

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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RAISED IN GLORY.

A seed found in the hand of a mummy two thousand years old, when planted, bloomed into a beautiful flower.

Two thousand years ago, a flower
Bloomed brightly in a far-off land;
Two thousand years ago its seed
Was placed within a dead man's hand.

Before the Saviour came to earth,
That man had lived and toiled and died;
And even in that far-off time
That flower had shed its perfume wide.

Suns rose and set, years came and went;
The dead had kept its treasure well.
Nations were born and turned to dust,
While life was hidden in that shell.

The senseless hand is robbed at last;
The seed is buried in the earth;
When lo! the life long sleeping there
Into a lovely flower bursts forth.

Just such a plant as that which grew,
From such a seed when buried low—
Just such a flower in Egypt bloomed,
And died two thousand years ago.

And will not he who watched the seed,
And kept the life within the shell,
When those he loves are laid to rest,
Watch o'er his buried saints as well?

And will he not from 'neath the sod
Cause something glorious to arise?
Aye, though it sleeps two thousand years,
Yet all that sleeping dust shall rise.

Just such a face as greets you now,
Just such a form as here we wear,
But yet more glorious far, will rise
To meet the Saviour in the air.

Then will I lay me down in peace,
When called to leave this vale of tears;
For "in my flesh I shall see God,"
E'en though I sleep two thousand years.
—S. H. B. in Am. Messenger.

LETTER TO A MOTHER.

[I was much interested in the following letter written by an intelligent young man who has just embraced the truth, to his mother, answering various objections which she raised to his "new doctrine." By permission, I send it for publication. D. M. CANRIGHT.]

SAN FRANCISCO, CAL., NOV. 23, 1874.

MY DEAR MOTHER:—Yours of the 15th inst. is just received. We are very sorry that you are so exercised in regard to the doctrines which we have come to hold. But, as I have said before, we, in believing them, are not led to disbelieve the Bible, nor to lean upon our own strength, nor to cease striving to work out our own salvation. On the contrary, they strengthen our faith in the Bible; they show the complete harmony of its various parts; they show us that the Bible itself claims to be for us to understand (Rom. 15:4; 2 Pet. 1:19; Matt. 24:15; Rev. 1:3); that it is not a deep and unsearchable mystery, which was never intended to be understood; they beget a warmer love in our hearts for this sacred volume, and a stronger desire to search its precious pages; thereby we are shown that in Jesus is our strength, and that we must strive earnestly and prayerfully, through his aid and by means of his blood, to work out our own salvation. Now I cannot see anything so terrible in a doctrine which bears such fruit as this.

But, say you, That's all well enough, if it would only stop there. But it teaches that the world is soon coming to an end, that Christ will soon come back to his followers, and that the everlasting kingdom will shortly be set up. Well, now, I don't see why we should hate to believe that the wickedness and misery which stares us in

the face all around, everywhere, is soon to cease. I don't see why we should be reluctant to believe that our blessed Redeemer is coming so soon to receive us to himself and set up an everlasting kingdom, where we will never see sorrow, or pain, or sickness, or death, or sin. I see nothing repugnant in such a belief as that—especially if we have Bible authority for it. I should think we ought to hail the news with delight. Still I felt just as you do when I first learned that Frank was "being led astray by the Millerites," and so I don't blame you at all. I can only beg of you to hear our reasons for the faith that is in us, before you decide that we are wrong. * * *

You say you "fear these men are more for money than for the good of souls." You are entirely mistaken here. There's not one of them but could make treble as much in other ways with less work. The people often urge upon them to take more than they do; but they will not. The highest salary that any of them gets is \$12 per week. And nearly half of that, some of them put back into the cause. The price list you speak of is for the benefit of those who are able to pay for the tracts. Many thousands are being distributed free, all over the world. But you must know that these cost something, and somebody must pay or the work must stop. Hence the actual cost (without counting interest) is put down, and when persons are able to pay it, well and good. Do you object to paying for a discipline, or a hymnbook, or a religious paper? Whatever money is received for tracts, books, &c., goes (not to the preacher, but) to pay for printing more and sending them to all parts of the world. The Lord said, "Without money and without price," but he also said, "The laborer is worthy of his hire."

You say the "falling stars" of '33 were only meteors. Very well; do you suppose the stars spoken of in Matt. 24 are to be, or were, actual planets, or suns? If one of the real stars should fall to the earth, where do you suppose we would find ourselves? If multitudes of them should fall to the earth, do you think we would have much time to prepare for his coming? Do you think that would be much of a sign? Would it not rather destroy us?

Again, we read that a star went before the wise men and stood over where the young child was. Do you suppose that was one of the planets, or fixed stars? No, it could not have been. All commentators agree that it was a meteor. And, do you know, the word that is there translated *star* is the same that is used in Matt. 24 and translated stars? You say the sun was darkened at Christ's crucifixion. Very true; but that was not the darkening spoken of as a sign of his second coming. Why? In Rev. 6 (written many years after Christ's crucifixion,) we find it still prophesied as a sign of his second coming. And in the first of Revelation, we see that the things prophesied in that book were yet to come. Hence the darkening of the sun at Christ's death was not the sign. Again, the moon was not darkened then. No stars fell. No, mother, that was the token of the horror with which all nature shuddered, and hid her face from the terrible spectacle.

You refer me to Mark 9. In the first verse he says, "There be some of them that stand here which shall not taste death till they have seen the kingdom of God come with power." And right away, in the next verse, he related the transfiguration which was an earnest or miniature of the kingdom. There was Elias, or Elijah (who was translated) as the representative of those who should not taste death, but be changed in the twinkling of an eye; there was Moses as the representative of those who died and shall be resurrected at the last day; and there was Jesus clothed in his kingly garments and appearing as he shall appear when he is crowned King of kings. And

Peter thought they had come into the kingdom; for he wanted to build tabernacles and stay there. And that he believed, afterwards, that that was an illustration of the kingdom yet to come. See what he says about it in 2 Pet. 1:16-18. Also read the 3rd chapter of the same epistle, and you will see that he still looked forward to his coming as a future event.

Dear mother, you know that God always blesses his children for doing what they believe to be right, in the light they have. And if they die so doing they will be saved. But does the fact of God's blessing them prove that they have all the truth, all the light? Martin Luther was blessed, and yet he left much truth to be discovered by Wesley. Luther was right in many things, and God blessed him. Wesley was right in many things, and God blessed him also. But as Luther left truths for Wesley to discover, may not Wesley have left some for others to discover? (And even Wesley expected that the world would come to an end somewhere near 1866.) And the wise man says, "The path of the just is as a shining light, which shineth more and more unto the perfect day." Again, Baptists, Presbyterians, and others, feel the same as you do, in regard to having lived the best they know how. They have been blessed too. Yet all cannot be right in all points, when they are so contradictory in many. True, they all believe in Jesus, and try to obey and serve the Lord; and all the faithful will be saved; but do we not believe the same?

You speak of the Millerites dressing in ascension robes, ready to go thirty years or more ago. Did you see them do so, mother? Did you see anybody that did see it? I too thought that was so until lately. But a reward of \$500 has been offered everywhere to any one who could produce a single eye-witness of that event, and no one has yet been found. But even if they did, what has that to do with the doctrine of Christ's soon coming? The Millerites were, indeed, disappointed (though they never dressed in robes to meet Christ); but does that prove the doctrine false? Christ's disciples were sorely disappointed when they saw the one whom they expected to crown as king crucified on the cross; but did that prove Christianity a humbug? No, indeed, Jesus himself afterward showed them that all this was only a fulfillment of prophecy. See Luke 24.

Now, I will show you, I think, that in like manner, the disappointment of the Millerites was the fulfillment of prophecy. When John took the little book from which the angel prophesied that time should be no longer, it was first sweet and then bitter, and immediately he was told that he should prophesy again. See Rev. 10. Now what little book do we find that should be opened in the time of the end? See Dan. 12:4. Do you wonder then, that it was not understood before? Was it not sweet to them while proclaiming it to the world? Was it not bitter afterwards? Are they not prophesying again to many peoples, &c.? But the very fact that John was commanded to prophesy again shows that time (day and year time) did not end with the angel's message. Also, by reading Rev. 14:6-16, you will find that time elapses after the announcement that the Judgment is come, and before Christ appears in the clouds.

But, perhaps, you say, The angel does not lie. Very well, we say the same. Then what time does end at the sounding of the angel's message? Prophetic time. He was talking of prophets and their prophecies, and it is nothing but natural to suppose this announcement was in regard to prophetic time. In fact it is almost directly stated so in the next verse. Rev. 10:7.

I have just read the 19th of Matt. (as you told me), and find that it accords with our views in regard to the matter. But because the young man was commanded to sell

all he had and give to the poor and follow Jesus, we do not think we all have to sell all we have before we can follow him. The young man's keeping the commandments was not sufficient, nor could he follow Jesus rightly until he divested his heart of the affections it held for something else, viz. (in his case), wealth. Now I think we all are apt to have something of which we must divest ourselves, in order to follow Jesus properly. Let us ask him to strengthen our faith, as you say.

No, mother, I know you are not angry with us. I know just how you feel. I felt miserably when I first heard it. But I prayed long and earnestly for guidance from above. It was with prayers mingled with tears that I "searched the Scriptures daily, whether these things were so." Acts 17:11.

You ask, "Are we not to serve God every day alike?" Do you mean that there is no day above others which we should keep sacred to the Lord? Is there no day which is the Sabbath day?

We don't condemn the other denominations. We simply proclaim what the Bible teaches. We can't help it if the shoe fits some of the churches of to-day.

Yes, Christ would rather all should "repent, believe, and live," and hence he has always raised up men to proclaim his truths at proper times, that men should not be left in darkness, if they would only choose the light. Before the flood he sent Noah; before he came the first time he sent John the Baptist; and he promised to warn the world before he should come again. When his disciples asked him for signs of his coming he did not rebuke them, but gave them instruction as to when they might know he was near,—even at the doors. * * * * *

You seem to think it is all in California. This is a new mission, scarcely in working order. The headquarters in the U. S. is at Battle Creek, Michigan. There are organizations in Maine, New Hampshire, Vt., Mass., Conn., R. I., Md., N. Y., Penn., O., Ind., Mich., Ill., Tenn., Ky., Wis., Minn., Neb., Ia., Mo., Kan., Cal., Or., Wash. Ter., Canada, and Switzerland; and it is preached, besides, in many other places. Plans are being laid to spread it far and wide, all over the world. * * * * *

Please continue to read and think on these subjects and be free to urge any and all objections. * * * * *

But I must close. Our love to all. Hoping to hear from you very soon, I remain as ever, your loving son.

Prophecy.—No. 13.

(Concluded.)

The Third Angel's Message. "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

This message contains the last, solemn note of warning which is to fall upon the ears of the human family. It is this message which ripens the harvest of the earth. When its work has been accomplished, the Son of man is then seen on the great white cloud, "having on his head a golden crown, and in his hand a sharp sickle." Verse 15. The work of Christ in the heavenly sanctuary is then finished. He has laid aside

his priestly garments and comes forth with his kingly crown, and in his hand a sharp sickle, to reap the harvest of the earth which has been ripened by the message of the third angel. Thus it is evident that Christ's intercession for sinners and the time of their probation close with the work of the third message.

While Christ is thus upon the white cloud, another angel comes out of the temple crying, "Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe." Verse 15.

It will be seen that this angel raises no prayer for the salvation of sinners, and utters no note of warning in their behalf; but the petition is,—"Thrust in thy sickle," &c. This angel is a representation of the people of God, after their labors for the salvation of those around them are all ended. As human probation is brought to a close, and the burden and anxiety of God's people in behalf of sinners is taken away, then will they raise one urgent, united prayer to the Son of man to thrust in his sickle and reap the harvest of the earth.

As we have shown that the first and second messages have been fulfilled in the present generation, and that the third message is that which ripens the harvest of the earth and reaches to the close of human probation, and have also shown in previous articles that we are now in close proximity to the second coming of Christ, it is very evident that we are now living in the very period of time to which the third angel's message applies, and when, according to the prophecy, its fulfillment should be going forward in the world.

Is this so? Is there any class of people that are now giving the third angel's message, and are engaged in the very work necessary to a perfect fulfillment of the prophecy? Let us see!

How were the first and second messages fulfilled? It was done by a class of people who went forth teaching and proclaiming to the world, orally and by publications, the very language and ideas contained in those messages. The first message was fulfilled by a class of people who taught that the hour of God's judgment was at hand, and who showed, from Scripture and facts, that such must be the case. The second message was fulfilled by a class of people who showed from the Scriptures to what Babylon applied, and they proclaimed and showed that Babylon had fallen. How, then, shall we expect that the third message will be fulfilled? Of course it must be done by a class of people who will preach and publish to the world, the ideas, facts, and language, contained in that message.

The third message is the last one to be given before probation closes. It contains a solemn warning against the worshiping of the beast and his image, and the receiving of his mark, verse 9—the very sins which the two-horned beast of chapter 13:11-18 is to undertake to enforce. It portrays before our minds the unmingled wine of the wrath of God, as it is to be poured out without mixture of mercy upon those who do not heed the warning contained in the message. Verses 10, 11. It also contains "the commandments of God and the faith of Jesus," and brings to view a class called the saints, who keep them, thereby showing that those who do not heed the warning contained in the message, and become keepers of the commandments of God and of the faith of Jesus before the message closes, will be found among the class that worship the beast or his image, or received his mark.

