

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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"BEAR YE ONE ANOTHER'S BURDENS."

Do the burdens of life fall heavy?
Is thy spirit sorely tried?
Does it seem that along thy pathway
Nothing but evils betide?

Is thy heart all broken and weary,
Nearing the verge of despair,
Feeling that thy troubles surely
Are more than thy strength can bear?

Then turn from thyself to another,
And if, perchance, thou shalt see
A weak, fainting sister or brother,
With a heavier cross than thee,

Then give them thy cheering assistance,
Make them feel that they're not alone,
And thou'lt find, in sharing another's,
Thy burden has lighter grown.

If we look on the world around us,
We'll find that all have a share
In its cares, its sorrows, and trials—
That all have a cross to bear.

And oft we may lighten their burdens
With our sympathy and love;
We may throw a gleam through the darkness,
And raise their spirits above

The clouds and the fears that surround them,
The griefs that oppress them so,
And learn that in sharing another's,
Our burdens will lighter grow.

—Sel.

THE LAW OF GOD.—NO. 1.

BY J. H. WAGGONER.

MAN AT CREATION.

WERE the history of the creation of the world written out as fully as modern histories are written, it would furnish a volume of absorbing interest. But it would, doubtless, have less of the grandeur and sublimity which attaches to the brief account given in Genesis. While the superficial reader gathers comparatively little from the brief record in Genesis 1 and 2, the careful, the studious, and above all the reverent, reader is awe-struck with the majesty of the events passing before his view. The style is so simple that a child is interested in the recital; yet it seems as if eternity were needed to so unfold our powers that we may be able to comprehend the facts set forth.

The world was made to be inhabited; Isa. 45:18; and to man was given the dominion of the earth. He was formed in the image of his Maker; he was designed to be the crowning glory of the glorious work. And in considering this, man has almost exhausted the vocabulary to describe his own dignity and importance.

But the word of God, whether in brief or particular, is always truthful. With all his powers for good, for high and noble purposes, man soon fell from his state of innocence and happiness. The record of his creation is very soon followed by the record of his sin. Turning his back on his privileges, his happy home, and his Creator and Benefactor, he suffered himself to be led by his worst enemy. He refused the favor of Heaven, the society of angels, and sacrificed life itself, without any assurance of any benefit. A sigh of regret escapes us at the thought. But the story is repeated every day, and even, to some extent, in our own lives. Here we leave the history of events to examine the principles involved in man's rebellion, and to consider how we stand related to those principles.

Though the record in Genesis is very brief, giving us but little idea of man's knowledge of the will of God, or of God's revelation to man at that time, there are certain declarations

elsewhere made which are confessedly, of universal application, whenever and wherever obligation and responsibility exist. These apply to man in his first state as certainly as they apply to us at this time. Thus an inspired writer has said, "Sin is the transgression of the law." Therefore where sin existed, law existed; and in harmony with this necessary conclusion another inspired one has said; "Where no law is there is no transgression," and, "Sin is not imputed when there is no law."

Some have contended that the law was not necessary for man in his unfallen condition, but was first made known after he became a sinner. But, according to the texts quoted from John and Paul, that cannot be true. Had the law not existed, man could not have been a transgressor; and whatever his actions might have been, there could have been no imputation of sin had there been no law. So far as the existence of law is concerned, man, at his creation, sustained the same relation to the government of God which we do now. Men, and among them some who are reputed to be wise, have speculated over the supposed ignorance of man in his primeval state, before he had the sad experience of sin. That he was ignorant they conclude solely from the fact that he was without life's experience. But experience is not always necessary to knowledge; nor is it the best means of knowledge in matters of wrong, where guilt must attend the experience. A revelation from God concerning the nature and result of sin is far better than experience; and this revelation man received. Unfortunately for the race he was not content with this, but ventured on a forbidden path, and to his sorrow proved what he could not trust, that the word of God is truth.

As there can be no transgression where there is no law, even so also in the absence of law there can be no obedience. Hence, had not God revealed his law to man he could not have developed a character, either bad or good.

The silence of the first chapter of Genesis in regard to God's making known the several precepts of his law to man, has been taken as evidence that they were not then made known. But this conclusion is altogether unreasonable. That God held converse with man is a revealed truth; though, in the very brief record of Genesis we have but little said concerning that truth. But in revelations afterward given we learn all that is necessary to instruct us on the subject. Cain exhibited a consciousness of guilt, and God dealt with him as with a guilty person. This is all in harmony with the application of Paul's declarations concerning sin and the law, in his letter to the Romans; but not in harmony with the idea that the law which forbids murder had not then been revealed. Abel presented an offering to the Lord which looked to redemption in the plan of the gospel. But, assuming that the gospel plan had not then been revealed to man, his offering is only a mystery.

We find that offerings to the Lord were common in the early history of mankind. Only one, that of Abraham as recorded in Gen. 15, was by divine direction given in the history. But we have an account of his building an altar to the Lord several years before this.

God is no respecter of persons. It is true that he had respect to Abel and to his offering rather than to Cain and to his offering; but it was because Abel offered his by faith. Heb. 11:4. Cain was also told that he should be accepted if he did well; and if not, sin was at his door. It is true that of that generation Enoch only was translated; but he walked with God as the others did not. True that to Noah was revealed the coming of the flood and the means of escape; but the reason is found in the declaration of the Lord that only Noah was "found righteous in this generation." Abraham also was called to an eminent place, as the father of the faithful; but he was "the friend of God," and God said he knew him, that he could commend his works. So it was and so it ever will be. "In every nation he that feareth him, and worketh righteousness, is accepted with him."

KNOWLEDGE OF GOD'S LAW.

A law, to be of force, or to be enforced on just grounds, must be given by proper authority, and the author; and his right to govern, must be known to the individuals amenable thereto. The fact that men, in the patriarchal age, were treated as sinners, is sufficient evidence that they had a knowledge of God as Law-giver and Governor, and that they so far understood the claims of his law as to incur guilt in its violation. But the main point of inquiry is this: Was the law of God known by the patriarchs the same that was afterward proclaimed to Israel? This we answer in the affirmative, and shall endeavor to maintain the affirmation by Scripture evidences.

That the law of ten commandments have ever been considered the moral law, and pre-eminently the law of God, is by no means accidental. It alone was spoken by the voice of God in the hearing of all the people. It alone was written by the finger of God on the tables of stone. It alone was placed in the ark beneath the mercy-seat, upon which the priest sprinkled the blood of the sin offering, thus showing that their sins were violations of that law, and that their violations of that law must be blotted out in order that they might be accepted with God. The objection that the present wording of the ten commandments is not suited to the condition of an un-fallen or sinless race does not present any real difficulty, as it is not the present wording on which we insist. But we do insist that the ten commandments contain substantially all moral obligation, covering, as they certainly do, all moral relations. And we claim that all of these, substantially, were known to the patriarchs and to those living in that age. Though we have no direct declaration that they were given to the people in that age, we have direct evidence of their knowledge of them, and of their being held responsible as sinners for their violation of them. We will briefly notice them in order.

1. When God spake from Sinai, he first commanded, "Thou shalt have no other gods before me." This commandment not only forbids the holding of gods in preference to him, but also having them before him or in his presence: this would exclude the worship of false gods from all parts of the universe, all parts being present, or "naked and opened unto the eyes of him with whom we have to do." In considering this commandment, we can appreciate the remark of the psalmist, "Thy commandment is exceeding broad." Ps. 119:96. As every individual is continually a transgressor who does not love God with all his heart, and has not chosen him as his chief good, every object of his pursuit is an idol preferred to God, whom he has rejected.

