manasseh retained the *sh*, while Ephraim lost it.

M. B. LICHTENSTEIN.

Battle Creek, Mich.

Physical Education.

PERHAPS not the least advantage which is derived from muscular, active exercise, as opposed to passive exercise—by which we refer to a ride in a carriage, or a sail in a vessel, in which latter case the abdominal muscles are the only ones actively exercised—is cleanliness. We mention this as it has been little insisted on by the advocates of gymnastic training. It belongs rather, perhaps, to a treatise on medicinal than on athletic gymnastics; but the two are at the present day, as we have said, happily incorporated. A microscope will show the millions of drains with which the skin is perforated, for the sake of voiding effete matter. This effete matter can only be thrown off by perspiration, produced by exercise. If it is not thrown off, it is absorbed into the system, and diseases, particularly consumption, and premature death are the result. The result is produced by the canals of the skin becoming clogged, which not only prevents the refuse matter from coming out, but also prevents oxygen, which is essential to life, from coming in. We do not breathe with the lungs only, consuming carbon and other matter, and renewing the blood with oxygen as it passes through them. The skin also is a respiratory organ; some animals have no lungs, and breathe entirely with the skin; others, with a portion of the skin modified into gills, or rudimentary lungs. In animals of a higher grade, though the lungs are the instruments principally devoted to this function, the skin retains it still to such an extent that to interfere with its pores is highly dangerous; but to arrest their operation, fatal. The breathing of the skin may be easily proved by the simple experiment of placing the hand in a basin of cold water, when it will be soon covered by minute bubbles of carbonic acid. But a more complete and scientific proof is afforded by inserting it in a vessel of oxygen, when the gas will, after a short interval of time, be replaced by carbonic acid. "We all know," says Dr. Brereton, "from daily experience, the intimate sympathy which exists between the skin and lungs, and when we are walking fast, how much more easily we get along after having broken out into a perspiration; if we are riding, our horse freshens up under the same condition." In these homely words, he is indirectly proving the chief sanitary characteristic of medicinal gymnastics.

We have most of us heard of the story of the unfortunate child who, to add solemnity and symbolic happiness to the inauguration of Leo X. as pope of Rome, was gilded over at Florence, to represent the Golden Age. The career of that child so conditioned was brilliant, but brief. It, of course, died in a few hours. One of the reasons of the greater danger of extensive burns or scalds compared with others smaller, though deeper, is the fact that the former exclude a greater surface of skin from the oxygen of the air. M. Fourcault, a distinguished French physiologist, whose admiration of science appears to have led him to care little for the infliction of torture on other animals than himself, sacrificed a great number of Guinea pigs, rabbits, and cats, by varnishing over the whole of their skin, contemplating with satisfaction the invariable result—death—as a demonstrative proof that the skin breathes. One word more. It has been imagined that gymnastic exercise is exclusively profitable to the young. It is not so; it is of advantage, of great advantage likewise to the old. Young persons—we include, of course, women, and wish that calisthenics, which we suppose to be a species of female gymnastics, were more systematized and popular—need little exhortation to exercise, since, by nature, motion is their chief desire; but they stand in need of advice and moderation, since, as they do everything immoderately, so they are accustomed to take too much exercise, and of an improper character, a course of proceeding not without danger. On the contrary, with older men, the increasing weight of the body, and the loss of the so-called "animal spirits," induces the desire of repose, and they need an increase of exercise beyond that which inclination enjoins on them. Thus they are brought within the province of the gymnastic code.—*Cornhill Magazine*

ACCORDING to the report of the Revenue Commissioner, E. S. Young, there are one hundred and fifty thousand licensed rum-shops in the country. If we average the employees in these, including the owners, and add to them the landlords and others pecuniarily interested in the traffic, we will, at the very least, have an army of half a million of men engaged in carrying on and endeavoring to extend this terrible business.

The fact that there are 350 German news papers published in the United States gives some idea of the number of the educated German residents.

Appointments.

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

*Services in Chicago, every Sabbath (seventh day), at 260 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago, are invited to attend.

PROVIDENCE permitting, I will hold meetings as follows:—

Johnstown Center, Wis., Jan. 3, 4, 1874.
Maiden Rock, " " 10, 11, "

We hope to have at the first meeting a general attendance of all the friends of the cause for many miles around. I did expect to hold other meetings in different parts of the Conference, but circumstances are such that I shall not be able to at present. This will answer as a quarterly meeting for the churches of Oakland, Little Prairie, and Johnstown Center.

I hope to meet with Bro. Lee at the Maiden Rock meeting, as the principal reason of my visiting the Minnesota Conference, of which the Maiden Rock church is a part, is to see him and visit the field of his labors among the Swedes. We are becoming greatly interested in the progress of the work among this people, and wish to become better acquainted with it. We also hope to see Bro. Rosie there, and all the friends of the cause in the surrounding country.

GEO. I. BUTLER.

CHICAGO Lake, Minn., Jan. 17, 18, 1874, where Bro. Lee may appoint. We hope to become acquainted with many of our Swedish brethren at this meeting. Can there not be a general attendance from Isanti Co., at this time?

GEO. I. BUTLER.

CONVIS, Sabbath, Jan. 3, 1874.

JOHN MATTESON.

BELVOIR, Kansas, Jan. 8, 1874.
Big Springs, " " 9, "

SMITH SHARP.

A GENERAL quarterly meeting at South Norridgewock, Me., commencing Friday evening, Jan. 9, 1874, and holding over Sabbath and first-day. We hope to see all the friends of the cause at this meeting. Bro. S. N. Haskell is expected to attend.

J. B. GOODRICH, Pres.

Quarterly Meetings in Minnesota.

OTRANTO, Jan. 10, 11, 1874.
Stewartsville, " 17, 18, "
Medford, " 24, 25, "
HARRISON GRANT.

THE T. and M. Society, Dist. No. 1, Minnesota, will hold a quarterly meeting at Medford, Jan. 24, 25, 1874, in connection with the general quarterly meeting. We expect all the librarians will have their reports ready for this meeting.

HARRISON GRANT.

THE T. and M. Society of Dist. No. 3, Minnesota, will hold a quarterly meeting at Hutchinson, Jan. 17, 18, 1874. We hope that every member in this district will be prompt, so that the librarians can report at this meeting.

HARRISON GRANT, Pres.

GENERAL quarterly meeting of the T. & M. Society of Minnesota, at Medford, Jan. 24, 25, 1874. Let each district in this Conference be in readiness, and report what has been done. Let all attend this meeting, who can come.

HARRISON GRANT, Pres.

QUARTERLY meeting of the T. and M. Society for Dist. No. 5, will be held at Liberty Pole, Wis., January 24 and 25.

ELI OSBORN, Director.

Business Department.

Not slothful in Business. Rom. 12:11.

THE Post Office address of Eld. A. C. Bourdeau is now Burke, Caledonia Co., Vt.

THE Post Office address of Eld. D. T. Bourdeau and wife is Sheridan, La Salle Co., Ill.

RECEIPTS

For Review and Herald.

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