Therefore we can see that those who give the third angel's message, must show by the prophecies that the end is very near, and that this message is the last one to be given before probation closes; they must show what government is symbolized by the two-horned beast, which is to make an image to the papal beast, and what will constitute the worship of the beast and his image, and the reception of his mark. They must arraign the minds of men before the terrors of the day of God's wrath, and show from the Scriptures how that wrath will be poured out; they must keep the commandments of God (the Father) and the faith of Jesus, (his Son) while they also must make it a special object to preach to the world the same commandments and faith which they themselves keep as the only safeguard against the worship of the beast and his image, and the reception of his mark.

Is there a class of people in the world engaged in such a work? If so, that must be the class that are giving the third angel's message. There is one such class, and

only one—and that is the class known as Seventh-day Adventists.

For more than twenty years they have been engaged in this very work. They earnestly set forth and promulgate the truths which grow out of, and are connected with, the message of the third angel.

They show from the prophecies that the second coming of Christ will take place in the present generation; they make it an important object to show what government is symbolized by the two-horned beast (which is to make an image to the papal beast and enforce his mark) against whose work the third angel utters a special voice of warning; they show what will constitute the worship of the beast and his image, and the reception of his mark. In doing this they give an appropriate and necessary warning that all may be prepared to shun and avoid those sins when the time (which is not far distant) comes that they are to be enforced. They show how the wrath of God—the penalty for not obeying the voice of warning contained in the message—is to be poured out. Rev. 15:1, 2, 8; 16:1-21; Isa. 24:1-6; 28:17, 22; 29:6; 30:30; Jer. 4:23-29; Zeph. 1:2, 3, 14-18. They keep not only the faith of Jesus, but also the law of God, as set forth in the ten commandments which were proclaimed by the voice of Jehovah amid the thunders and lightnings of Mount Sinai, and written by his own finger on tables of stone. Exodus, chapters 19 and 20; 31:18; Deut. 4:13.

It is by the commandments of God that they have been led to become observers of the seventh day, the Sabbath which the fourth commandment plainly enjoins, and which is the only weekly Sabbath anywhere recognized in the Bible.

They make it a special object to preach and teach the commandments of God in connection with the faith of Jesus. While they show that one of the commandments of God requires the observance of the seventh-day Sabbath, they also show that the establishment of the first-day (Sunday) Sabbath in the Christian church was the work of the Catholic church which is called by Paul the man of sin, 2 Thess. 2:3, 4, and which we have shown to be the power symbolized by the leopard beast of Rev. 13, and to which an image is to be made in our own country.

They hold forth to the world the ten commandments of God's law as the standard by which we must be judged, and as the only perfect rule of justice and morality ever given to man. Deut. 4:13; Ps. 19:7; 111:7-10; 119:172; Eccl. 12:13, 14; Matt. 5:17-19; James 2:12; Rev. 22:14.

All that have ever heard their lectures, or read their publications to any considerable degree, must admit that they do have much to say about the very ideas here referred to, all of which are found in, and connected with, the third angel's message; and in fact this message might truly be said to form a text and basis for the burden of their work and labor. Thus it is evident that they are giving the third angel's message, and that they are the only class on earth that are giving that message.

For a more extended view of the subject contained in this article, and also for further proof that Seventh-day Adventists are giving the third angel's message, we invite attention to the following publications, issued at the REVIEW AND HERALD Office, Battle Creek, Mich., and also to many other works mentioned in the publication list found from time to time in the columns of this paper.

"The Three Messages of Rev. 14 and the Two-Horned Beast;" "the Sanctuary and Twenty-three Hundred Days;" "Our Faith and Hope;" "Thoughts on Daniel;" "Thoughts on the Revelation;" "The Signs of the Times;" "The United States in Prophecy;" "The Mark of the Beast;" "The Perfection of the Ten Commandments;" "The Ten Commandments not Abolished;" "The History of the Sabbath and First Day of the Week;" "The Prophetic and Law of God Charts."

We now inquire where we are living in the history of this line of prophecy, as brought to view in the three angels' messages? The answer is easily given. We are even now far along in the history of the third and last message. Yes! about a quarter of a century has passed since this message began to be very distinctly heard in the world, and now we are so near to its close that we can already witness the rapid progress of a movement which is to result in the rigid enforcement in our own country

of those sins against which the third angel has been, and is now, giving his warning proclamation.

Thus does the light of the sure word of prophecy show us where in this world's history we are living, and point out like a light which shineth in a dark place, the dangers which still lie in our future pathway.

Many are the lines of prophecy and various the predictions, not examined in these articles, which point out with equal certainty the solemn and important fact that the close of human probation and the second coming of our Lord Jesus Christ are just at hand!

But though the evidences are so many and so clear, yet the minds of the great mass of mankind are still shrouded in darkness on the subject. They do not give heed to the sure word of prophecy. The flood-gates of crime and wickedness are wide open, iniquity prevails on every hand, and the love of worldly honor, pleasure, and gain, still engages the attention of both the worldling and the proud and popular professor of Christianity.

Solemn indeed are the times in which we live; fearful are the responsibilities now resting upon the people of God; terrible will be the time of trouble and day of wrath which are just ahead; Dan. 12:1, 2; Zeph. 1:2, 3, 14-18; but joyous will be the deliverance of the saints, and bright the crown of glory which will soon be given to all the people of God.

"The storm cloud of vengeance is gathering fast, The harvest is ripening and soon will be past; The last final conflict of earth" soon will come, And the warfare be ended the victory be won.

W. H. BLAISDELL.

The Scout.

In military circles, the office of a scout is well understood. He is one sent to observe an enemy in advance of the army. He must possess bravery, activity, and shrewdness. He must have the ability to make a clear statement of his discoveries, of the strength of the enemy, and the positions they occupy. To obtain this knowledge he must often rush into danger, even at the risk of forfeiting his life. His calling, therefore, is a perilous one; but it is better to hazard the life of one than to endanger many by encountering an enemy without a knowledge of his strength.

The Master says: "The children of this world are in their generation wiser than the children of light." This is manifested by the manner in which we, in our aggressive work, wage a warfare against the enemy of all righteousness.

It has long been the office of our evangelists, in entering new fields where the truth is not known, to act the part of the attacking, and also the reserve, force, without having the advantage gained by the scout and advance guard; and, as a consequence, his strength is much weakened, and his efforts less fruitful. God is a host; but he works through means, and he has placed some of these in the hands of his servant for them to use. Their duty has been to break up the ground, plant the seed, and gather a few souls together upon the principles of the clearest and most convincing truths that were ever presented to the world, and which, in their simplicity, will find a response in the hearts of some at every place where they are taught.

But it has been found to be true, in almost every case, where this work is begun, that Satan also begins to work. He stirs up his emissaries, and the cry, "He's an Adventist!" "a Millerite!" "an annihilationist!" is raised; while other false reports are circulated until the people are alarmed, their fears are aroused, and their ears are closed against that which the minister has to say, and their doors are barred against his entrance into their homes, in which he might get access to them socially; so that, for several days, his labor is practically lost on the curious. He must batter down blind prejudice, gain the confidence of the people, and raise a good, healthy interest, if he obtains possession of the field at all.

Then, is there no better way to proceed than this? Is there no way that the enemy can be successfully out-generated? A flank movement be made, so that we can get possession of the field, and be able to hold it? Is not the late organization of the army, into a tract and missionary society, the means by which this may be accomplished? Yes; if each soldier, as well as the officers, will do his duty, and move *en masse*, in solid column to the front. The

cases referred to in the article on Bread Found, and the many that are coming to light all over the field, fully confirm this; and the plan upon which the T. and M. Society is organized, is designed to accomplish this very end. Through it, books, pamphlets, periodicals, and tracts can be obtained at a nominal and trifling expense. Then let the private soldiers take these silent messengers, and judiciously sow them; and let them not be confined to their own village or neighborhood where the truth has been proclaimed; but let them select some of their number, of good report among themselves and those without, endowed with the attributes of the scout, who shall go forth as such, a colporteur, bearing precious seed, into new fields where the people have not yet so much as heard of S. D. Adventists. It would not be necessary for such to send an embassy in advance of them, herald their approach through the papers, or sound the trumpet to let the people know that they are coming; but let them enter the place modestly, and with true Christian deportment, pass through the field as rapidly as possible, remembering the words of our great Captain; "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." Matt. 10:16.

It would not be their duty to go preaching, except they be called, or with a spirit of debate; but their words should be few, well chosen, and "like apples of gold in pictures of silver." Then if they should retire from the field, unobserved and unknown, the result would doubtless prove satisfactory.

Some make a mistake, thinking that they have to speak to every one they meet, upon the subject of religion, or pray with every family, and each must be furnished with a package of tracts. This certainly is not wisdom; for instead of exciting a spirit of inquiry and investigation, it would glut the market, and the very ones they seek to benefit are disgusted, and their ears forever closed. They have thought the responsibility of enlightening the people rested upon their individual efforts; whereas the ammunition furnished by the T. and M. Society, the silent messengers, like shot and shell when well spent, and with well-directed aim, are the mighty engines, backed up by the Spirit of God, with which this work is achieved. It is much easier to blockade than to clear the King's high-way, and the prompt action of one discrete and active scout may secure the complete route of an opposing army.

Thus saith the Lord: "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine angel shall go before thee," &c. Ex. 23:20-23. Previous to their entering the promised land, again, "the Lord spake unto Moses, saying, Send thou men, that they may search the land of Canaan, which I give unto the children of Israel; of every tribe of their fathers shall ye send a man, every one a ruler among them." Num. 13:1, 2. Twelve men were chosen, each a "ruler," and "all these men were heads of the children of Israel" whom Moses sent "to spy out the land." This was the scheme adopted anciently; may it not be so now in connection with the onward march of this glorious message of the third angel? and while the angels of God are sent before his servants, to soften and prepare hearts to receive the truth, where are the Calebs and Joshuas, to go through the land as spies, and to bring again a faithful report? Should this be done, with their spirit, I am persuaded that the battle is half fought and the victory often greater for the truth.

R. M. KILGORE.

Hancock, N. H.

Quite Immaterial.

WHEN popular theology has reduced the essential man to nonentity, and, having made him immaterial, consigns him to a home outside the universe of matter, it is really quite immaterial what his condition may be otherwise. In fact, such a condition could only be absolute nothingness. And this fact many humble folks have always been quick to recognize.

Dr. Chambers, in some of his writings, relates a somewhat amusing account of the way in which a young preacher failed to be invited to the pastorate of a certain church.

By arrangement he preached as a candidate. The discourse which he delivered had been carefully prepared, and the subject of it was the "Immortality of the Soul." He was satisfied with his work, being sure that he had proved conclusively that the soul is not composed of matter, but is immaterial. But his logic and its conclusions, both so satisfactory to his mind, were nevertheless fatal to his prospects. The congregation argued, that to say the soul is immaterial is about equal to saying that it is immaterial whether people have souls or not. The church concluded that it was not in need of a pastor who believed in immaterial souls. We think we could find a few churches now-a-days that might wisely reach the same or a similar conclusion.—*Herald of Life.*

"Living Epistles."

SUCH is the appellation of the children of God in the relation they bear to their fellow-men while passing through this world as candidates for immortality. Upon the tablet of the Christian's daily life are inscribed, thoughts, words, and acts, that are more or less open to the gaze of mankind, who readily trace the intricacies of the inscription, and pass judgment favorable or adverse to the religion of the Bible.

What carefulness, then, ought to characterize the deportment of the Christian in public and private life, knowing that such weighty responsibility rests upon him as a representative of divine truth. The fact that heavenly angels are ever near to encourage or reprove, should be an incentive to purity of speech and holiness of life. The little child, if a lamb of Christ's flock, is watched over with tender solicitude by a holy angel, and in every act of its life it should consider whether it would be approved by that pure guardian, who ever beholds the face of our Heavenly Father. Matt. 18: 10.

The mother, moving amid the duties of the domestic circle, may improperly consider her life a blank in the volume of Christian achievements, and, desponding, relax her diligence at the part of duty Heaven has assigned.

But no influence in the Christian world is more potent for good than that of the domestic circle where religious principles control its operations; and who has greater influence to mold the plastic mind of children than their own loved mothers?

Most of the great and good men that have blessed the Christian church and the world, owe their greatness to the benign influence of their childhood's home. Christian mothers, you are living epistles whose indelible character may, if you will, with joy be traced by your children and others, even though you should pass away. Christ is the vine, and his people are the branches. John 15: 5. If they abide in him, they bear fruit. Verse 5. See also Gal. 5: 22. They are holy. Rom. 11: 16. They are temples of the Holy Spirit. 1 Cor. 3: 16. And they are attended by angel guards. Heb. 1: 14. The daily life is an inscription read by men whereby they judge concerning the truth of this.

Reader, what have you transcribed for the gaze of men and angels? How read they concerning you? and how judge they through you concerning the faith you profess? A. SMITH.

"Exceeding Abundantly."