When Abraham's servant came to the house of Laban, he said, Come in, thou blessed of the Lord. Gen. 24:31. Afterward, when Jacob had served his appointed time for his wives, and desired to return to his own country, Laban requested him to remain because he had learned by experience that the Lord had blessed him for Jacob's sake. Chap. 30:27. Notwithstanding this acknowledgment of the true God, and that blessings proceeded from him, we find that he transgressed the first of God's commandments, and had other gods. When Jacob fled from Laban, he pursued him, but God appeared to Laban, and warned him not to touch Jacob; yet immediately after God had thus manifested himself to him, he accused Jacob of having stolen his gods. Jacob denied the charge, and said, with whomsoever thou findest thy gods let him not live. Chap. 31:24, 29, 30, 32. When the two sons of Jacob had slain the Shechemites, Jacob was told to go to Bethel and build an altar unto God, who appeared unto him. And Jacob said to his household, and to all that were with him, "Put away the strange gods that are among you and be clean: and I will make an altar unto God who answered me in the day of my distress." Chap. 35:1-4. Here it is not only evident that the first commandment was broken, but they understood that they were unclean in the sight of God, and not fit to approach the altar of God, while the strange gods were among them.

2. Idolatry is manifested in various ways, and the gods anciently worshiped were of various kinds; while some worshiped the sun and the host of heaven (Deut. 4:19; 17:3), others made to themselves images "fashioned with a graving tool." Ex. 32:4; Isa. 40:19, 20. Against this latter practice the second commandment was given: "Thou shalt not make unto thee any graven image... thou shalt not bow down thyself to them nor serve them." The gods that Laban had were of this kind: "And Laban went to shear his sheep, and Rachel had stolen the images that were her father's." Gen. 31:19, 34, 35. The gods also that Jacob required his household to put away, were "among them, and in their hands." Chap. 35:1-5.

3. Thou shalt not take the name of the Lord thy God in vain. No mention is made of this commandment or its transgression in the book of Genesis.

We will further notice this in connection with the fourth commandment, which we pass for the present.

5. Honor thy father and thy mother. There is no express mention of this precept in the book of Genesis. Ham was cursed for dishonoring his father. Gen. 9:21-25. Here we may properly apply the rule quoted from Paul, found in Rom. 5:13.

6. Thou shalt not kill. Whatever excuses may have been framed for others on the ground of ignorance, Cain has been universally considered a murderer. God dealt with him as a transgressor of a known law; and an inspired writer has declared that he was "of the wicked one, and his works were evil." 1 John 3:12. Lamech transgressed the same commandment, and judged himself more guilty than Cain. Gen. 4:8-11, 23, 24. God made known to Noah his disapprobation of this sin. Chap. 9:5, 6. Beyond this it might be urged that the principle of self-preservation would lead to human enactments, as safeguards for human life, and that mere regard for such laws, deterred from the commission of this crime; but this reasoning will not hold good in the case of the Hebrew midwives, recorded in Ex. 1:16, 17. Here the command was to kill all the male children; but the midwives would not obey this human law; for "they feared God, and did not as the king of Egypt commanded them." Then they must have known that the law of man was contrary to the law of God. Though we have no formal giving of the law recorded in the history of Genesis, we have, as above, the most positive evidence that it was given and well known before it was spoken on Sinai.

7. Thou shalt not commit adultery. Numerous passages in the book of Genesis show that this was known to be sinful by mankind in general. When Abraham denied his wife, and she was taken by the king of Gerar, the Lord suffered him not to touch her, and Abimelech said he had taken her in the integrity of his heart and innocence of his hands; and pleaded that Abraham had told him she was his sister; showing that he knew before that it would have been sinful to have taken another man's wife; and he said to Abraham, "thou hast brought on me and on my kingdom a great sin." Gen. 20:5-9; 12:12, 13, 18, 19; 26:6-10. When Judah was made acquainted with the trespass of Tamar in this respect, he said, "Bring her forth and let her be burnt." Chap. 38:24. In the absence of any revelation on this subject, it truly might be regarded as a singular fact that Judah had the same idea of the desert of this crime that the Lord revealed to Moses more than two centuries afterwards. See Lev. 21:9. Abimelech, king of Gerar, also took the wife of Isaac, supposing her to be his sister, and afterward said to Isaac, "One of the people might lightly have lien with thy wife, and thou shouldest have brought guiltiness upon us." Chap. 26:9, 10. Positive testimony is afforded on this point by the case of Joseph. Refusing to comply with the immodest request of his mistress, he said, "How then can I do this great wickedness, and sin against God?" Chap. 39:7-9.

8. Thou shalt not steal. By reference to

Gen. 30:33, it will be seen that Jacob and Laban understood the matter of this commandment. Laban reproved Jacob for stealing his gods. Chap. 31:19, 30.

Now Jacob knew not that Rachel had stolen them, and gave sentence that whosoever the gods were found with should not live. Verse 32; see also verse 39. When Joseph's messenger accused his brethren of having stolen his silver cup, they declared their honesty in that they had brought again the money which they had found in their sacks' mouths, and said, "How then should we steal out of our lord's house silver or gold?" They made the same decision in this case that their father had made before them, namely: "With whomsoever of thy servants it be found, both let him die and we also will be my lord's bondsmen." Chap. 44:4-9.

9. *Thou shalt not bear false witness against thy neighbor.* Nothing positive can be found in the book of Genesis relative to this particular commandment, but Joseph was wickedly imprisoned because his mistress bore false witness against him. Gen. 39:7-20.

10. *Thou shalt not covet.* The transgression of this commandment is also rather implied than plainly brought to view; but the fact that the transgression of the tenth must precede the violation of the eighth, and that the eighth was known and its violation considered worthy of death, is sufficient evidence on this point for the present, as we intend to offer proof that the whole ten were known and observed before the days of Moses.

A Warning Voice.

BY DR. COTTON MATHER, A. D. 1700.

He was the most learned minister of his day in New England. He preached at the North Church in Boston. He was born 1663, lived sixty-five years, and died in 1728—the same year in which Dr. Whitby, the originator of the common theory of the world's conversion, died. Dr. Mather's "publications amount to 882, some of them being of huge dimensions." The following extracts are from his Latin preface to a work called "Student and Preacher, Directions for a Candidate for the Ministry," addressed to all such in Great Britain and New England. See *The Voice of the Church*, p. 255.

O YE souls, too much longing after and cleaving to the earth, and savoring only earthly things, awake at last. Awake ye, and, being roused now by the seventh trumpet of God, arise to the work of God, and the day; and attend to the voice of one crying in the wilderness. Hear these things, all nations; all ye inhabitants of the globe, hearken; for the Lord God has spoken to every people; he calls the whole earth.

Verily, our God shall come, and shall not keep silence; a fire shall consume before him, and there shall be a very stormy tempest round about him. *The Ruler of the world returning to us, will send forerunners, who shall show his approach and the speediness of his coming.* And before the very great and very greatly to be dreaded day of the Lord come, he will send Elias, or men endued with his spirit and power, who, with a loud voice, shall show themselves sons of thunder concerning the Lord hastening to us.

It behooveth any servant of God who would be named a vigilant, and not a drowsy, servant, to perform this office of Elias. And were the power granted to any Elias, of uttering through a mighty trumpet a voice that might be heard throughout all the regions of the whole globe, he would surely with this alarm summon us from our lethargy.

The second advent of the Lord Christ, which must be expected for the destruction of Antichrist, and perdition of that fourth empire, which he will abolish at his own illustrious coming, is next and immediately to be expected.

But it is not to be wondered at if there be very few who would believe such a preacher, and if a complaint should accompany the clangor and labor of the trumpeters. Lord, who believeth our report?

For when the Lord shall come, he will find the world almost void of true and lively faith (especially of faith in his coming); and when he shall descend with his heavenly banners and angels, what else will he find, almost, but the whole church as it were a dead carcass, miserably putrefied with the spirit and manners and endearments of this world?