WE were studying the Epistle to the Ephesians, and had got to the end of the third chapter. When we read the last two verses, "Now unto him who is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory, throughout all ages," this expression fell upon my soul like a revelation from God. He can do by his power, I said to myself, above all even that we can think—nay, exceeding abundantly above all! A full trust in Christ for the work to be done within my poor heart now filled my soul. We all three knelt down, and, although I had never fully confided my inward struggle to my friends, the prayer of Rieu was filled with such admirable faith as he would have uttered had he known all my wants. When I arose in that inn room at Kiel, I felt as if my wings were renewed as the wings of eagles. From that time forward I comprehended that my own efforts were of no avail; that Christ is able to do all by his power that worketh in us; and the habitual attitude of my soul was to lie at the foot of the

cross, crying to him, "Here I am, bound hand and foot, unable to move, unable to do the least thing to get away from the enemy, who opposes me. Do all thyself. I know thou wilt do it. Thou wilt even do exceeding abundantly above all I ask." I was not disappointed; all my doubts were removed, my anguish quelled, and the Lord extended to me peace as a river. Then I could comprehend with all saints what is the breadth and length and depth and height, and know the love of Christ, which passeth knowledge. Then was I able to say, "Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee."—*Merle D'Aubigne.*

A MUSSULMAN TRADITION.

UPON a certain day Mohammed walked with Ali, his soul's mate, and while they talked, weaving deep words as only wise folks can, sudden athwart their converse broke a man, who, drunk with wine and wrath, essayed forthright to gird at Ali for imagined slight, belching malicious jibes. The reverend sage, awhile unfretted, bore the others' rage; but, finally, his gentle sufferance failing, repaid the insolent, railing for railing. Whereat Mohammed passed, as best they could leaving the pair to settle up their feud. Next time the friends met, grumbled Ali: "Why leftest thou me to give the churl the lie unseconded?" "Brother," Mohammed said, "While slander spat its venom on thy head and thou wert silent saw I angels ten, with wings ashiel fending it back. But when thou didst that noble reticence put off, returning thy tormentor scoff for scoff, then one by one away those angels flew, and when the last had left thee, I went too."—*Rachel Pomeroy.*

Moths in the Candle.

EVERY moth learns for itself that the candle burns. Every night, while the candle lasts, the slaughter goes on, and leaves its wingless and dead around it. The light is beautiful, and warm, and attractive; and, unscared by the dead, the foolish creatures rush into the flames, and drop, hopelessly singed, their little lives despoiled.

It has been supposed that men have reason and a moral sense. It has been supposed that they observe, draw conclusions, and learn by experience. Indeed, they have been in the habit of looking down upon the animal world as a group of inferior beings, and as subjects of commiseration on account of their defenselessness; yet there is a large class of men, reproduced by every passing generation, that do exactly what the moths do, and die exactly as the moths die. They learn nothing by observation or experience. They draw no conclusions, save those which are fatal to themselves. Around a certain class of brilliant temptations they gather, night after night, and with singed wings or lifeless bodies, they strew the ground around them. No instructions, no exhortations, no observation of ruin, no sense of duty, no remonstrances of conscience, have any effect upon them. If they were moths, in fact, they could not be sillier or more obtuse. They are, indeed, so far under the domination of their animal natures that they act like animals, and sacrifice themselves in flames that the world's experience has shown to be fatal.

A single passion, which need not be named—further than to say that when hallowed by love and a legitimate gift of life to life, it is as pure as any passion of the soul—is one of the candles around which the human moths lie in myriads of disgusting deaths. If anything has been proved by the observation and experience of the world, it is that licentiousness, and all illicit gratifications of the passions involved in it, are killing sins against a man's own nature; that by it the wings are singed not only, but body and soul are degraded and spoiled. Out of all illicit indulgence come weakness, a perverted moral nature, degradation of character, gross beastliness, benumbed sensibilities, a disgusting life, and a disgraceful death. Before its baleful fire the sanctity of womanhood fades away, the romance of life dies, and the beautiful world loses all its charms. The lives wrecked upon the rock of sensuality are strewn in every direction. Again and again, with endless repetition, young men yield to the song of the siren that beguiles them to their death. They learn nothing, they see nothing, they know nothing, but their wild desire, and on they go to destruction and the devil.

Every young man who reads this article has two lives before him. He may choose either. He may throw himself away on a few illegitimate delights, which cover his brow with shame in the presence of his mother, and become an old man before his time,

with all the wine drained out of his life; or he may grow up in a pure, strong manhood, held in healthy relation to all the joys that pertain to that estate. He may be a beast in his heart, or he may have a wife whom he worships, children whom he delights in, a self-respect which enables him to meet unabashed the noblest woman, and an undisputed place in good society. He may have a dirty imagination, or one that hates and spurns all impurity as both disgusting and poisonous. In brief, he may be a man, with a man's powers and immunities, or the sham of a man—a whitened sepulcher—conscious that he carries with him his own dead bones, and all uncleanness. It is a matter entirely of choice. He knows what one life is, and where it ends. He knows the essential quality and certain destiny of the other. The man who says he cannot control himself not only lies, but places his Maker in blame. He can control himself, and, if he does not, he is both a fool and a beast. The sense of security, and purity, and self-respect that come of continence, entertained for a single day, is worth more than the illicit pleasures of a world for all time. The pure in heart see God in everything, and see him everywhere, and they are supremely blest.—*Dr. J. G. Holland; Scribner's for October.*

Sermon on a Postal Card.

THE following pithy little sermon was actually written on a postal card for the *Bible Banner*. It shows how many good things can be said within a small compass. Let us learn to *boil down* our thoughts until the water and froth are evaporated, and nothing but the solid sugar remains.

Text, Heb. 13: 1.

1. This text is not applicable where brotherly love does not already exist.

2. Being addressed to Christians, it is taken for granted that it *should* and *does* exist among them.

3. It is at least implied that it *may cease* to exist among them; hence the admonition to perpetuate it.

4. We learn its importance from many passages of Scripture. Have you doubts about your acceptance with God? Here is a test. 1 John 3: 14. Do your neighbors doubt your sincerity? Here is a criterion. John 13: 38. Can you love God and cherish ill-will toward your brother? Impossible. 1 John 4: 20. Plain talk, but it is God's truth, and we cannot get around it. Can we be mean, stingy, and penurious, and love God? Never. 1 John 3: 17. Can we be saved without this principle? No. 1 Cor. 13. Better possess this and be destitute of all things else than to possess all things and be destitute of love. Can anything substitute love? Can benevolence? We may hoard up one hundred thousand dollars in life, and bequeath it to charity at death; but it won't purchase eternal life. We may be as zealous as the crusaders and suffer martyrdom, and yet be damned. Knowledge, eloquence, power, and mountain-moving faith alone will not take us to glory. Three things constitute the religion of Jesus. 1. Love. 2. Love. 3. LOVE. "Let brotherly love continue."—*Bible Banner.*

False Proverbs.

"A YOUNG man must sow his wild oats." In all the wide range of British maxims, there is none, take it for all in all, more thoroughly abominable than this one as to the sowing of wild oats. Look at it on what side you will, and I will defy you to make anything but a devil's maxim of it. Whatever man, be he young, old, or middle-aged, sows, *that* and nothing else shall he reap. The one only thing to do with wild oats, is to put them carefully into the hottest part of the fire, and get them burnt to dust, every seed of them. If you sow them, no matter in what ground, up they will come, with long tough roots like couch grass, and luxuriant stalks and leaves, as sure as there is a sun in heaven—a crop which it turns one's heart cold to think of. The devil, too, whose special crop they are, will see that they thrive, and you and nobody else will have to reap them; and no common reaping will get them out of the soil, which must be dug down deep again and again. Well for you if, with all your care, you can make the ground sweet again by your dying day.

"Boys will be boys," is not much better, but that has a true side to it; but this encouragement to the sowing of wild

oats is simply devilish, for it means that a young man is to give way to the temptations and follow the lusts of his age. What are we to do with the wild oats of manhood and old age—with ambition, overreaching, the false weights, hardness, suspicion, avarice—if the wild oats of youth are to be sown and not burnt? What possible distinction can we draw between them? If we may sow the one, why not the other?—*Tom Brown at Oxford.*

Idle but Hurtful Words.

THERE is nothing in the New Testament more startling than the enunciation of the responsibility which we assume whenever we speak; for every idle word we shall have to give an account at the last, great day.

There is something appalling in this, for how many idle words have we all spoken.

But there is no principle of divine law for which there is not some substantial reason; and our own observation has led us to the conclusion that no inconsiderable part of the unhappiness of this world is occasioned by hastily, ill-considered, idle words.

People are more sensitive than they are thought to be, and more people are sensitive than are thought to possess any sensibility whatever. We mean sensibility to the remarks of others.

A whole life may be influenced—a whole life may be darkened by one observation, the maker of which never thinks of again.

Words lightly uttered often sink very deep into the mind of some boy or girl to whom they are addressed; and when those words are cruel or unkind or unjust they may rankle for years, never losing their freshness or their force in memory, but often recurring to recollection—a lasting well of bitterness.

And grown people are often as sensitive as children. Men and women who appear almost indifferent, and even callous to what is said to them, or about them, are not unfrequently deeply wounded by some thoughtless remark, to which the speaker attaches little or no importance.

If we habitually care to mind how hurtful to others our idle words may be, we should utter less of them.

A Constrained Ministry.

JEREMIAH had been greatly persecuted for his faithfulness in delivering the word of God. He tells us his reason for his continuance in a work which brought him so sorrowful a reward. He gives us to understand that he had been faithful in delivering God's word, because that word had been overpoweringly precious to his own soul. He could not do otherwise than speak the truth, because that truth had been his own daily food. He met with nothing but ill treatment from those whom he addressed; they had vilified him in every way; he had been put in the most noisome dungeon; he had been denied even bread and water; everything short of actually putting him to death had been inflicted upon him by his ungrateful countrymen; but still he went on prophesying. He could not be silent. Though his prophesying brought him nothing but tears, yet he continued still to prophesy; for God's word came with such sweetness to his own soul, and filled his heart with such ravishing joy and delight, that he could not do otherwise than go out among his countrymen and tell what had been so delightful to himself.

I believe this to be the secret of a living ministry. The ministry that is fed upon flattery, and flatters those who flatter it, is a poor, feeble counterfeit, and God will never bless it; but the ministry which under great difficulties and fierce opposition is still sustained because the preacher cannot help continuing it, that is what God will bless.

It was good advice of a venerable divine to a young man who aspired to be a preacher, when he said to him, "Don't become a minister if you can help it." The man who could very easily be a tradesman or merchant had better not be a minister. A preacher of the gospel should always be a volunteer, and yet he should always be a pressed man, who serves his King because he is omnipotently constrained to do so. Only he is fit to preach who cannot avoid preaching, who feels that woe is upon him unless he preach the gospel, and that the very stones would cry out against him if he should hold his peace.—*St. L.*

There is enough in Christ for you, when you have nothing in yourself.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, DEC. 8, 1874.

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

EDITORS.

The Biblical Institute.

As the time appointed for the Biblical Lectures to commence draws nigh, we are feeling more the importance and solemnity of the anticipated occasion. This is designed to be a general gathering of our young preaching brethren who hold credentials and licenses from their State Conferences, and of more experienced ministers, so far as the circumstances—taking into the account their local duties, distance, and the expense—will admit. And we shall be very glad to welcome any others who design to give themselves to the work of teaching the Word, and therefore are anxious to learn the way of the Lord more perfectly.

The gathering will be a very large one. We learn by the mail, which is brought from California on the fast train, that three brethren have left San Francisco on a slower train. We also hear from Minnesota, Iowa, Wisconsin, Illinois, Missouri, Kansas, and Nebraska, that there will be a large attendance of our young preachers from those States. And it is expected that there will be a very general attendance of our laboring brethren from Michigan, Indiana, and Ohio. And we shall be no less gratified to see a good representation of youthful laborers from the eastern States. We extend a special invitation to those from the ranks of the first-day, or no-day, Adventists, who have recently accepted, or have become interested in, our views of Bible truth.

But, as a guard against those coming who can put their time and means to a better account, and that the Battle Creek church be not overburdened, the following restrictions were stated in the first call for the Biblical Institute, Oct. 20, 1874. Any departure from this general plan by the liberalities of individuals will be stated to the persons by private letters.

"With reference to those who may attend, it is proposed—

"1. That such as are able, meet all their own expenses, which will be simply their fare, and a moderate price for board, nothing being charged for the lectures.

"2. That such as are able only to pay their fare to and from the place, will be entertained by the Battle Creek church while here free of charge; provided that, in case they are not already licensed preachers, they bring from their church or Conference, a paper recommending their attendance.

"3. That such as are not able to pay their own traveling expenses, receive help from their churches or Conferences, if in the judgment of said churches or Conferences they should attend."

J. W.

The Church at Battle Creek.

THE 5th was a precious Sabbath to the church at Battle Creek. We spoke in the morning upon the words addressed to the church of the Laodiceans, Rev. 3:14-21, and Mrs. White spoke in the afternoon. A tender, weeping spirit pervaded the large assembly. At the close of her discourse, she called for sinners and backsliders to come to the front slips. And as not far from fifty responded to the call from the body of the house, and from the gallery, and came forward, the former occupants vacated slip after slip, and retired to the places made vacant by those who came forward. We trust that a good revival interest has commenced which will increase and be felt through the term of Biblical Lectures.

J. W.

The Cause in California.

WE are greatly cheered by the good news of the progress of the work in California. The *Signs of the Times* for Dec. 3 says of the tent-meeting in progress in San Francisco:—

"We had a very interesting Sabbath meeting last Sabbath in San Francisco. Part of our brethren were over from Oakland. One hundred were present. A discourse was given and many encouraging testimonies were borne. At the same time about thirty were having a meeting at Oakland. On first-day morning we re-

tired to the bay, and five were baptized. Among these were one Dane, a Bro. Jessen, and a sister Johnson, formerly a Catholic nun. The baptizing season was very interesting. Not far from a score of new ones have taken their stand in San Francisco, and still we labor on. Pray for us."