We are now in midnight darkness, wherein the church sleeping is to be roused at each ear with that outcry, than which nothing is more seasonable, "The Bridegroom cometh!" But that clamor, the Bridegroom cometh, repeated even a thousand times for the waking of but one soul among ten thousand, will effect hardly anything. The cry is made scarcely otherwise than as in the ears of the dead, after the most vehement repetitions of the same thing.

When I should wish to stir up my brethren, who are in a deep sleep, with these messages and admonitions, to shake off this soft and

indeed lethargic and deadly slumber, I know that I shall appear to my friends a vain dreamer, a sort of Lot, and that they will treat me as one in jest or sport, and as a man in the falling sickness, seized with I know not what enthusiasm; and that sleep may hold them in still more pleasing fetters, they will make use of, as it were, *sleepy medicines*, a diversity of commentaries on certain prophecies as not yet fulfilled.

But this word of God is in my mind like burning fire shut up in my bones; nor can I any longer forbear, but must again and again denounce this doom to the earth, sufficiently prepared for the fire, and a sorceress condemned to the flames.

Yes; though some Nero should command me to be burned in the flames, I will not cease to preach and foretell, with an earnest voice, the dissolution, renewal and purification of the world by fire.

But O, ye sinners in Zion! let horror come upon you. O, ye hypocrites! let trembling seize you. Who of you shall be able, or who shall dare, to dwell in the burnings of that fire, in which God, the Judge and the Avenger, will purge indeed this our earth, and introduce that new earth?

In that day, how terrible! how dreadful! according to the divine oracles, which are never to be called in question, the heavens shall pass away with a noise, the elements shall melt with fervent heat, and the earth and the works that are done on it, shall be burnt up. O, how terrible will be that great day of the Lord, of which not only predictions in the books inspired by God do everywhere sound and resound, but the rumor also hath penetrated to the pagans and troubled the Stoics themselves; that there should be a time, when the sea, the earth, and the palace of heaven, seized by the flames, should burn, and the globe's prodigious mass be in strong convulsions!

Very many indeed own that when the Roman beast, which now deceives and enslaves the nations, shall be slain, the body of that beast is to be delivered to the burning of fire, and therewith to be destroyed. But they augur that this fire will be altogether metaphorical, and rave of painted fires only—a wonder if not feigned also. A most vain surmise this! What! and even the second coming of the Lord will become, by-and-by, metaphorical also, and must be resolved and vanish away into I know not what mystical dispensations! Away with such dotings of drivellers!

Noah of old, the preacher of righteousness, warned the wicked of his age of that deluge, concerning which, with what great commiseration could the venerable patriarch answer the unbelieving scoffers! "Miserable men! know that not any metaphorical waters shall overwhelm you! At length, and presently, ye shall feel literal waters—fatal to you. Yet a little while, and your groans shall be heard from the waters that must be literally understood and inflicted." Nor will it be otherwise in these our last days. Good God, for what times hast thou reserved us!

Scoffers they are, who think that all things are forever to continue as they were from the beginning of the creation, and fancy that they can lurk under their metaphors, and hide themselves in the obscurities of figures from the sight of him who sitteth on the throne.

There are very many good men, to be numbered, not indeed with scoffers, but yet with sleepers, and such as lull others to sleep, who, by improper and excessive *allegorizing*, darken and injure the truth. And I could wish most humbly to advise, or request, and solicit these dear, beloved brethren in Christ, that, being taught by second thoughts, they would persist no further in bringing with their charms the spirit of slumber on those sitting weary on the grass. Would that some Nepos indeed might arise, to confute these allegorists, before the event does it for them!

But the event will perform this! Yea, a deluge of fire will do it. That day of the Lord is near, and hastening apace—a day of fury, a day of anguish, a day of devastation, and the greatest devastation too; a day of the sounding of the trumpet. All this earth will be consumed in the fire of his zeal; for he is about to make a speedy conclusion with all the inhabitants of this earth.

All things being now accomplished that were to precede the destruction of Antichrist, and the thousand two hundred and sixty days being finished that were to be allowed that adversary, the end is at hand; lo! it is near; that period is nearly present; yea, and the age is already begun in which the most important prophet will perceive the Redeemer granting his request, and shall arrive in his turn at those things for which blessed is he that waiteth. That term of days is almost present, and not to be deferred. The delay of the end is neither to be sought nor wished for any longer in the prayers of the church.

No; but come, Lord Jesus, come quickly! Why delayeth thy chariot its return? Why linger the driving of the chariots?

Although forewarned by these prophecies, and other of the like kind, in the divine code of both Testaments, truly we are little forearmed, but rather buried in a profound sleep; and therefore that day of the Lord will come as a thief in the night. The church is *shortly* to be gathered.

Universal Suffocation.

In the summer season, and during the whole year, in tropical climates, fresh air is always in constant requisition, on account of the oppressive heat. The life-giving oxygen is freely invited to diffuse its invigorating influence through every human habitation, and every device is employed to facilitate the dissemination of pure air. But when winter approaches, it seems to be forgotten that the demand of the system for oxygen is even greater in this season of the year than in any other. The houses are carefully banked up with straw and dirt lest a few stray inches of untainted air should enter through the cracks in the floor or some loosely fitting joint. The outside windows are nailed fast, and the door casings are padded with felt, to prevent the entrance of a solitary whiff of fresh, unpoisoned air. Within the dwelling, thus securely barricaded, air-tight stoves are kept at a temperature only a little below the point of fusion, and the inmates dodge furtively in and out in order to maintain the maximum degree of heat by preventing the ingress of any of heaven's pure, cold air.

When a person enters such a hot-house as the one described, and the description is applicable to ninety-nine one-hundredths of all American dwellings, after spending an hour in the open air, the sense of suffocation is very painful for some minutes. He notices the great contrast between such air and that which he has just been inhaling, and at once suffers from respiring it; but after remaining for some time in the vitiated atmosphere, his lungs learn to tolerate it, and he no longer observes the character of the air he breathes, although he continues to suffer its constitutional effects, notwithstanding the obtuseness of his senses.

Let us notice the difference between such air and that which is found out of doors.

In the first place, it is largely contaminated with that deadly gas, carbonic acid; or, technically, carbon di-oxide. We call this gas *deadly*, because it is doubtless productive of more mortality than any other single gaseous body. In out-of-door air, this gas exists in very minute quantities, not more than .04 of one per cent, or .4 of one part in 1000 parts of air. Small as this quantity is, if it becomes increased to .6, according to some of our most eminent medical authorities, it will impair the health of those who breathe the air containing it. In nearly all dwelling houses, at this season of the year, the proportion of carbonic acid is usually from 1.2 to 4.0 parts per 1000, or from two to six times as much as can be breathed without serious injury.

Again, the lungs are constantly throwing off in the expired air certain organic matters of a very poisonous character, even in health. In disease, these impurities are enormously increased, adding further poison to the surrounding air in the shape of disease germs, and the products of putrefactive changes. The nature of these poisons, and their effects, are closely analogous to those which give rise to typhoid fever, if they are not quite identical with the latter.

Lastly, by superheating, air which is otherwise healthy may become a source of disease. If the air is moist as well as elevated in temperature, it will have a debilitating influence, relaxing the capillary vessels of the skin and lungs, and making those who breathe it liable to colds and pneumonias upon exposure to even slight changes of temperature. If it is dry, as it is most likely to be, it becomes a source of irritation to the mucous surfaces of the air passages and the eyes, and thus leads to serious affections of these organs.

Many people who enjoy good health in warm weather, complain of poor circulation, congestion of the head, and similar difficulties in the winter. Such persons are very likely to keep themselves shut up in close rooms, which are kept at a very high temperature. They constantly draw closer and closer to the fire, but their chilliness increases, notwithstanding. This is one of the most common results of confinement in hot, unventilated rooms.