There is a power in simple Bible truth when attended to the mind by the Holy Spirit that is beyond human conception. Again the *Signs* speaks of eight souls who have embraced the Lord's Sabbath by reading before one of them had heard preaching.

"At our tent meeting in San Francisco, Sabbath, Nov. 14, there met with us a brother from Lassen County, three hundred miles distant. He was one of eight in the place where he lives who have embraced the present truth, and commenced the observance of the Sabbath. He had the privilege of hearing two discourses while with us, which were the first and only Advent preaching he had ever heard. The other seven had heard none. Their friends in Napa had sent them tracts, pamphlets, and papers, which, with God's blessing, has decided eight."

"But the end is not yet; for a number of their neighbors are reading, and are about convinced that we have the truth. There is missionary work for District No. 6. A preacher of present truth would be more than welcome in their midst."

The *Signs* takes the liberty to publish extracts from three private letters addressed to Eld. Canright, from Santa Clara Co., and we are more happy to repeat these extracts, as they are from those who embraced the Sabbath of the Lord only the last summer. The *Signs* says:—

"Bro. Kundert of San Jose writes Nov. 10, 'We had a good meeting here last Sabbath. The brethren and sisters seemed to take hold with the right spirit, and some are getting rid of their idols.'

"Bro. Stephens writes from Santa Clara, Nov. 12: 'Dear Brother, I have felt so happy for the last few days that I thought I would write to let you know what the Lord is doing for us in Santa Clara. Our hearts are now very hopeful, and we feel that we will shortly have more Sabbath-keepers. There has been a society started here for debate upon Bible questions. At last the Sabbath question has been sprung. Bro. Swinnerton and I have defended the Lord's Sabbath for two Sundays, and will again next Sunday. We believe the Lord will give some fruits from it, as several are inquiring into these things to see whether they are so. Brn. Smith, Swinnerton, and myself have been out evenings to visit those who are aroused on Advent doctrine, to converse with them. We hope our work will not be in vain. We hope to have a strong church at Santa Clara yet. Mrs. O. rejoices that her daughter in San Francisco has commenced to keep the Sabbath from attending meetings in the big tent. The church here remember your endeavors in their prayers.'

"Bro. Swinnerton writes, Nov. 11, 'We have had two discussions on the Sabbath question. None stood by me but Bro. Stephens. The Lord gave us both liberty to stand for the truth. We had opposition from Methodists, Presbyterians, Adventists, and infidels. But I observed one queer thing: So far they have not attempted a reply to our positions.

"I have reserved my best points for the closing round, but the negative are about spun out. They have proved (?) that the Sabbath was a merciful provision for man, but not binding. That it is a yoke of bondage, but would have been a good thing for the 'Jews' while in Egypt. (I guess so.) That the Sabbath has been lost, and the first day found—which is the true day. That it is impossible to keep any day, and, finally, the Sabbath has been abolished, because it was not commanded over again. Their last ditch, next Sunday, is the two covenants.

"What a soul-inspiring thing truth is, is it not? I trust you will come and see us soon, and tell us how you do. I feel determined to live and die on the altar of the Lord. Love, prayers, and sympathy, for all the brethren and sisters in the truth.'

A letter just received from Eld. Loughborough reports a later Sabbath meeting, which he held in the hall at San Francisco, while Eld. Canright spoke at Oakland. The contrast between the present condition of our cause in these two cities and its condition a year since is as glorious as it is great. These are important

points, and, if judiciously held, will prove the salvation of many souls, and a great support to the cause on the Pacific Coast.

Eld. L. mentions the names of Bro. Diggins and Srs. James, Rowland, and others, in a connection that brings great joy to those who have known their trials, and have labored faithfully to save them from most subtle, erroneous influences.

We would say to the brethren in California that we are with them in spirit, beholding their order, and prosperity in the Lord, and hope soon to see them face to face. The Lord has done a great work for us since we first met the older friends of the cause upon the Windsor camp-ground in October of 1872. We have never labored harder and happier than during the past four months, and, though worn at present, we hope there will be enough of us left at the close of the series of Biblical Lectures to rally again under the more congenial climate of your good State.

J. W.

The Second Coming of Christ.

ITS NATURE.

WE have spoken of the importance of the theme of the second coming of Christ, and the necessity of that event. We now come to the question of its nature. Is it to be literal? Will the Lord really return to this world in person? Or is the language which in so many different ways predicts the coming of the Lord to be taken in a figurative or mystical sense, meaning death, conversion, spiritual manifestations, calamity and overthrow, either national or individual?

The next appearing of Christ is to be his *second* appearing. So Paul explicitly states it: "Unto them that look for him shall he appear the *second* time, without sin unto salvation." Heb. 9:28.

Now we say that to make death the second coming of Christ, destroys this language of the apostle; for then we have as many second comings of Christ as there are deaths in the land. If it be said that the death of an individual is not the second coming of Christ in a general sense, but only to that individual, then we inquire, what was the first coming of Christ to that individual? If it is to individual experience that these predictions of the second coming of Christ refer, it must be also in individual experience that the first coming occurs; for these two comings are related to each other; and a second implies that a first has taken place. Now if death is to any individual the second coming of Christ, it is incumbent on those who take this view to tell us what constituted to that individual the first coming of Christ. Will they do it? No doubt they would willingly if they could, but can they?

The same remarks apply to conversion.

The second coming of Christ was not the destruction of Jerusalem; for predictions written *after* that event prophesied of it as an event yet future. Rev. 1:7; 3:11; 6:16, 17; 14:14, &c.

To bring out in vivid light the absurdity of all views which spiritualize the second coming of Christ, we have only to view them against the background of some of the plain declarations of the Scriptures concerning this event.

The first passage to which we call attention is one which the Christian reads with ever fresh delight. It is one which electrifies with joy every heart in which the love of Christ is found. It was spoken under circumstances which cannot fail to give a correct and vivid idea of the nature and manner of the return of our blessed Saviour; and it contains an enunciation of the truth so clear and forcible that it cannot well be evaded or ignored. We refer to the testimony of the angels to the men of Galilee, as they stood gazing up into heaven to catch the last view of their ascending Lord. When Jesus had finished the work which he had personally to accomplish on the earth, he led his disciples out as far as Bethany, bestowed upon them his parting blessing, and was taken up into heaven. And while in mute astonishment they gazed steadfastly up toward the cloud which had received him out of their sight, two men in white apparel stood by, bearing to them the very promise best calculated to comfort them in that sad hour of separation, and one which has been of equal comfort to the saints of every following age who have mourned the long-continued absence of the Lord.

Hear what the angels said: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, *shall so come in like manner* as ye have seen him go into heaven."

Cheering words! Worthy to be inscribed in letters of gold! worthy to be worn as frontlets between the eyes, and engraven on every door-post, as no doubt they are deeply enshrined in every Christian heart.

Three points are made clear by this testimony:

1. That the Lord will surely come again. He "shall come."

2. That this coming is to be in the person of Jesus himself: "This *same Jesus*."

3. That his coming is to be visible, in the clouds of heaven. Otherwise it would not be as they had seen him go into heaven.

Personally, bodily, visibly, he ascended. It was a literal transaction, seen with their natural eyes, accomplished in the light of day. They beheld him till a literal cloud hid him from their view. In like manner will he come again. Literally the clouds will reveal him. All eyes shall see him. Even those which would gladly be buried forever from his presence beneath earth's massive mountains, will be compelled to look upon his majesty and glory. Blessed are those eyes which shall be prepared to behold in the Coming One a friend and Saviour, and shall hail him with the joy that shall be born of the certain knowledge that their salvation is at last accomplished.

U. S.

Which is Right?

In the *World's Crisis* of Oct. 7, 1874, Eld. Grant, sub-editor, labors hard to prove that the old or first covenant was the ten commandments, while in the same paper, the editor-in-chief, Eld. Couch says that "a covenant is a contract or bargain made between two parties." If Eld. G. succeeds in his effort, Eld. C. will have to retract the definition he gives to the word covenant; for the ten commandments are *not* a contract or bargain made between two parties. Eld. C., however, is right in his definition of covenant. Its first, leading, and primary signification is "a mutual agreement or bargain made between two parties."

But are not the ten commandments called a covenant? Yes; and it is very easy to tell why, and in what sense they are so called. But because Eld. G. finds the word covenant applied to the ten commandments, with a great flourish of trumpets he proclaims the whole question settled; just as the immaterialist, when he finds the term, soul, applied to man, thinks he has proved beyond controversy that man has an immortal soul.

Like the word, soul, the word, covenant, has come to have a variety of significations. Because it signifies a contract or agreement, it has a secondary or derived definition, meaning the conditions or terms of the agreement. The contract or agreement between God and the children of Israel was that if they would obey him they should be a peculiar people unto him above all people. God's promises are always suspended upon condition of obedience; hence he calls his law his covenant; and this was in existence before he entered into that special agreement with Israel; for when he was making known through Moses the conditions upon which he would bless them, it was expressed in these words: "If ye will obey my voice and keep *my covenant*." God, then, had a covenant before the covenant made with Israel. And Moses in Deut. 4:13, tells us what constituted God's covenant: "And he declared unto you *his covenant* which he commanded you to perform, even ten commandments." And this explains why the ark is called the ark of the covenant, and the tables the tables of the covenant; and in what sense they are so called: because they contained God's covenant of ten commandments, not the mutual agreement entered into with Israel. They broke this covenant *commanded unto them*, which nullified the covenant *made with them*. But the old covenant which was done away was not God's covenant commanded to them, by any means, but the arrangement entered into with them.

But there is one fact that forever settles the question of the nature of the old or first covenant; and that is that it was a covenant that was *made* with Israel. There were two parties to it: God and Israel. Therefore it was a

mutual agreement between those parties. Hence it is folly to try to make that covenant mean the ten commandments, for they are not an agreement or contract between two parties.

U. S.

Why not Debate?

A BROTHER writes from Moberly, Mo., Nov. 23, 1874: "Why will not some of the ministers of the Seventh-day Adventists discuss the subject of the Age to Come with so-called ministers of the church of God? There is one lecturing here; and he told me to-day that the Adventists would not discuss the subject with any of them. His name is Kinsley, from Parsons, Kansas. Please answer through the REVIEW, and oblige."

In reply, we would say that we are not aware that our ministers have ever particularly refused to discuss the Age to Come with the teachers of that faith. We are not aware that any one of them has ever been pressed to do so. We know nothing of this Kinsley mentioned above, or whether he has ever solicited a discussion with any of our people or not.

But more than this, we know not whether he is worthy to be engaged with in discussion or not; whether his position or influence in the communities where he is known is sufficient to make it any object to discuss with him. There are some persons, who, though they may be highly endowed with a mistaken idea of their own importance, nevertheless excite in the community not the least possible concern as to what becomes of them or their doctrines. To discuss with such is a foolish waste of time and ammunition. We would not intimate that the gentleman above referred to is one of this kind, as we do not know; but all these points are to be taken into consideration.

And, lastly, we have a work on that subject called "A Refutation of the Age to Come," which utterly overthrows that theory, and which we are able to say with profound gratitude of heart has driven from the ranks of S. D. Adventists every vestige of that cheerless and frigid belief. To that book, although it is now going through its second edition, no reply has been attempted; and the publishers of Age to Come journals have been careful not to let their readers know that such a work was in existence. We are all exceedingly busy in the promulgation of truths which are of vital importance to the people, truths which pertain to the living present, not to the distant and comparatively unexplored future. And were we to make any suggestion to our ministers relative to the Age to Come, it would be that believers in that doctrine could not consistently call upon us for a discussion of that question, till they at least attempt to answer this work, to which we have repeatedly endeavored to call their attention.

U. S.

Modern Religion.

TALMAGE, in *The Christian at Work*, of Oct. 22, 1874, speaks as follows of the religion of the present day which so generally leaves out the just and holy, yet stern and inexorable, claims of God's moral law, and the necessity of heart-broken repentance for sin. Such religion will never make a man meet for the kingdom of God. Mr. T. says:—

"Oh! this modern religion of sweet oil and sugar plums, that would make God a nerveless, inert being that the world can run over and he say nothing. My friends, while God is so merciful and patient that he will take back the most besotted wretch that ever came to him for help, he has omnipotent indignation for those who refuse his sway, and trample upon his law. Sodom must perish; sin must be crushed, and the whole world acclaim the justice of God."

U. S.

Isa. 44: 22.

AN objection against our views of the sanctuary and its cleansing has been raised on Isa 44: 22, which some regard as unanswerable. It reads thus:—

"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee."

There are three methods of speaking on such subjects in the Scriptures; 1. In a temporal sense, as connected with types or local judgments. 2. Prospectively, as having done that which shall be done. 3. Absolutely, as having been fully accomplished. In either of the first two senses may this text be taken, but not in the third.

In the type, sins were blotted out every year.

In this sense it might have been fulfilled, as he might have accepted their faith in that service. In like manner, he did redeem them from temporal calamities. But in the antitype we find that the sanctuary will be cleansed, and sin fully and finally be blotted out, when the 2300 days of Dan. 8: 14, expire. In like manner the saints, who are yet groaning for redemption, Rom. 8: 23, will find it at the coming of Jesus. Luke. 21: 27, 28; Eph. 4: 30.