We need scarcely say that the remedy for all of these evils is ventilation. There seems to prevail at present as great a fear of cold air as there once was of cold water; both are alike harmless and promotive of health when properly used. But whether warm or cool,

pure air is absolutely essential. How to secure it is the problem. When log houses and huge fire-places were fashionable, there was no necessity for any attention being directed especially to the ventilation of dwellings, for the blazing fire on the open hearth, communicating with a capacious chimney, was a most efficient means for removing the foul products of combustion and respiration, while an abundant supply of fresh air was sucked in through the loose walls of those primitive edifices; but the unwholesome refinements of our modern civilization have rendered this a puzzling question. Some eminent physicists recommend that the outlet for air should be at the bottom of a room, in imitation of the old-fashioned fire-place, the inlet being near the ceiling, while others recommend exactly the opposite plan. Probably either plan is useful, under the circumstances adapted to it. In ordinary dwellings, ventilation can usually be secured only by means of doors and windows. By a little care, unpleasant draughts can be avoided. If necessary, a piece of coarse muslin or wire gauze may be placed before the opening in the window to break the current which pours in. Generally, windows should be opened on several sides of the room, to insure circulation.

Every person requires a breathing space of at least 800 cubic feet. More would be better. To keep this pure, 3000 cubic feet of air must pass through it every hour; or, in other words, the whole air in the room must be changed about four times an hour. To effect this, the area of inlet should ordinarily be about twenty-four square inches for each occupant of a room. The same space should be allowed for the escape of the air.

We solicit the aid of every true philanthropist in endeavoring to uproot this almost universal practice of gradual suffocation. Carbonic acid may do very well as a means for killing hydrophobic dogs; but its use in the wholesale destruction of human beings is quite unnecessary so long as war and pestilences exist. — J. H. K. in *Health Reformer*.

Heavenly Wisdom.

How much we need this precious grace as we pass through this world which lies in wickedness. The Christian's pathway is a rugged one; but it is nevertheless a pathway lit up with beams of heavenly light. Said Jesus, "Ye are the light of the world." God causes the glorious light of his countenance to shine upon his people, and they in return reflect that light upon those around them. In our weakened and degenerate state we need much help from God, that we may know how to act our part on all occasions—that we may know how to put to silence the ignorance of foolish men who falsely accuse those who are willing to come out and be separate from the world by faithful obedience to the requirements of God.

Again, our Lord has said, "Ye are the salt of the earth." Salt is valuable for its preserving qualities. God would not have destroyed Sodom if there had been ten righteous men found there. The reason why God's terrible judgments threatened upon the world are stayed for a time is because there are a few honest souls here and there who will yet hear and obey the truth. We need wisdom from Heaven that we may know how to reach them with the truth. The apostle James points us to the source from which we may receive the help we need. He says, "If any man lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not." But this is a conditional promise. Our importunate cries may go up to Heaven until the day of doom, without availing us anything unless we comply with the conditions, which are found in Prov. 2: "If thou seekest her as silver and searchest for her as for hid treasures, then shalt thou understand the fear of the Lord and find the knowledge of God."

The Lord has given us great light through his word and his testimonies, and here is where we should search to find out his will concerning us. If we do this, at the same time lifting up our voices to him for the aid of his Holy Spirit in understanding his truth, we shall surely receive the wisdom we so much need. Had the disciples obeyed the injunction of the Saviour and faithfully searched the Scriptures, which testified so plainly of his life and character, his sufferings and death, perhaps he never would have had occasion to say to them, "O fools, and slow of heart to believe all that the prophets have spoken." Let us be careful that our feet be not taken in the snares of Satan by our carelessly neglecting to read and re-read what God in his great kindness has spoken to us.

E. O. HAMMOND.

Look well to your motives.

A NEW YEAR'S WISH.

I ASK one little boon
Of the new year:
May I through all its days
Carry some cheer
To those who sit in gloom,
Weeping for loss;
To hearts that slowly break
Under a cross.

I who have left my dead,
With none to care;
I who have wept alone,
Facing despair,—
Would gladly sweeten lives,
And make them dear—
This little boon I ask
Of the new year.

They best can serve the Lord
His errands run,
Who call no love their own,
Under the sun.
Let me bear help to want,
And hope to fear:
I ask no other boon
Of the new year.

—From the *Aldine* for January.

Work for God.

THE highest favor that can be conferred upon a mortal, is to be permitted to work for God. The dignity of the calling does not depend upon the work done, but upon the exalted character of him for whom it is performed. The Queen of Sheba regarded the servants of Solomon as objects of envy. His fame was great throughout the world, and his servants shared in his renown.

If those who serve an earthly monarch derive luster from his power, much more are those exalted who do the bidding of the King of kings. They are the favored ones of earth. They are akin to angels. These do the will of God in Heaven; the saints do it in the more difficult place—on earth. Their reward is great. It will be bestowed, not according to the nature of the work, but according to the fidelity with which it is done.

God will give employment to every one who will consent to do his will. But we cannot choose our work. God does that. We are very apt to overestimate our own ability. A railroad could never be run if every man was allowed to choose his own position. The brakemen would all want to be conductors—the conductors, directors—the firemen, engineers, and the engineers, superintendents. There is always confusion in the cause of God when the disciples insist upon choosing their places. Diotrophes is never satisfied unless he can have the pre-eminence. His motto is, "Rule or ruin;" and where he rules he is almost sure to ruin. The foot is a very useful member of the body; but place it where the eye should be, and it becomes a deformity and a nuisance. He who is sulky and fault-finding unless he can be a class-leader, is not fit for a class-leader. He who backslides because a license is not given him, stands more in need of saving grace than of a license.

If we really desire to serve God, we shall take our work as his providence opens it before us. We shall not grumble at his allotments. We shall not keep everything in confusion by insisting upon our having our own preferences gratified. Some persons, who really appear to want to be good, can never be, for any length of time, contented anywhere. Things do not go as they wish. The wills of others come in conflict with their own. Unexpected difficulties arise. Faith and perseverance might overcome them; but they take it for granted that they are out of order, and they seek a change.

Let God give you your work. If it is taking care of children, nurse them for him and he will give you wages. If it is serving others, do it, not with eye-service, as men-pleasers; but do it heartily as unto the Lord. Whatever your work is, do it well; and do it for God. This is the main point. The nature of the work is a matter of inferior importance. It is the disposition that God looks at, far more than the service done. You can hire strangers to fill a genteel situation; but if a lingering disease preys upon you, it is more alone that can perform with cheerfulness the unpleasant service that your circumstances require. We manifest most affection for Jesus when we perform for him the most menial, least honorable, service in our power. —*Earnest Christian.*

What Is a True Lady?

BY A WOMAN'S RIGHTS GIRL OF THIRTEEN.

THE basis of a true lady's character is principle, and the key note to it will be—B natural. She will act herself, and be independent of her male relatives, and earn her own living, if need be. She will not color her hair or face—neither will she paint, pad, nor

powder. For she will know that the Lord knew how to finish his work; and for that reason, neither will she lace herself to death.

She will not wear a breast-pin that costs a hundred dollars, and then snarl at her seamstress for asking "fifty cents too much" for making that "Irish poplin or French silk." Nor upon any consideration will she meddle with another woman's business, but strictly attend to her own. A true lady will dispense with dead people's hair, and content herself with her own.

She is not one of those exaggerating women who say, "My shoes are a mile too long," or, if anything unusual occurs, exclaims: "Oh, horrors!" "Ain't it awful!" "That's dreadful!" She will not be a woman that will run between two other women, telling what they have said about each other; nor will she repeat anything bad she may hear about another, for it may be false, and hurt her reputation and feelings, and cause the teller to have an enemy.

Nor will she put her whole mind to trying to dress better than another. She will not pet poodle dogs, with little children in the nursery needing her attention. Neither will she turn the poor and needy from her door; but will do all in her power to relieve their necessities. A true lady will not spend half her time reading "Dime Novels," "The Chimney Corner," or any such trash; but will use that time, visiting or tending the poor, sick and needy, and use the "dimes" that would go for such reading to help mitigate their sufferings. A true lady keeps herself neat, and does what she can to make her home neat and comfortable.—*Sel.*

The Religious Amendment Argument.

THIS being a Christian nation, we have a right to acknowledge God in the Constitution; because, as things are now, this is not a Christian nation, and needs such recognition to make it one.

This having always been a Christian nation, we have a right to keep it such; and, therefore, we need this amendment, since hitherto, without it, we have only been a heathen nation.

In other words, we need to make this a Christian nation because we are already such; on the ground that if we do not make it such we are not a Christian nation.

Because the people are substantially all Christians we have a right and have need to make the Constitution Christian, to check our powerful element of unbelievers.

We mean to interfere with no man's rights, but only to get certain rights now belonging to all restricted to Christians.

This religious amendment is to have no practical effect, its object being to check infidelity.

It is to interfere with no man's rights, but only to make the unbeliever concede to Christians the right to rule in their interest, and to give up like claims for himself.

It is meant to have no practical effect; and, therefore, will be of great use to us.

We want to recognize God, and Christianity as our national duty to Deity; but intend to give no effect to such recognition—pleasing God by judicially voting ourselves pious and doing nothing more.

We shall leave all religions in equality before the law, and make Christianity the adopted religion of the nation.

Christianity, being justice, requires us to put down infidelity by taking advantage of our numbers to secure rights which we do not allow to others.

Justice to Christians is one thing and to infidels another.

We being a Christian people, the Jewish and unbelieving portion of our people are not of right part of the people.

And so, having no rights which we, as Christians, are bound to respect, we must adopt this amendment in our interest.

Passing this act will not make any to be Christians who are not Christians, but it is needed to make this a more Christian nation.

The people are not to be made more Christian by it; but, since the nation cannot be Christian unless the people are, it is meant to make the nation Christian without affecting the people.

That is, the object of this amendment is to make the nation Christian without making the people Christians.

By putting God in the Constitution he will be recognized by nobody else than those who already recognize him; and, therefore, we need the amendment for a fuller recognition of him.

If we say we believe in God and Christ in the Constitution, it is true of those believing in him and a lie as to the rest; and, as the first class already recognize him, we want this amendment as a recognition by the latter

class, so that our whole people shall recognize him.

Whether we have an acknowledgment of God in the Constitution or not, we are a Christian nation; and, therefore, it is this recognition of God that is to make us a Christian nation.—*N. Y. Independent.*

A HAPPY COUNTRY.—Dr. Oliver Wendell Holmes, a distinguished professor in the medical department of Harvard University, has expressed the serious conviction that the world would be infinitely better off if all the drugs in it were cast into the sea. If this celebrated poet and physician is correct in his conclusion, and we cannot doubt that he is, France must be a happy country; for an exchange informs us that in that favored country there are cities of 15,000 inhabitants which have not a single physician, while others of a population of 20,000 have but one. The city of Roubaix contains 76,000 persons, who are drugged by only eight doctors. Fortunate indeed must such a people be, unless the place of physicians is supplied by ignorant quacks and charlatans. We have no enmity against the physician, *per se*, nor even against his drugs, provided that they are wisely employed; but we most heartily deplore the terrible waste of life which we yearly witness as the result of employing in the treatment of disease articles which could be only appropriately used in destroying vermin and superannuated dogs.

We are almost persuaded to believe that if the hypothesis of Dr. Holmes could be realized in fact that the great majority of chronic diseases would cease to exist except in the pages of medical history.

THERE is prodigious power in singleness of love for Jesus—in the doing "just one thing," and that is to live solely for the Master. A man of very moderate talents and endowments becomes a leading mind as soon as Christ gets complete hold of him. I can point to more than one plain, modest, moderately-educated Christian, who has attained to a great propelling power in the church, simply from the momentum of his godliness. He follows Jesus so heartily, so projectively, that he carries others along with him by his sheer momentum. And that is not brain power, or purse-power mainly, but heart-power.—*Cuyler.*

"Nothing to Do."

"NOTHING to do," said a Christian! one who has seen the exceeding sinfulness of sin, felt himself condemned by the holy law of God, and fleeing to Jesus for help, has found in him the "one able to save."

"Nothing to do;" and this from the lip of a professed follower of him who through all his earthly life "went about doing good," and at last gave himself as a ransom for the sins of the world; from one who hopes at last to join the ransomed in the glad cry, "Worthy the Lamb that was slain!" Saved by the suffering and death of Jesus, and yet "nothing to do" for him.

"Nothing to do;" and the world, which God so loved that he gave his only begotten Son to save it still lies in wickedness; and the cries of the oppressed and down-trodden, the sighing of earth's needy and sorrowing ones, go up from all its wide extent to Heaven.

"Nothing to do" for the Master, whose command to all his disciples is, "Go work to-day in my vineyard." No cross or bitter trial to be meekly borne; no suffering to be patiently endured because sent by a Father's hand; no tear to wipe from the eye of suffering; no wandering soul to lead gently to the fold of the Good Shepherd; not "a cup of cold water" even to give to a weary disciple in his name, for his sake and from love to him.

"Nothing to do" in the great work of the world's evangelization; no part in fulfilling the Saviour's last command to "preach the gospel to every creature;" no influence to use for the conversion of individual souls; no earnest, agonizing prayers; no effort to bring this lost and ruined world to Jesus; no ignorant souls to instruct in the truths of God's word; not even one of Christ's lambs to feed; no loving word to speak for Jesus—"nothing to do" for him.

We cannot conceive that Christ should rescue a soul from the thralldom of sin, wash and sanctify it in his own precious blood, and yet give it "nothing to do" for him, in return for his unspeakable love! The Christian may have but one

talent entrusted to him, but it is given him to be used in the Master's service, and not to be "hidden in the earth." Whether the talents given to each one be few or many, the command is the same: "Occupy till I come."—*Irish Evangelist.*

"I Telled Betty."

ONE good man advised a newly-married couple never to be angry both at once. There was wisdom in the suggestion; for when one scatters fire it is quite time the other should start after water. A colored man related his plan for avoiding family jars as follows:—

"I telled Betty when we was wed, dat if she saw me getting angry like, she must go to the bucket and fill her mouth wid water; and if I saw her getting out of herself, I'd go to the bucket and fill my mouth wid water. So we never had any quarrels; for one can't quarrel alone, and another can't quarrel wid you when his mouth's full of water."

"We never had any quarrels." How many married people can say that? And yet most quarrels proceed from an ungoverned tongue. Of the ten commands which God gave, two are directed against the offenses of the tongue; one in the first table, and one in the second. So it appears that an ungoverned tongue wars against God's glory and against man's peace. Bridling the tongue is a duty for all, and of him who neglects it, it is said, "That man's religion is vain." And if there is no other way to do it, it is better to fill the mouth with water than to open it and give free scope to a tongue which "is a fire," and which "setteth on fire the course of nature, and is set on fire of hell."—*Selected.*

In Season.

A LADY once writing a letter to a young naval officer who was almost a stranger, thought, "Shall I close this as anybody would? or shall I say a word for my Master?" and lifting up her heart for a moment, she wrote, telling him that his constant change of scene and place was an apt illustration of the words, "Here we have no continuing city," and asked if he could say, "I seek one to come." In trembling she folded it and sent it off. Back came the answer: "Thank you so much for those kind words. My parents are dead. I am an orphan, and no one has spoken like that to me since my mother died, long years ago." The arrow, shot at a venture, hit home, and the young man shortly after rejoiced in the fullness of the blessing of the gospel of peace. Christians, how often do we close a letter "as anybody would," when we might say a word for Jesus.—*Sel.*

Long Prayers.