We are no more warranted, by Isa. 44: 22, to consider that sins were finally and fully blotted out seven hundred years before the Saviour died than we are to believe that the redemption of the saints was fully completed at that time. Other reasons can be given why the objection is not a valid one; but they are not necessary, because its fallacy must be apparent to all.

J. H. WAGGONER.

Light from the Sanctuary.—No. 2.

IN the former article, it was shown that under the sounding of the seventh trumpet the ark of God's ten commandments is discovered to be in the temple in Heaven—this being the real sanctuary of which the earthly was a figure or pattern—and that this fact, foretold in the prophecy, is a most convincing proof of the perpetuity of the entire code of moral precepts written by the finger of God and deposited in the ark belonging to the "first covenant." Heb. 9: 1. The ark of God's testimony or covenant is in Heaven; and it is there as late as the sounding of the seventh trumpet. Consequently, that law is not yet abolished.

But the opening of the temple in Heaven discloses other light—light on the subject of the Judgment. The moral law, contained in the ark, is the rule of the Judgment; and, under the sounding of the seventh trumpet, events in consecutive order are to transpire as follows: 1. The nations are angry. 2. The wrath of God, contained in the seven last plagues, comes. 3. The time of the dead that they should be judged. 4. The giving of reward to all the righteous. 5. The destruction of the wicked. "And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them that destroy the earth." Rev. 11: 18.

It will be noticed that the dead are judged before rewards are given. But the saints are rewarded "at the resurrection of the just." Luke 14: 14. Therefore the dead are judged, not after they are raised, but while they are dead. The investigative Judgment takes place before the advent and resurrection. Then the Judgment is executed, in regard to the saints, by the resurrection to eternal life.

On the ending of the 2300 days in 1844, it was proclaimed, in fulfillment of prophecy, "The hour of his Judgment is come." Rev. 14: 7. With the end of the days came the great disappointment. And why? Because it was believed, as many believe now, that the Judgment takes place wholly after the coming of Christ and the resurrection; and so the first message of a series of three was made the last message of probation. But the disappointment led to the investigation of the sanctuary and its cleansing; and it was seen that the work of the cleansing of the sanctuary was the final disposal of the sins of the saved; as in the type the sins of all Israel were borne from the sanctuary and sent away upon the head of the scape-goat. The antitype of this work is performed by Christ as High Priest: and hence before his second advent, as his priesthood and probation close before he is revealed from Heaven in flaming fire, or as King of kings, and Lord of lords.

As this light was being seen by our leading brethren, the subject was approached cautiously, and in speaking of the judgment-hour message as fulfilled, it was sometimes explained as a proclamation of the coming of the period of time when the judgment might be expected. But the message was one of definite time for the commencement of the Judgment. It could not be made so indefinite; and the result of the investigation was the true understanding of the Judgment in the sanctuary, namely, the blotting out of all the sins of the righteous, and consequently their acquittal in the Judgment, before the advent and first resurrection. Reason would say, First, the investigation and decision of the Judgment, then, the execution of the Judgment

by giving rewards. With this the Scriptures agree. "They which shall be accounted worthy to obtain that world, and the resurrection from the dead." Luke 20: 35. This implies that before the resurrection from the dead, the righteous are judged worthy to have part in the first resurrection and in the world to come. But this resurrection, and the change to immortality, takes place "in a moment in a twinkling of an eye, at the last trump." Those thus rewarded have previously been accounted worthy of this reward. "Behold, I come quickly; and my reward is with me, to give to every man according as his work shall be." Rev. 22: 12.

The psalmist had a view of the Judgment in the sanctuary of God, recorded in Ps. 73. The prosperity of the wicked in the world, while the waters of a full cup were wrung out to the righteous, stumbled him in regard to the justice of God. His steps had well-nigh slipped. He began to reason that he had cleansed his heart in vain; for he had been plagued and chastened, while the wicked prospered and had more than heart could wish. These thoughts were too painful for him until he went into the sanctuary of God. "Then," said he, "understood I their end. Surely thou didst set them in slippery places! thou castedst them down to destruction. How are they brought into desolation, as in a moment; they are utterly consumed with terrors." He now saw that, though the wicked might prosper at present, there was a future Judgment, which would vindicate the justice of God. That in the sanctuary of God decisions would be made to reward the suffering saints and cast the wicked down to destruction. This explained the inequalities of the present life. The wicked are not to be envied for their prosperity. The Judgment is coming. These things will all be set right; and the throne of Him who sitteth between the cherubim, above the ark and mercy-seat, will be guiltless.

Reader, the decision of your case and mine, yes, of all living on the earth, will soon be given in the sanctuary of God in Heaven. The 2300 days have ended, and the sanctuary is being cleansed. The last part of the ministry of our High Priest is taking place. Soon the sins of all the saved will be borne from the presence of God or blotted out. When this work is ended, the cases of all will be decided for life or death. Each has an interest in this closing work of probation, and in the closing message of probation. Rev. 14: 9-12. Each has a cause soon to be decided for eternity. Now we can find pardon. Soon it will be too late. Let us choose life, that we may live. Let us keep the commandments of God and the faith of Jesus Christ. Then we shall have right to the tree of life.

R. F. COTTRELL.

Only Whitewashed.

THOSE who contend that the world is improving in morals point to the superior intelligence, education, refinement, and polish of this generation as evidence of the correctness of their position. To these arguments the *Christian Union*, of Nov. 11, makes the following truthful reply:—

"The rudenesses and vices of the last generation are not forgotten or glossed over, but in their very worst developments they did not shock and discourage people so severely as do the wickednesses of which we read now-a-days in reports from Washington. Men can be expected to outgrow savagery and rudeness, but we can hope for nothing from those in whom education and refinement are prostituted to the purpose of making easier and greater certain wrong doings, and of hiding them more skillfully from the public gaze."

They are polished, but not purified; whitewashed, but not cleansed. Inwardly, they are full of all corruption. The same paper of Nov. 4, while endeavoring to take an encouraging view of the present age, is compelled to make the following confession:—

"Not infrequently do we hear it said that the present is an exceptionally wicked generation, that society is becoming rapidly demoralized, and that the prospect in regard to the future is very dark and discouraging. And indeed it is not to be denied that corruption, both in private and public life, is lamentably frequent, that crime of every grade abounds, and that men in all the relations of life exhibit a degree of selfishness which shows that the millennium is yet afar off."

In harmony with the above the *San Francisco Call*, of Oct. 22, has the following:—

"THE IMMORALITY OF THE AGE."

If we confined our observations and researches to California, we might think it exceptional as a country of crime. The list of murders, suicides, official delinquencies, and other offenses, stretch-

es out till it is appalling to contemplate. We may and do deeply regret that so much can be said; and yet, when we compare our record with that of other States where the population is less cosmopolitan, and the public morality of older standing, we cannot discover that they have any reason to make invidious comparisons."

To the same effect, the *California Christian Advocate* (Methodist), of Nov. 5, says:—

"An observer of public morals at the present day cannot fail to see the effort being made to blend or obscure the line of distinction between right and wrong, in all matters where the pleasures of the world or the gratification of the passions are interfered with. The non-professing world will not—probably cannot—let religion alone. But that kind of religion, styled by St. James "pure and undefiled, from the Father of lights," is too stringent, and has too much of the element of self-denial to suit the world. Hence the desire to dilute, to modify, to recast it, and to give it such a mold and form as will make it more inviting to the world and less troublesome to the conscience."

Such testimonies might be given from almost every journal of the day, all showing that corruption is rapidly increasing among men.

D. M. CANRIGHT.

Is Adventism a New Thing?

NO. From the days of Enoch (see Jude 14, 16) to the age of the Messiah, prophets and holy men, spake in the most enraptured tones, of the scenes of the last days. Scripture writings abound in prophetic warnings of the final catastrophe, and the victory. Both are held up to the view of all who read the word of God.

The New Testament is more clear than the Old on this subject. The revelation is an inspired commentary upon some portions of the prophecy of Daniel; and the words of Christ, in Matt. 24, seem to be brought in still clearer light, in the pages of John's Revelation.

Since the close of the canonical writings, good men have borne their unequivocal testimony to the same doctrine. Almost all the best and holiest of the universal church from Polycarp to Luther have borne the most undoubted testimony, to the common belief of the church, in the coming of the Messiah (personally) to the earth in the last days. (See *Voice of the Church*, by D. T. Taylor, a work of 400 pages, and of great interest.)

Very lately, coming in possession of a work written by that learned and devoted minister, Dr. John Owen, a dissenting clergyman, of the English church, in 1636, an author of many valuable works, I was surprised to find an elaborate argument, proving that the decree of Artaxerxes, of Ezra 7, was the true date for the beginning of the seventy weeks of Daniel 9: 24, rather than the decree of Cyrus, or Darius. See Ezra chapters 7 and 4. This argument, written by Dr. Owen some 200 years since, seemed so much like the writings of S. D. Adventists that I could not help comparing them; and placing them side by side, I was more firmly established than ever, if possible, in the truth of our position.

Here we have Dr. John Owen, in those stormy times of Cromwell, writing out the very truth which Wm. Miller, James White, and others, have produced in our days; and when Bro. Miller and others took this ground, it is not likely they had ever seen this argument of Dr. Owen's. Let scoffers say their say; the truth is patent to all. Adventism is as old as the Bible.

JOS. CLARKE.

Death-Bed Repentance.

I DON'T ask you to take my poor words about the brevity and uncertainty of life. Ask any commercial man whose kind of business necessitates that he calculate the length of human life—ask him in his business what he thinks of the uncertainty of human existence. "Oh!" says some man, "I shall repent on my sick bed." Will you? The last sickness, as far as I have observed, is generally divided into two parts. The first half of that final sickness is spent in the expectation of getting well, in the discussion of doctors and the different kinds of medicine; the last half in delirium or in stupidity, or a consternation which prohibits religious thought, so that I take it for granted that the poorest place on earth for a man to repent of sin and prepare for Heaven is on his death-bed.—*Talmage*.

ONE can never be the judge of another's grief. That which is a sorrow to one is to another joy.

By taking revenge, a man is but even with his enemy; but in passing it over he is superior.

ALONE.

"And when he had sent the multitudes away, he went up into a mountain apart to pray; and when the evening was come he was there alone."

THE day had folded its mantle,
Of amber and pearl and rose,
And the deeper shades of evening
The lamps of heaven disclose.

He had toiled for the throng who gathered,
From noon till the close of day,
But amid the purple twilight
He had sent them all away.

And up to the quiet mountain,
By a path they had not known,
He came so sad and weary,
For he chose to be alone.

Did he wish to see the landscape,
That was spread so fair below?
Or beauty of lake Genesaret,
As its waters ebb and flow?

Or would mother earth afford him
A place for rest and sleep,
While angels from above him
Their loving watch should keep?

Ah, no! the sinless Saviour
Felt the need of earnest prayer,
And took his great life burdens
Alone to his Father there.

Here is our fitting pattern,
O Christian, lone and tried,
Fear not to tell your sorrows
To Him who for you died.

Dear friends may gather round us,
When joy is at its height;
But few will choose to tarry,
And watch through sorrow's night.

But where the Father placeth,
On mountain or in vale,
His ear will ever listen,
His promise never fail.

'Tis sweet to meet with others,
And claim God's blessing there,
But greater strength oft cometh,
From earnest, secret prayer.

The trees are very graceful,
That have in forests grown;
But tempests prove the stronger,
Is that which stands alone.

He who has placed the lily
Upon the lakelet's wave,
Is he who in such pity
His Son for sinners gave.

And he who spread the wildwood,
With green and velvet moss,
Is he who helps the Christian
Uphear each daily cross.

And if he deems it better
Thy earthly path should lie
Where thou must suffer lonely,
Ne'er stop to ask him why.

But clasp the dear hand closer,
Thou shalt hereafter know,
That untold bliss awaiteth
Those who proved true below.

MARY MARTIN.

Progress of the Cause.

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

San Francisco, Cal.

OUR tent-meeting in this city has been in progress one month. It has rained considerably during this time, which injured our meetings some, as the tent was not calculated for rainy weather; but most of the time we have had good weather. It is now very pleasant. The hills and valleys are beginning to look green, and cattle will soon be able to pick their living. Strawberries and all kinds of fresh vegetables are in the market. It does not seem much like winter. We are still comfortable in the tent. The attendance has been good, much of the time large. We have sold, probably, upwards of \$50 worth of books, and given away a good many.

Last Sabbath our hearts were made glad by seeing one after another arise and say, "This is the first Sabbath I ever kept;" and another, "This is the second I have observed;" while another says, "I thank God for the blessed light I have received here," and so on. About twenty have now fully decided to keep the Sabbath. As usual, many more are convinced for whom we still hope.

I was much interested in the case of an intelligent first-day Adventist, lately from the East. He says that he has long been trying to get some light on the two-horned beast, and the third angel's message, and other similar points, but that people could give him no light. When he inquired about Seventh-day Adventists, he was informed that there were only a few of them who lived in Battle Creek, and that they were not doing much any way. He was surprised to learn the extent of our work. When he came into the tent and heard us, he said it seemed like old times again; the preaching

had the genuine Advent ring, which was becoming less and less discernable in their own ranks. He now rejoices with us in the whole truth. Probably there are hundreds more in just his condition who are ready for the truth as soon as they can see it.