DR. TALMAGE has something to say on the question of praying:—

We are confident that one reason for the long prayers with which we are sometimes afflicted in religious meetings is an incapacity to wind up. After the brother has been praying about long enough you see that he is trying to find "Amen." He does not want to come too suddenly upon it, so he gradually makes that way; but he is like a Brooklyn ferry-boat aiming for the wharf when there is a good deal of ice in the river, and he backs in and out, in and out, at last reaching it with a blundering stroke. Many of the brethren in their prayers take one-third of the time to get started and another third to stop. Why not with your first sentence plunge into what you most want and stop when you get through without any circumgyrations? Men keep on after they ought to stop, because they do not know how to let down brakes. We have a recommendation to make. If any isolated "Amen" would sound abrupt at the time you want to close, do as the psalmist did when the prayers of David the son of Jesse were ended, exclaiming, "Amen and Amen!"

THE ruin of some persons dates from some idle hour. Occupation is an armor to the soul.

The Review and Herald.

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

BATTLE CREEK MICH., SIXTH-DAY, JAN. 15, 1875.

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

EDITORS.

Sunday Lord's Day, Papal.

1. THE whole theological world are assiduously taught that the first day of the week has been called the Lord's day, and unanimously observed as the Sabbath by Christians ever since the days of Christ. This claim is not sustained by either the Bible or history.

Rev. 1:10, is the only scripture that is brought forward to prove that the term "Lord's day" had become the familiar title of the first day of the week in the days of the apostles. There are a number of objections to such an application of this scripture:—

First. John does not say that it was the first day of the week which he here calls the Lord's day, nor does he make the least statement from which such a conclusion can be inferred. That point has to be wholly assumed.

Secondly. As we look back of the time of John's vision on Patmos, into the history of Sunday with Christ and the apostles, we find no intimation that they regarded it as the Lord's day; for Christ never took the day into his lips, and the apostles speak of it only eight times, and uniformly call it the first day of the week.

Thirdly. John wrote his Gospel two years after his Revelation (see Thoughts on Revelation, p. 28); and in his Gospel he twice speaks of the first day of the week, and calls it, not Lord's day, as he would have done if it had come to be the general name for that day when his Revelation was given, but simply "first day of the week."

Fourthly. The seventh day of the week is in the most express manner called God's holy day. It is the one day of the seven which he has reserved to himself. And the Son of man, through whom the worlds were made, John 1:3; Heb. 1:2, and who was consequently associated with his Father in the institution of the Sabbath at the beginning, expressly styles himself the Lord of the Sabbath day. Mark 2:28. Therefore we say that the Lord's day of Rev. 1:10, is the seventh day of the week, not the first.

No ecclesiastical writer previous to A. D. 194 gives the title of Lord's day to the first day of the week. The so-called epistle of Barnabas is spurious. The letter of Pliny to Trajan speaks of a stated day, but does not specify which day of the week it was. The epistle of Ignatius to the Magnesians is itself a forgery; and the passage which is made to speak of Sunday as the Lord's day has been interpolated into that forgery. Justin Martyr, A. D. 140, does not use the term Lord's day, as is so often asserted. Clement of Alexandria, A. D. 194, uses the term ambiguously, perhaps referring to the first day of the week. Victor, bishop of Rome, A. D. 196, attempted to honor the day by an effort to have Easter uniformly celebrated on that day. Tertullian, A. D. 200, furnishes the first evidence of abstinence from labor on that day. In A. D. 321, Constantine made a law in behalf of the "venerable day of the sun," which was the first Sunday law. But this was a pagan edict, Constantine not yet having become even nominally Christian. At his so-called conversion, two years later, in A. D. 323, this law for Sunday as a heathen festival, being unrepealed, was made use of by Sylvester, bishop of Rome, now reckoned in the line of popes, to enforce Sunday observance as a Christian institution.

These are the indubitable facts of history, authenticated by a reference to the original authorities in the History of the Sabbath, by J. N. Andrews, to which the reader is particularly referred.

2. An objection. The papacy was not fully established till A. D. 538, more than two hundred years after Constantine's law. How, then, can Sunday be called an institution of popery, and the change be attributed to the little horn, according to the prophecy of Daniel, which is a symbol of the papal power?

Let it be remembered that Sunday, as a subject of prophecy, is Sunday as a Christian institution. The question, then, is, What power or influence established this observance in the Christian church? Not Constantine; for his legislation referred to it as a heathen festival; although he furnished a means which was shrewdly manipulated by pope Sylvester in enforcing it among Christians. But it was brought in by the working of that influence which finally resulted in the establishment of the papacy. The papacy existed in embryo long before Constantine's time. The mystery of iniquity worked even in Paul's day, 2 Thess. 2:7, waiting only

the removal of the restraining influence of paganism, to reveal, in its full strength, the papacy before the world. The root of this monstrous system of evil runs back far into the centuries before its open development, like the tree which sends its tap-root far down into the earth beyond the sight of the observer. Through that root the Sunday has found its way into the professed church of Christ; and on that tree it appears as one of the most characteristic fruits. As an institution, Sunday is both pagan and papal; as a rival of the Sabbath of the Lord, it is wholly papal. U. S.

The Religious Amendment.

THE following from the *Index*, we copy from the *Christian Statesman* of Jan. 2, 1875. We do not indorse its statements as applied to real Christianity, but it probably expresses the view which will be taken of this matter by the churches generally, and so may be regarded as an indication of the course that will be pursued by them. While the political religionist can see in present movements the prelude of a mighty revolution, we believe it to be the same that students of prophecy have for years been led by the word of God to expect. The *Index* says:—

"Nothing could be more apparent, to one who intelligently followed the argument from its own premises, than that this movement expresses at once the moral and the political necessities of Christianity in this country. It is not a question of words, but rather a question of the vital interests of great institutions. Christianity must either relinquish its present hold on the government,—its Sunday laws, its blasphemy laws, its thanksgivings and fasts, its chaplaincies, its Bible in schools, and so forth,—or else it must secure the necessary condition of retaining all these things by inserting some guarantee of their perpetuity in the National Constitution. Looking simply at the small present dimensions of the movement,—at the fewness of its devoted workers, the paucity of attendants at the late convention, and the indifference of the public at large,—one is justified in dismissing it from consideration as of immediate importance. But, whoever is qualified to detect great movements in their germs, and to perceive that *instituted* Christianity is in vast peril from the constant inroads of rapidly spreading disbelief of *dogmatic* Christianity,—whoever is able to discern the certainty that the claims of Christianity to mold political action in its own interest, must sooner or later be submitted for adjudication to the supreme law of the land, by which they are not even verbally recognized,—will not fall into the superficiality of inferring the future fortunes of this movement, either from the mediæval character of its pretensions or the present insignificance of its success. It may possibly be that the Christian churches do not really care for their own existence, and are prepared to surrender it without a struggle; but we do not so read history. So soon as they come to comprehend fully the fact that their legal 'Sabbath,' their Bible in schools, and all their present legal privileges, must one by one slip away inevitably from their grasp, unless they defend them in the only possible way by grounding them on Constitutional guarantees, it seems to us an irresistible conclusion from history and experience that they will arouse themselves to protect these possessions as infinitely important. If they do not, they have achieved a degree of moral rottenness, cowardice, and hypocrisy which we are very slow to attribute to them. These champions of a Christianized Constitution are to-day the POLITICAL BRAIN of the Christian church. Conceding their premises, which are simply those of the universal Evangelical communion, it is impossible to deny their conclusions. It is these premises that we dispute—not the logicalness of the conclusions themselves; and although we hold that the same premises, if further carried out, must lead to the Roman Catholic position expressed by the Vatican decrees, we none the less admit the necessity of traveling that road from the starting-point, if it is once fairly entered upon. Hence we are as strongly convinced as ever that the Christian Amendment movement contains the germ of a demand that must sooner or later be heard asserted with perilous emphasis, by the body of orthodox Christian churches." U. S.