Many interesting cases like this have occurred in connection with our meeting. Two intelligent Catholics have taken their stand upon the Sabbath. Many who are transiently stopping in the city have heard, and bought books, and taken the paper. Some have embraced the truth to go home and carry the light with them.

We have had no public opposition. Indeed, this is one advantage in laboring in a large city. Ministers generally let us alone. Hence I notice that those who do come out do so with less labor. It is our custom to take up a collection every Sunday evening. We receive a good deal toward our expenses in this way. We have baptism next Sunday. We now have considerable over a hundred Sabbath-keepers in the two places, San Francisco and Oakland. Both churches are in a good condition, all in harmony, and working zealously. They are but a few minutes' ride apart, and can readily meet together any Sabbath. New ones are coming out in Oakland without any preaching.

We feel much encouraged, and thank God for the success of the truth this season in these places. D. M. CANRIGHT.

San Francisco, Nov. 15, 1874.

Ohio.

ACCORDING to a previous arrangement, the church of Defiance met at the house of C. G. Daniels on Sabbath, November 14, for a two days' meeting. The great object of this meeting was to try to encourage the scattered Sabbath-keepers of north-western Ohio to unite with this little company, get into working order, and go with the remnant church to Mount Zion.

Some twelve scattered and lonely Sabbath-keepers besides the little company of ten that hold regular Sabbath meetings here, came together; and, best of all, Jesus gave us his Holy Spirit, and we were all led to praise the Lord in fullness of joy in a profitable prayer and social meeting.

On first-day morning, at 8 A. M., the friends came together to consider the object of the meeting. After considering the matter and hearing words of good cheer from a number of brethren and sisters, it was decided by a unanimous vote that we hold another general meeting at this place on the third Sabbath and Sunday in December, and an invitation is hereby extended to all the scattered Sabbath-keepers of Putnam, Henry, Paulding, and Defiance Counties to meet with us. Come, dear brethren and sisters, up to this meeting prepared to work for the Lord.

Any wishing to come on the R. R. can be met at the depot by corresponding with the writer. Can Bro. St. John be at our meeting in December? This meeting will be held in the new Bethel church controlled by the Christian denomination, which is open for us to hold meetings in.

The foregoing meeting closed with a social meeting in which some twenty-four testimonies were given in favor of the truth; and a large measure of the sweet, melting influence of the Holy Spirit rested down in our midst, and we were all made to rejoice in the Lord and take courage to go on.

This was the largest number of Sabbath-keepers ever convened in this county. Pray for us.

By request.

C. G. DANIELS.

Illinois.

It has been sometime since I have reported through the REVIEW; but as I have labored in connection with Bro. Colcord, my labors have mostly been reported by him. After our general meeting in Greenup, I spent several weeks in recruiting my health. From Nov. 7 to 15, spent in connection with Bro. C. holding meetings at Arthur and Lovington. At Arthur three or four are keeping the Sabbath. Others, for whom we hope, are reading our periodicals with much interest. At Lovington the brethren are making some advancement. Quite a number are quitting their tobacco, tea, and coffee. Several have been baptized, and others expect to go forward soon.

Their new church, which in several respects is the neatest church building in the place, is finished ready for plastering.

Nov. 20, commenced meetings in this place in the Christian church. Have been here eleven days, and have spoken thirteen times. Congregations thus far are not very large, owing perhaps to bad weather and much prejudice. Have had no congregations to exceed perhaps 150, yet those who do come are regular in their attendance, and manifest a deep interest. If the Lord will help I hope for some success here.

C. H. BLISS.

Milton, Coles Co., Ill., Dec. 1, 1874.

South-western Iowa.

Bro H. G. Buxton reports two new converts to the truth in Blue Grove, and others favorable; and another family brought out in Bedford; making ten in all in the latter place. Eleven dollars worth of tracts and books were sold in these places.

Hungering for the Word of Life.

The following letter from Buffalo Co., Neb., shows how some would prize the privilege of listening to the preaching of the truth.

DEAR REVIEW AND HERALD: Please send some one to preach to us. We are like lost sheep. We have never heard one word on the present truth, and we are keeping the Sabbath just by reading and searching the Scriptures. We keep the Sabbath, but not as we would be glad to keep it. My husband and I are all alone in this part of the country; and we want some one to come and rouse us and our neighbors up to the love of God. Please come ere it is too late; for we are so thirsty for the water of life; and Satan is ever watching his chance and trying to cool our ardor, and he sometimes succeeds, but we pray to God and he helps us along. We would rejoice if we had church and Sabbath-school privileges. Oh! do listen to our cry for help. We need the truth here so much. I strive to do a little in lending tracts and papers; but it seems such a little. May God hear our prayer for help.

SALLIE E. YOUNG.

Bread Found.

THE wise man says: "Cast thy bread upon the waters; for thou shalt find it after many days." "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." In harmony with this injunction, and fulfillment of this blessed promise, we relate a few instances which lately came under our observation and which prove these sayings true and faithful.

A few years since, the only daughter of kind and affectionate parents, embraced the truth and kept the Sabbath alone while the rest of the family pursued their usual avocations. She afterwards became the wife of one who had long been obeying the truth: and now she sleeps, awaiting the call to a glorious immortality.

Another family had been the recipients of the REVIEW during the late six months trial volume, sent through the Tract and Missionary Society by some unknown friend. In the same place, a lady, whose health was such that when her attention was called to the subject of health reform by one of its friends, she took the *Reformer*, adopted its principles so far as she could, and became friendly to those who advocated them.

A man from the same vicinity, on the fourth day of last July, went to a neighboring village, to visit an acquaintance of his who was not a believer in present truth. While there, he accidentally picked up a volume of "Spiritual Gifts" that his friend had borrowed a short time before; and it opened to a reference concerning the Sabbath where he read a few sentences which arrested his attention; and on returning home, he took his Bible to prove that the first day of the week was the Sabbath.

In all these cases, we see bread cast upon the waters and the sequel shows that it was found again.

During the past season, the tent was pitched in the same village, and among those who embraced the truths of the third angel's message during that series of meetings, was the mother of the faithful and godly daughter above mentioned; the whole family who had received the REVIEW, the lady whose sympathies were with the *Reformer*, and the man who had read but a few words on the Sabbath in that volume which only refers to the subject. He was the first to embrace the whole truth and take his stand upon it, even at the loss of his situation.

And yet more: while this meeting was in progress, another man, whose attention had been called to present truth, came twenty miles, attended two Sabbath meetings with us, and since then has taken his stand upon the truth and is now keeping the Sabbath.

Another case of the same character has come to light since I came to this place, where I have been holding meetings about two weeks. A minister of the Baptist church a few months since, while walking along the road, picked up a small tract ("Sabbath by Elihu"), a seed fallen by the wayside. His attention was arrested and doubts arose in his mind concerning the divine authority of first-day observance. Since the meetings begun here he has attended regularly, and now before I have done with the Sabbath question, he is fully satisfied where the truth lies. Last night he came into our room to talk with us, and said, "As for me, I must obey God; my duty is clear."

Here was bread cast upon the waters but a short time since, by some one who loved its sweetness, which is now found at this early date; and although it was seed sown by the wayside, it was picked up by one whose heart is now imbued with the spirit of the truth, and the fruit of which, it is hoped, may be seen in the kingdom of God. "They that sow in tears shall reap in joy." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

R. M. KILGORE.

Hancock, N. H.

Where Are We?

We are living at a period in the history of the world when great events are brought about in a short space of time. Speak to a person, a few years ago, of the time coming when the laws of our government would be so changed as to be oppressive to any class of Christians, and the idea would be scoffed at as incredible. At the present time, after people have listened to, and seen the effects of, the proclamation of the third angel's message, we find many very zealously advocating the necessity of such a law.

A short time since, I had the privilege of attending a class-meeting held by the United Brethren, the leader of which and several of the class were about to commence to keep the Lord's Sabbath. At the close of the testimonies, the following remarks were made by the leader:—

"Since the Sabbath question has been agitated here, I have been carefully investigating the matter. I have examined every passage speaking on the subject of the Sabbath and law from Genesis to Revelation, and have tried in every way to upset this doctrine. I found that, if the law of God is still binding, the seventh day is the Sabbath. I then sought proof that the law is abolished. I sought refuge behind the declaration, 'Behold, I make all things new.' Here the Sabbath must be included. But I found this referred to a time when there is no more death. Either the apostles tell an untruth when they say that the Sabbath precedes the first day of the week, or we when we say the first day is the Sabbath. I find the law of God is still binding, and that the Sabbath is a part of that law. I find the whole duty of man summed up in the commandments of God; and as for me I will keep these commandments."

An officious and leading man in the church then arose, and expressed himself as follows:—

"You are acting hastily and very unwisely. You had better wait till our next quarterly meeting before deciding to take such a course. Our fathers died keeping the first day, and we know they are in Heaven. My father died, and came back and told us all was well. Why did not he warn us to keep Saturday lest we go to hell?"

The former replied: "It is not safe to postpone present duty till the future. When converted I promised God that I would serve him. New light is shining upon my pathway, and I will try to walk in this light."

"At the present time," replied the other, "people have the privilege of keeping the day they see fit; but, as for my part, I shall be glad to see the time come when the day will be established by law, and all be obliged to keep it."

The minds of the people are being rapidly prepared to vote in favor of an "image to the beast." The winds are being held that the servants of God may be "sealed." Soon, we know not how soon, the "winds" will blow, the "great battle" will be fought, the "trump of God" will sound, "the heavens and the earth shall shake," "the dead in Christ shall rise," and with them "we which are alive and remain" will be taken to the mansions now being prepared for "all them also that love his appearing."

CHAS. L. BOYD.

Health Tracts.

A FEW days since, I received a package of health tracts, for which I feel very thankful. Immediately upon the reception of them, I carelessly placed them within the reach of one whom I have long tried to persuade to adopt the health reform. My pleadings were in vain. Never, so long as life and reason remain, would he deny himself of what his appetite craved. If he had money to buy with, he would have it, if it killed him. But judge of my surprise, dear reader, when this same person, who had read and reread the *Health Reformer*, after reading those tracts, informed me that he should never again partake of the filthy swine, and that he should give up his tea, &c.

As he is one who makes no profession of Christianity, it encourages us to press forward. Could people be induced to view the health reform from a religious standpoint, learn to deny self, and seek to comply with the admonition of the apostle Paul in Rom. 12:1, their minds and bodies would be in a healthier condition, better prepared to enjoy life and religion, and to receive the pure and unadulterated truth. And as the health reform is so intimately connected with the third angel's message, it may be used as a sort of pioneer, to go ahead and break up the fallow ground, and so prepare for the good seed that is soon to follow.

God is moving by his Holy Spirit upon the hearts of the people, and souls are being prepared for the loud cry of the third angel's message. Soon the privilege of being a co-worker with Jesus, will be among the things that were, and unless we act well our part in the great work that is before us, use our means, time, talents, and influence, toward gathering sheaves for the heavenly garner, we shall be the recipients of those dreadful words, "I never knew you; depart from me, ye that work iniquity." M. Wood.

Boston, Mass., Nov. 19, 1874.

The Lord Is Coming.

Those who have preached the present truth in this place have shown plainly by the Scriptures that the Son of God is soon to array himself in robes of vengeance and descend the blazing vault of heaven, taking vengeance on all that know not God and obey not the gospel of our Lord. The doubts are all removed from my mind and the clouds from my sky. I thank the Lord that I have the privilege of being numbered with those who are watching and waiting for that blessed hope, and I am determined by the grace of God to keep my attention fixed upon that great object, looking for and hastening unto the day of God and the blessed appearing of our Lord and Saviour Jesus Christ.

MARY A. MARTIN.

Woodland Cal.

Significant Items.

ONE who has been a close observer of morals, and a Judge of the civil courts, is certainly well qualified to testify of the

INCREASE OF CRIME.

Judge Maxwell in his address to the Grand Jury of Polk County, said: "During the twenty years I have lived in Iowa, I have never known a time when the number and atrocity of capital crimes were so alarming. This is probably the last time I shall ever charge a Grand Jury in Polk County. I have no complaint to make against the Polk County jury; it has always done its duty, and its efforts have been well seconded by the Petit Jury. We have also had able prosecutors; and yet, with all our watchfulness, the disposition to commit crime appears to be greater than at any time during the past ten years. We do not know how many women and children have been killed in Des Moines; we only know that some of us have not been killed. During the time I have been on the bench the records show that in this district there have been nine hundred and seventy criminal trials, resulting in four hundred and four convictions and five hundred and sixty six acquittals. Fifty-two convicts have been sent to the penitentiary. The amount of fines assessed is \$41,951. \$33,026 of these were fines in liquor cases. \$16,420 have been collected."

And another Judge grants indulgence to break the decalogue as interpreted by modern theology:—

Max Strakosch having announced an operatic entertainment by his troupe; in New York, the other night, the police board forbade it. Max applied to the Judge of the Supreme Court for an injunction restraining the board from interfering, which was granted. "Sacred concerts," so-called, are given in New York nearly every Sunday night, and church choirs are full of operatic singers, and no protest is made.

This last sentence states a fact which must be admitted, and this custom, which prevails to so large an extent in the popular churches, entirely reverses the order of the poets. One sings:—

"Oh! for a thousand tongues, to sing
My great Redeemer's praise!"

And another commands:—

"Let those refuse to sing,
Who never knew our God."