"How can we keep the young people in Sabbath-school when they feel themselves no longer children?" was the question in a Sabbath-school convention. "By building a wall of old folks between them and the door, so high that they can't climb over," was the pertinent answer from a sensible delegate. When fathers and mothers love the Bible school and share its exercises, their children will not at any age think they have outgrown its advantages.

Conscientiousness.

ONE of the most noticeable sins of the present age is a lack of conscientiousness; indeed, a class who are to flourish in the last days are characterized by the prophet as "having their consciences seared with a hot iron." The reason why the truths of the third angel's message do not control the masses who hear them is not because they are not sufficiently conclusive, but because the people are not sufficiently conscientious to obey what they feel and acknowledge to be the truth.

A sister who, together with her excellent husband, now rejoices in present truth, was formerly a member of the orthodox church. Her pastor visited her with the hope of dissuading her husband and herself from leaving the church. He told her that she had been led into this belief by reason of her *extreme conscientiousness*. She told him that on first hearing on the Sabbath question in the tent, her desires were aroused to hear more, and be convinced as to the truth of the subject. To this he replied, "That was just the time when you should have left off going to the tent!"

Is it any wonder that the flock do not hear and follow the voice of the Chief Shepherd when the under shepherds thus lead them? The time to stifle conscientious convictions, according to this pastor, is when they are first aroused, and before conscience can assert her rights and take the lead. In other words, the child of truth must be strangled at its birth, so that error may continue to triumph over it.

Extreme conscientiousness is a jewel, alas! too rare in this degenerate age; but it leads its possessor to obey the truth even though it be unpopular, and hence is an inconvenient appendage to a popular, world-loving Christianity.

The remedy for it is well set forth by the minister's advice to his flock to stay away from the place where conscience becomes aroused. Nothing is so effectual in searing the conscience as a disregard of its earliest monitions, and the enemy of all righteousness knows this full well. Hence his efforts are always directed toward keeping the people from hearing enough to thoroughly awaken conscience, realizing that when once aroused it is more dangerous to the interests of his kingdom than when quietly slumbering.

I thank God that there is still a remnant who have kept their consciences tender, notwithstanding the error and darkness by which they are surrounded, and when the truth finds them, they gladly respond to its claims and receive its benefits. WM. C. GAGE.

Langdon, N. H.

Gravity and Sobriety.

"THAT the aged men be sober, grave, temperate, sound in the faith, in charity, in patience." Titus 2:2. We delight in consistency and beauty. We like to see everything in its place. Order is the first law of Heaven. And, as in a picture, or in genuine landscape, we love a proper grouping of objects, so in individual character, we wish to see virtues in good company. As in a cluster of ripe grapes, we love to see only grapes, so in the Christian character we want to see no vices marring the fair picture.

In the buffoon we excuse lightness, for it is his business, and we expect it from him, and avert our eyes, and shun his company; but in the good man, whether young or old, we look for sobriety. In the old, lightness is inexcusable and disgusting; and in the Christian, be he young or old, a spirit of levity is at direct enmity with the work of God; and the more elevated the person in mind, in piety, or position, the more injurious is this vicious propensity.

The writer of this has had a long warfare with this sin, this foe to grace; and it is his encouraging experience that a cheerful state of mind when properly kept in bounds, and restrained from an outburst of levity and folly, may conduce to advancement in the Christian life, and instead of expending itself in the devil's seething kettle of levity, it may be like a reservoir of lively thought on useful topics, and thus tend to the happiness of himself and others; while giving way to levity only leaves one despondent, and forsaken, and gloomy, until the spirits have time to recover.

"Young men likewise exhort to be sober minded." Titus 2:6. But we should not be discouraged, if we find this a hard sin to get rid of, but persevere in opposing it. Lay it aside. What makes it harder to resist is that so many laugh at the silly jest. But I hope you will not laugh again at the jester; for if you even smile at his folly, you become a partaker in his sin, and help to rivet the habit upon him.

As Jesus wept for sinners, so we should weep when we see any one sinning against God, and

especially our brethren. Therefore if there is ever a time to look down sin and frown it out of the sinner, it is when a good man jests. Be you ever so much tempted, do not even smile. This will be a severe rebuke, and will do more to convict him, probably, than many words. If you laugh at the jest, you may spare rebuke, for you would but stultify yourself.

JOS. CLARKE.

The Trial of Faith.

THAT we may know our motives and the strength of our faith, it is well to have something to test it. We might be deceived in respect to our love to God, his cause, and those for whom Christ died, had we nothing to test the strength of our love. Hence the trial is necessary; and if properly received and endured, will prove a precious benefit. Hence the utterance of the apostle: "That the trial of your faith, being much more precious than of gold." 1 Pet. 1:7. And James says, "Blessed is the man who sustains trial; for, becoming an approved person, he shall receive the crown of life, which the Lord has promised to them who love him." Jas. 1:12. Campbell. He further says, "Let no one who is tempted say, Certainly I am tempted by God: for God is incapable of being tempted by evil things, and he tempts no one." He tempts no one to do evil; but he tries the sincerity of our faith and love; not merely because he has a right to do so, but for our good—that we may know ourselves and not be deceived, and consequently ruined.

That which is intended only for our good, should certainly be received, not only with composure, but, thanksgiving. Hence he says, "Count it all joy, when ye fall into divers trials."

We are liable to deceive ourselves. We may think we are laboring for the cause of God and from a love of souls, while we labor for self, working for wages. If this is the case, a work of sacrifice—a work in which there is no hope of remuneration till the resurrection of the just—will do us good, since it will decide the question, whether we would "shut the doors" of the house of God, or "kindle a fire" upon his altar for nought.

We should welcome all that the providence of God permits, knowing that trials rightly borne will work for the glory of God and our own salvation.

God is testing his people in various ways. Who will prove true? He is giving us the opportunity to learn whether we are covetous, proud, and selfish or not; and if we find, when brought to the test, that we are self-lovers, or money-lovers, he graciously gives us the opportunity to correct and overcome these faults. And all have an opportunity now to prove whether we have love enough for those for whom Christ died to put forth self-sacrificing efforts for their salvation. Those who do this will be permitted to see the fruit of their efforts, as the reward of their toil, and thus enter into the joy of their Lord; provided they endure to the end in patient continuance in well-doing. R. F. COTTELL.

Sermons.

SERMONS are like guns. Some are large, others are small; some are long, others are short; some are new, others old; some are bright, others rusty; some are loaded, others empty; some are owned, others borrowed. Some are air-guns, some pop-guns, some of every size, from the pocket-pistol to the Paixhan gun. Some are charged only with powder, and make a great noise and smoke. Some send only small shot, that irritate rather than kill. Some carry heavy metal, that does execution. Some discharge chain shot, mowing down whole platoons. Some are wide-mouthed mortars, throwing only bomb shells. Some are duelling pistols, used only in controversy—vile things. Some go off half bent. Some flash in the pan. Some make a terrible fizzle, the charge all escaping at the priming-hole. Some shoot too high, some too low, some sideways, and a few directly at the mark. Some aim at nothing, and hit it. Some scatter prodigiously. Some kick their owner over. Some are unerring; others always hit the wrong object. Some have too much wadding, and *vice versa*. Some are alarm guns; others are complimentary guns, used only for salutes on special occasions. Some are in a series, constituting a battery; others on swivels, made to turn in any direction. Some are useful, some useless, some dangerous. Some amuse, some frighten, some exasperate, some explode, some gain the victory. Very much depends upon the manner in which they are made and managed. —Baron Stowe.