The following would appear to indicate a fulfillment of Luke 21: 25:—

In the gale on the 7th inst. a 2-acre island in St. Louis Bay, 1½ miles from Minnesota Point, near Duluth, was displaced, and floated 3 miles down into Duluth Bay, and landed at Allen's ship-yard. Upon the island are pine trees that will measure 3 feet across the stump, and it is thickly covered over with other timber. The soil on the island is as solid as any on the mainland.

A typhoon in China, with earthquake and tidal-wave accompaniments, on September 22, ruined Hong Kong, Macao and other places, destroyed shipping, killed 20,000 people, and destroyed millions of property. During the storm, pirates burned 700 buildings in Macao for plunder. The bodies could not be buried fast enough, & decomposition was so rapid, and 4,000 corpses were cremated, having first been smeared with tar.

R. M. KILGORE.

Repose the Secret of Power.

A PEACEFUL life is most likely to be a full one, with finer and keener sensibilities; better related to beauty and poetry and all higher matters; more dignified and self-respecting.

Repose is the secret of power in persons, pic-

tures, statues, architecture, books, and nature, as if it were a means of retaining as well as disclosing life; and health demands a frequent pausing to restore the balance of the system, and keep up perfect circulations.

The night, if spent in healthy sleep after proper evening hours, reduces the world's chaos, and we are new every morning.

Who does not know the magic of a brief pause in the midst of the worst confusion? A calm of five minutes will invite back our vagrant ideas and powers.

So the home should be like a hush and a lullaby in this headlong, whirling, noisy, furious, and distracted world of the nineteenth century—a nook apart from the thoroughfares—a grot or bower under the sky, where the beautiful spirits of the air will hover and dance.

Its atmosphere should be a little oriental and cheering, as if exhaled from poppies and balsams.

Four Distinguished Men Predict a European War.

FATHER HYACINTHE and Victor Hugo have joined Mr. Disraeli and the pope in prophesying the approach of a tremendous war, which shall rage all over Europe and elsewhere. Mr. Disraeli predicted that the war would be a religious one, and that it would convulse the globe. The pope described the impending struggle as one between the armies of the Archangel Michael and the hosts of Satan. According to the prognostication of Father Hyacinthe, the coming war will be three-fold, and will include a fearful conflict between popular rights and the power of capital, in which the combatants will tear each other to pieces. According to the vaticination of Victor Hugo, the great and inevitable encounter is to be "between two principles, republic and empire." He says that "we have before us—in Europe—a series of catastrophes which engender each other, and which must be exhausted;" that "we can get a glimpse of peace only across a shock of arms;" that "between the present and the future there is a fatal interposition;" that "kings must expiate their crimes;" and that the separation of the people will result in federation and fraternity. He thus closes his prophecy of the "Universal Fatherland:" "The solution is this: The United States of Europe. The end will be for the people—that is to say, for liberty and for God—that is to say—for peace." There must surely be something in the atmosphere of Europe that leads so many prophets to prophesy the approach of war—war about religion, republicanism, and the rights of human nature.

Ventilation of Cellars.

As the time is approaching when cellars will be closed up, so to remain most of the winter, it is a fit time to inquire if the collection of foul air in the cellar may not either be prevented or corrected. A cellar in which are kept vegetables and fruit, especially if it is somewhat damp, not only contains an atmosphere dangerous to inhale, but it imparts it more or less to the rooms above. It is true that the effects are felt more as warm weather approaches, but confined, damp, tainted air is dangerous at all times.

As the worst air in a cellar is usually the heaviest, and therefore remains near the bottom, and as the windows are necessarily small and near the top, and as there can be no opening to admit air at the bottom, it is evident that opening the windows occasionally, as may be done in favorable weather even in winter, will not dispel the foul air which lies below the range of a current through the windows.

I know of but one certain method of purifying the air in a damp cellar, and that is by means of a pipe. This may be as small as desired; two inches in diameter will answer. Let the lower end remain open, and within a few inches of the bottom of the cellar, and connect the upper end to a stove pipe in the ordinary T method. The upward draft, especially when there is fire in the stove, will cause a draft from the bottom of the pipe, and of course cause the air to move at the bottom of the cellar.

Because the air in cellars is usually damp and foul it has been thought by some that cellars under houses are injurious and ought to be abandoned. But I think not. A house with close underpinning, as is usually seen, admits of no circulation, nor of examination, while, with proper care, the air in a cellar may be as pure as that in any part of the house, and admits of renovation at any time. Who will remember this? And who, that has a damp cellar, will act upon the suggestion?

J. H. WAGGONER.

Most people need all the strength which a high-toned public opinion can give them to keep them true to their conscience and their God; and that opinion is partly formed by what we do and what we are. Strive earnestly, then, to order your life with a wise simplicity. Be frugal in the shows, and generous in the substances of life. Set the example so greatly needed, of wholesome moderation. Show that you care for character above all else.—Sel.

Success in life is very apt to make us forget the time when we were not much. It is just so with a frog on a jump; he can't remember when he was a tadpole, but other folks can.—

RESIGNATION—AN ACROSTIC.

[The initial letters of the alternate lines beginning with the first, give the word FATHER. The remaining initial letters give the word MOTHER.]

Father, to thee I lift my longing eyes,
My hope, my love, my all now rest in thee;
A round my shattered bark the tempests rise,
O let thy arms of love encircle me.
The lights of time are fading one by one,
The glow of earthly bliss has fled my gaze;
Hung on thy mercy and thy love alone,
Here would I linger out my fleeting days.
Entwine thine arms around thy lonely one,
Enwrap him in thy robes of perfect love,
Remove each strain, and when life's work is done,
Raise to a mansion in thy courts above.

The Mission of Hygienists.

It would seem that the aim and scope of a movement which has been in progress so long as the one in which we are engaged, should be by this time so well understood that any attempt at such a definition as we propose to make in this article would be wholly superfluous. That such is not the case, however, is the conclusion which constantly forces itself upon us as the result of repeated observations. If we may judge from the pointed, caustic paragraphs which are constantly appearing in popular journals, magazines, and newspapers (and these are but the echoes of public sentiment), we may justly conclude that in the eyes of a large majority of individuals, health reformers are looked upon as a horde of insurgents against human happiness; a set of stoics whose flinty natures delight in depriving life of all its pleasures; monomaniacs in whom the promptings of reason and sound judgment are totally eclipsed by the chimerical fancies of a disordered brain; iconoclasts who delight in repudiating and attacking everything which has received the sanction of custom.

The object of this article is not to deny *in toto* the justness of such representations as we have just referred to, although we are glad to believe that they are false as regards the great mass of hygienists; for we fear that there has been, unfortunately, far too much occasion for the prevalence of such views. It is to the probable origin of such prejudicial notions that we wish to call attention.

Perhaps the greatest misfortune common to all reformations is the fact that the novelty of the movement attracts to its ranks a certain number of hot-headed fanatics who eagerly seize upon every favorable opportunity for making a raid upon established usages, and who delight in exhibiting and cultivating oddity and eccentricity. Such individuals do not fail to announce their peculiar views upon every possible occasion, presenting them in the most obtrusive and repulsive manner. By so doing they not only disgrace themselves in the eyes of all sensible persons, but also bring reproach upon the cause to which they claim adherence, and thus upon each individual member connected with it. We are often pained to meet with the most conclusive evidence that there are quite too many characters of this stamp within our ranks; and we here enter an earnest protest that such individuals shall not be considered as representatives of the true character of the movement.

Another evil which has been the curse of every reformation, from man's first emergence from barbarism to the present moment, is the tendency to extremes which seems to be inherent in the human mind. A suspended body which is by any means drawn from a perpendicular, when released, quickly oscillates to a point nearly as far from the perpendicular, on the opposite side. So with men whose minds are deficient in intellectual ballast; the momentum which they acquire in breaking away from the chains of habit and time-honored customs, drives them far beyond the equipoise of truth; and thus they defeat the purpose which first prompted a reform, and find their latter state as bad as the former, or even worse. We need scarcely say that the cause of health reform is daily suffering from the ignominy and opprobrium occasioned by the absurd freaks and ultra notions of this class of pseudo-reformers. In a future article we will attempt to define more clearly what we characterize as extreme or ultra.

But there is still another cause which we have become convinced is operating still more powerfully against the interests of this movement than either of those yet mentioned, and to which we shall venture to refer, although sensible that we are running some risk of incurring the displeasure of many who honestly consider themselves as valiant champions of the cause; viz., what seems to be a vindictive spirit against the whole medical profession, together with the totality of their teachings, on the part of a certain class of persons who are always ready with a volley of wholesale denunciations of every M. D. who carries a pill box. Such a course only excites contempt, and is beneath the dignity of a true reformer who claims to have logic and common sense on his side. We may rejoice in the glorious light of health reform, which gives us true notions of the nature of disease, its cause, and rational treatment; but it will not do for us to allow ourselves to become

egotistical and conceited. A health reformer should be of all men the last to look with contempt upon science and its votaries. Without science, health reform would not be in existence. It is only through the instrumentality of the arduous labors and researches of scientific men that we have been delivered from the gross empiricism and superstition of the dark ages. It should be distinctly understood that health reform is not a crusade against science. Neither is it a raid upon the medical profession. All the progress in the treatment of disease, and all the improvement in public hygiene have come through the profession; and whatever may be said concerning many of the deductions of so-called medical science, it cannot be disputed that modern medicine presents a collection of facts relating to the causes, natural history, and characteristic symptoms of individual diseases which are of infinite value to the human family, and which demand the respect of every intelligent person.

Health reform embraces all that is true and reliable concerning the relations of health and disease to habits of life and material surroundings. It gathers the rays of truth from every quarter, and radiates them wherever its influence extends. It has no issue with individuals, it only deals with principles. We have good feelings and wishes for all, and welcome with joy every token of the progress of truth and the exposure of error.—J. H. K., in *Health Reformer*.

Conscientious Stomachs.

SOME reader will smile at the apparent incongruity of the above heading; but no other will so well express the idea we wish to convey, and so we venture to use it. Quite frequently we hear from the lips of those who have been complying with the requirements of hygiene relating to diet for some months, remarks like the following:—

"I believe that health reform is making me a dyspeptic; I am certain my stomach is not half as strong as it used to be. When I lived as people generally do, I could eat anything I pleased, and never know the difference; but now, I cannot vary in the least degree from the hygienic diet without suffering for it. Formerly, I could eat between meals as much as I pleased, and at any time of the night or day. Now, if I even take a small bite at night, I get up in the morning with a headache, and feel ill all day."

The individual is correct in attributing this change in the disposition of his stomach to the effects of hygienic diet; but he should regard it as a matter of rejoicing, rather than as a thing to be regretted. He need entertain no fears of dyspepsia; the change which he notices is the result of the return to health of his digestive organs. The nerves which were once stupefied and blunted by caustic and irritating condiments, have become acute and active. Instead of allowing the stomach to be imposed upon with all manner of disturbing and unwholesome compounds, as formerly, they are now faithful sentinels, and at once protest whenever any violation of the laws which govern its healthy action occurs.

What would be thought of the mental status of a converted thief who should complain that he had made a great mistake in renouncing his nefarious profession, for previously to doing so he never felt any qualms of conscience, even if he picked a pocket or robbed a bank; while now his peace of mind was totally destroyed if he deviated ever so slightly from the requirements of scrupulous honesty? Or what would be considered the sincerity of an individual who claimed to be penitent for past acts of villainy and cruelty, but still continued in the same course of life without remorse?

People who find that their stomachs are become much more sensitive than formerly as the result of a reformatory change in diet should accept the same as an evidence of returning health. All they need to do is to follow implicitly the indications of experience. Of course these suggestions are not intended to apply to that class of dyspeptics who are continually watching their feelings, and anticipating injury from their food. Such persons must act upon principle rather than feeling if they would acquire health.

The Roman Sentinel.

WHEN Pompeii was destroyed, there were very many buried in the ruins of it who were afterward found in very different situations. There were some found who were in the streets, as if they had been attempting to make their escape.—There were some found in deep vaults, as if they had gone thither for security. There were some found in lofty chambers; but where did they find the Roman sentinel? They found him standing at the city gate, with his hand still grasping the war weapon, where he had been placed by his captain. And there—while the heavens threatened him—there, while the earth shook beneath him—there, while the lava-streams rolled—he had stood at his post; and there, after a thousand years, he was found. So let Christians stand to their duty.

The Review and Herald.

Battle Creek, Mich., Third-day, Dec. 8, 1874.

The Amendment Movement.

A convention of the friends of the religious amendment is to be held at Tremont Temple, Boston, commencing Wednesday evening Dec. 16, at 7½ o'clock. The *Christian Statesman* of Nov. 21, 1874, gives the following additional announcements:—

"Arrangements are in progress for three conventions in the West, one for Illinois and adjacent States, on the 27th and 28th of January; another for Kansas and adjacent States, on the 10th and 11th of February; and still another for Ohio and adjoining States, early in March. It is intended to work up each convention with the same care, in regard to all matters of details, as if it were a national convention. Let the friends everywhere do their utmost for the success of these meetings."

The Biblical Messenger, a large eight-page, ably-conducted Advent monthly, published by A. A. Hoyt, is to be removed from Plainfield, Vt., and published hereafter in Waterbury, Vt.

To Correspondents.

How shall we reconcile 1 Kings 22:19-23, with the character of God? R. M. K.

Ans. We understand it to be a judicial act on the part of God to abandon Ahab, because of his crimes, to the deception of a lying spirit. Ahab had so departed from God, that his ruin was justly predetermined in the counsels of Heaven. The question now was how it should be brought about. Ahab had in his own employ the very instruments that would do it. He had rejected the prophets of God and chosen the prophets of Baal. Therefore the Lord permits the spirit of the devil in them to deceive him. Thus evil is used to punish evil. In the same way we may understand such expressions as hardening Pharaoh's heart, Ex. 4:21, making the ears of the people heavy and shutting their eyes, Isa. 6:10, sending men strong delusion that they should believe a lie, 2 Thess. 2:11, &c.

Please to harmonize Matt. 24:14, with Rom. 10:18, and Col. 1:23. M. V. T.

Ans. The first text says that the gospel of the kingdom must be preached in all the world for a witness to all nations, and then the end shall come. Rom. 10:18 says their sound [the first preaching of the gospel] went into all the earth; and Paul, in Col. 1:23, says that the gospel was preached in his day to every creature under heaven. Matt. 24:14 cannot yet have been fulfilled, at least for any longer period of time than can be covered by the word "then;" for the end has not yet come. The passages in Romans and Colossians must of course be limited to such portions of the world as were then known to civilization; and they were undoubtedly, in that sense, strictly true: all the then known world heard the gospel. But half of the world was then undiscovered; and great nations were to be developed which then had no existence. Matt. 24:14, cannot, from the very nature of the case, be fulfilled, till all the world has been discovered and is reached by the gospel, unless we are to suppose that the gospel is a limited affair, designed for only a portion of the human race, and that the world would be brought to an end, while yet a part of it had never been reached by the good news of salvation. But all our globe is now explored; every land has been discovered; and every nation that is to exist has been developed; for other prophecies show that no other nations are to succeed those now on the stage of action. Matt. 24:14, can therefore now be fulfilled.

What is meant by the word forest in Isa. 29:17; 32:15, and other like places? R. H. F.

Ans. Forest here is put in contrast with the fruitful field, and seems to denote a waste, uncultivated place. Commentators are quite unanimous in the opinion, which seems quite probable, that these passages look forward to the call of the Gentiles. The Jews had previously been God's vineyard, his cultivated field. They were to become a wilderness or waste, by rejecting Christ. While the Gentiles, previously like Lebanon an uncultivated wilderness, were, by receiving the gospel, to become a fruitful field. Christ said to the Jews "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

Will you explain the seeming difference between the following texts in relation to God's repenting. The following texts say that he does repent: Gen. 6:6, 7; Ex. 32:14; Deut. 32:36; Judges 2:18; 1 Sam. 15:11, 23; 2 Sam. 24:16; 1 Chron. 21:15; Ps. 106:44, 45; Jer. 18:7-10; 26:12-19; Joel 2:12-14; Jonah 3:10; 4:2. While the following texts say that he does not repent: Num. 23:19; 1 Sam. 15:29; Mal. 3:6; Rom. 11:29; Jas. 1:17. E. C.

The word repent as applied to the Lord, seems to be used in the Scriptures in two senses: First, to denote a change of principle, secondly, a change of purpose. In the first sense the Lord does not repent, or act on different principles, as men sometimes do; but in the second he does repent, or change his purpose, concerning individuals or nations, because all his promises and threatenings are based on conditions. The principle on which he invariably acts is stated in one of the passages

above referred to. Jer. 18:8-10. Even when a promise is given to prosper and build up a nation, if they give themselves up to evil, God will turn from his purpose, and withhold his blessing. This is a just condition; for God cannot become the ally of sin by prospering iniquity. And when he threatens evil against any people on account of their iniquities, if they suitably repent, he will turn from the evil. God never repents in the sense of acting on any different principle from this; for he cannot favor iniquity, or condemn righteousness. But this principle does render necessary at times a change in his purposes concerning men, according as their actions are good or bad. And in every instance where God is said to repent, it will be found to be in accordance with this principle. Of this the reader can satisfy himself by looking up the passages referred to. U. S.

One Hundred Dollars Each.

We here give the names of those east of the plains who have paid one hundred dollars each, to purchase a power press, engine, and printing material for the Pacific Coast. Others will be added as fast as paid.

James White . . . \$100	Thos. Bickle . . . 100
L. McCoy . . . 100	Amy Dart . . . 100
E. H. Root . . . 100	Wm. Harper . . . 100
B. M. Berry . . . 100	P. S. Marshall . . . 100
R. M. Pierce . . . 100	P. W. Baker . . . 100
N. G. Raymond . . . 100	Betsey Landon . . . 100
C. W. Comings . . . 100	Ellen G. White . . . 100
D. R. Palmer . . . 100	J. H. Bennett . . . 100
S. A. McPherson . . . 100	James Harvey . . . 100

Wanted at this Office.

In consequence of the editions being exhausted, and not being able to republish at present, we are now in want of Life Incidents, Position and Work, Seven Trumpets, and How to Live.

Those who have more of these works than they need for present use will confer a favor upon this Office by returning them, if they can do so without charge, and receive the wholesale price for them. They can be brought, or sent, by those coming to the Biblical Institute. J. W.

To the Brn. in Missouri and Kansas.

THE year is almost gone. We are past the middle of the fourth quarter. Our s. b. for 1874 and tent pledges will soon all be due. Will we pay them promptly, and commence the New Year with a clean record? I believe we can if we commence to work for it in earnest. I know it will require a sacrifice for a great many of us in this Conference to pay our pledges, as the drouth, chintz bugs, and grasshoppers have left us but very little to live on this winter. But are we afraid to trust the Lord? Read Mal. 3:10-12. Do we believe his promises? If we do, let our actions show that we do. Let us do as the Lord says. Verse 10. His promises are sure. Oh! that we could believe. Lord, help our unbelief. Shall we let the cause of God suffer? Shall the ministers leave their work to go laboring with their hands to support their families? Or will we each do all we can, make a sacrifice, pay our pledges, and trust the Lord in the future. He will provide.

And to those that have means they can spare, I would say that now is a good time to invest in the cause. Come brethren, let us all lift together with our means, that the cause of God may not be hindered, and that we may see our friends and neighbors rejoicing in the truth of the third angel's message. We had better put some of our means into the cause while it is needed, than to hoard it up for the fires of the last days. We profess to believe that time is short. Let our actions show that we do believe what we profess.

Dear brethren, the Lord is soon coming. Are we ready to meet him? Have we made a covenant with him by sacrifice? Ps. 50:5. He allows us to be brought into these close places to test us. Will we stand the test? May the Lord help us to form such characters as will stand every test, that we may at last receive everlasting life and be permitted to dwell with Christ in that beautiful city. Oh! I want to be there; I want to form such a character as will fit me for a home in that beautiful place.

We all can be there. What a happy thought! We must be there. Let us be faithful a little while, then the dear Saviour will come and take us to himself, that where he is there we may be also.

J. N. AYERS, Treas. of the Mo. and Kan. Conf.

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.

THE T. and M. Society of Dist. No. 9, Wisconsin, will hold its next quarterly meeting January 3, 1875, at Hundred Mile Grove, Wis. We want all our members to get their reports in, in good season. N. M. JORDON, Director.

QUARTERLY meeting Dec. 12, 13, at Adams Center, N. Y. Hope every librarian will see that all reports are sent in at this meeting in time. D. B. GREEN, Director.

QUARTERLY meeting of the church at Patricksburg, Owen Co., Ind., Jan. 2 and 3, 1875; also the T. & M. Society will meet Jan. 3 in connection with the quarterly meeting. We would like to have every member of the T. & M. Society present on the 3d. There is some important business to attend to, in which all should be interested. Brethren and sisters, let us all unite our hearts together in the good work of the Lord, and prepare to labor as never before. We expect Bro. Harvey will be present. N. CARAHOOFF.

QUARTERLY meeting of T. & M. Society Dist. No. 1, of Kansas will be held in connection with the church quarterly meeting for north-western Kansas, January 9 and 10, 1875, at the school-house near Bro. Y. Swearingen's in Cloud Co., four miles South of Concordia. Hope the brethren of Parallel church will attend if possible, and all try to deepen the interest, and make the tract and missionary work more effectual in our country, that at last we may be counted among the good and faithful. O. O. BRIDGES, Director.

QUARTERLY meeting of the T. and M. Society of Dist. No. 5, Iowa, at State Center, Dec. 12 and 13. WM. MORRISON, Director.

T. & M. meeting in N. Y., Dist. No. 10, at Nile's Hill, Alle. Co., N. Y., Dec. 12 and 13. Members are expected to be present. Those that cannot, will send their reports in season. Pledges will be received. WM. COATS, Director.

QUARTERLY meeting for Dist. No. 5 of the Ohio T. and M. Society will be held with the church near Bowling Green, Dec. 12 and 13. Come, brethren, if possible; if not, report in time. JAMES I. BOARDMAN, Director.

QUARTERLY meeting of Ohio T. & M. Society, Dist. No. 2, at Waterford, Knox Co., Ohio, Dec. 12 and 13, 1874. We expect a report from all the members in time for this meeting. W. T. CARSON, Director.

QUARTERLY meeting of Dist. No. 9, of the T. and M. Society, N. Y. and Pa., at Wheeler Center, Dec. 12 and 13, 1874. The librarians of this district are requested to send their reports to the secretary, N. S. Raymond, Wheeler, Steuben Co., N. Y., without delay, that they may be received in season for this meeting. J. W. RAYMOND, Director.

MEETING for Dist. No. 11, N. Y. and Pa. T. & M. Society, at Randolph, Cattaraugus Co., N. Y., Dec. 19 and 20, in connection with the general meeting. Let the librarians send their reports so that they may reach me as early as the 16th of Dec. We hope to see a goodly number at this meeting. There will be teams at the depot on Friday the 18th for those coming on the cars. Those coming through Dunkirk will buy tickets to Randolph via Salamanca. S. THURSTON, Director.

I WILL meet with the friends at Eaton Rapids, Sabbath and first-day, Dec. 12, 13. Would be glad to see brethren and sisters from other parts of the country. Can Bro. E. R. Jones be present at this meeting? J. O. CORLISS.

Quarterly Meetings in Minnesota.

OTRANTO, Dec. 12, 13, 1874
Rice Lake, " 19, 20, "
Bro. Kelsey will attend the above meetings.
Pine Island, Dec. 12, 13, "
Concord, " 19, 20, "
HARRISON GRANT.

THE Vermont Tract Society will hold its quarterly meetings as follows:—
District No. 4, " Bristol, " 12, 13,
" 5, " Jamaica, " 19, 20.

In connection with the Jamaica meeting will be the general quarterly meeting. If nothing in the providence of God prevents, I design to attend these meetings. The above arrangement is made with advice and counsel of the President of the Vermont Tract Society. We expect to see a general turnout at these meetings. No postponement on account of weather. S. N. HASKELL.

QUARTERLY meeting Dec. 12, and 13, 1874, with the Irvin church in Howard Co., Ind. All the friends of the cause who can, are invited to attend. Eld. S. H. Lane is expected. JAMES HARVEY.

THE monthly meeting for December will be held with the church at So. Norridgewock, Dec. 19, 20. The Maine T. & M. Society will hold its next general quarterly meeting in connection with this meeting; also Dist. No. 1 will hold its quarterly meeting at this time. We hope to see all come together to work for the salvation of souls. J. B. GOODRICH.

THE T. and M. Society of Dist. No. 2, Maine, will hold its next quarterly meeting Dec. 12 and 13, at Allen's Corner, Deering, Maine. Eld. J. B. Goodrich will be present. Mail your reports to me at Allen's Corner as early as the 6th, so as to be in season. Let there be a general rally at this meeting. WILL E. MORRIS, Director.

THE next State T. & M. Society quarterly meeting for Ohio will be held at Clyde, Dec. 26, 27. The district directors will hold their district quarterly meetings at least two weeks previous to this meeting, and send their reports to the State secretary. O. MEARS.

THE next general quarterly meeting of the New England Tract Society will be held in connection with its annual meeting at South Lancaster, Mass., Dec. 12 and 13, 1874. We expect to see a general rally of the friends in New England at this meeting. It is expected that each director will hold his district quarterly meeting previously so as

to report in season for this meeting. We appoint it to be held at So. Lancaster, it being the easiest of access of any point in the Conference for the friends in different parts. S. N. HASKELL.

QUARTERLY meeting of the Ohio T. & M. Society, Dist. No. 3, at North Bloomfield, O., Dec. 19 and 20. Scattered members will please send in their reports. R. A. UNDERWOOD, Director.

State Meetings of the N. Y. & Pa. T. & M. Society.

THERE will be two general meetings of the Society this quarter; the first for the central and north eastern districts at Adams Center, Jefferson Co., N. Y., Dec. 12 and 13; the second for the southern and western districts at Randolph, Cattaraugus Co., N. Y., Dec. 19 and 20. It is hoped by this arrangement to secure the attendance at one or the other of these meetings of all the directors of the Society. B. L. WHITNEY, Pres.

Business Department.

Not slothful in Business. Rom. 12:11.

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Michigan T. & M. Society. Dist. No. 7, Wm. S. Nelson \$29.50.

Michigan Conference Fund. Received from the church at Otsego \$50.00.

Share in Health Institute. A. J. Barker \$50.00.

Share in the S. D. A. P. Association. A. J. Barker \$20.00.