Street Corner Debates.

Does the Bible justify those contentions that we often witness on the street corners, in stores, and at public gatherings? It seems that many persons think it to be their duty, as defenders of Bible truths, to be arguing with their contentious neighbors upon points of difference. Is this right?

While we are admonished to study the Scriptures, and be always ready to give an answer to those who will ask us concerning our hope, we are to give our reasons in meekness, and fear. If we will observe those directions we shall be saved from many a bitter word and thought.

Paul exhorts Timothy to study to show himself a workman approved unto God, one who need not to be ashamed, and one that can rightly divide the word of truth. This is an accomplishment to which we should all labor to attain. Yet Paul would add a word of caution concerning the mode of presenting this truth, which is as necessary for us to observe as the other; and that is to shun profane and vain babblings, for they will increase unto more ungodliness. Are not many at least of these street corner debates, profane and vain babblings?

True, it is our duty to warn our neighbors; but how shall we conduct ourselves under our peculiar circumstances? The great work of warning our fellow-mortals is resting down upon us, while scoffers are multiplying in the land. They mock at God's watchmen, and circulate a great many false stories about them. What shall the watchmen do? attack them on the corners? What saith the answer of God to his watchmen when they are reproved (argued with, margin)? See Hab. 2: 1-3. Write the vision. Make it plain upon tables. Make it so plain that all may see at a glance that the prophetic visions tell exactly where we are in this world's history. That we are now past all the prophetic periods, in the tarrying time, waiting for Jesus to appear. Scoffers care very little about arguing the question farther when they read over those unanswerable illustrations of the visions of Daniel and John.

Brother or sister, if your mind is burdened, and you think you must warn your neighbors, procure the charts, with the visions written upon them; then call in your neighbors, and explain the prophecies to them. Give the change of the Sabbath, together with the Sabbath reform in prophecy. Those illustrations on the chart contain it all. Your friends that want to learn would be convinced, and you would have discharged your duty, and doubtless God would bless the effort.

Indiana.

WM. COVERT.

Spiritualism.

[PERHAPS no one knows more of spiritualism than "Brick Pomeroy." For him it wrecked a pleasant home, and drove from his door one of the loveliest of women, and a charming daughter. It hurled him from a high position, and robbed him of his wealth. His experience is similar to that of hundreds of others, and the following is his present opinion, which more than one aching heart will fully indorse.]

"We have studied the phenomena of spiritualism for years. Have given it much of time, and weeks of thought. Have mixed with mediums, sat in circles, listened to wonderful things, seen strange sights and startling experiences, but do not know that we are one whit better, braver, and more honest, than before entering upon the investigation.

"The lessons learned in the lap of the good woman who taught us of the Bible, have stood us better in all the battles of life, and conflict with corruption, than has all the knowledge yet obtained through spiritualism. The Bible tells us to be pure, upright, virtuous, and united in faith with those who are workers for immortality, and upright walkers on the road of life. Spiritualism leads to free love, adultery, and infidelity. It is in and of itself a puzzle—an enigma—a mass of disintegrated rubbish—very much of the order of nightmare, as eliminated by those of its mountebanks who stand at the head of the spiritualistic society of the United States. The truth and beauty there is in it is so wrapped up in free love, free lust, froth, and nastiness, that he who believes that cleanliness is next to godliness cannot touch the unclean thing and be in communion with its chief officers.

"Spiritualism claims several millions of followers in this country, and yet is not strong enough to elect a virtuous or responsible person at the head of its organization. It has no churches, no colleges other than houses of prostitution, where its Halls and Woodhulls can study for its ministry. It has no direct line of policy, but is broken, twisted, fragmentary, and at war against itself in all its teachings. It is a junkshop instead of a temple. Its high priestess

is a female, who is mother, mistress, and maw-worm combined; who opposes marriage and is an adulteress.

One of its recognized captains is Moses Hull, who left a decent family after he became a spiritualist, to practice and to preach adultery as a religion. Another of its leaders, and the brightest of its stink-wicks, is a woman, who lived in a quiet home in a pleasant village of Bradford Co., Pa., as the happy wife of a promising lawyer, till she became a spiritualist, drove her husband to suicide in a city of Northern Mich., and then became a spiritual lamp-carrier, under the name of Laura Cuppy Smith.

"We could fill an entire page of this paper, fine type, with names of nasty men and women who have gone through the door of spiritualism into the filth of free love and loafishness; who are open and avowed adulterers, boasting their lives as in accordance with the tenets of spiritualism.

"That person, who follows the direction of spirits speaking through mediums, will be fooled four times out of five. Spiritualism is not truthful, therefore it is not the thing for us to follow, though others may do as they please. Spiritualism is a loafer. Science is a gentleman. Religion is the child of God, teaching purity. Let us judge spiritualism by the 'flowers' its vine has brought forth—by its free love advocates and lusty orators—and see where it belongs."

How to Pray.

An article found among the unpublished papers of the late Dr. J. A. Alexander, on "Circumlocution in Prayer," closes with the following "practical suggestions to young men who are forming their habits" in respect to prayer. They are equally applicable to all who pray in public, and especially to those who pray in Sabbath-school.

1. Let your prayers be composed of thanksgiving, praise, confession, and petition, without any argument or exhortation addressed to those who are supposed to be praying with you.
2. Adopt no fixed forms of expression, except such as you obtain from Scripture.
3. Express your desires in the briefest, simplest form without circumlocution.
4. Avoid the use of compound terms in place of the imperative mood.
5. Hallow God's name by avoiding its unnecessary repetition.
6. Adopt the simple devotional phrases of Scripture; but avoid the free use of its figures, and all quaint and doubtful application of its terms to foreign subjects.
7. Pray to God, and not to men.

Sunday Laws.

NEARLY all the older States have on their statute-books some severely strict laws about the due observance of Sunday, which are enforced only in exceptional cases, and usually do injustice then.

In a recent case in Massachusetts, a poor mechanic of Boston brought suit against that city for damages suffered by falling from the approach to a bridge into the water. The bridge had been swung open on a dark night, and left open. The lamps on the approach were not lit, and no barrier was put up. It was so clearly a case of gross negligence that the city had to seek some other defense than that of due care. The mechanic was walking, when he fell, to see a man who had promised him work, and he was walking on a Sunday evening. The City Attorney raked out of the statute-book of the State an old act which forbade such a use of the day, and the plaintiff was non-suited, on the ground that the law would not grant redress for an injury incurred while its sufferer was breaking the law.

There are other cases of equal injustice. Thus, in Connecticut, contracts made on Sunday are void, and money paid on that day for goods which are not subsequently delivered cannot be recovered.

We are glad to note the fact that the courts are beginning to interpret these rigid statutes, the relics of a mode of thought and life which finds few followers now, with a wise liberality. The Supreme Court of New York has held that the statute of that State which forbids any person to "expose to sale" anything except meats, milk, and fish on Sunday, and makes the exception end at 9 A. M., is intended merely to stop public sales, and does not invalidate any private contract, made in a quiet and orderly way. So a note given or dated on Sunday is good.

The Kentucky Court of Appeals has recently rendered a decision which displays the acme of art in getting around the Kentucky law which

forbids contracts. The decision lays down the following rules: In general, contracts made in contravention of an express statute are void. This is not, however, exactly the case with those made on Sunday. The latter are illegal only in the element of time. When they are purged of this they become valid. Purgation takes place when they are subsequently affirmed, by word or deed. If one party has paid or done anything under the contract, and the instrument is not affirmed, he may demand restitution or compensation. Then, if the second party refuses such restitution or compensation, he is to be considered as having affirmed the contract!

This is very neat. It makes cheating under the pretense of observing Sunday an impossibility. Now that a court of large jurisdiction has taken this liberal view of a law that should be obsolete, it is reasonable to suppose that its views will obtain also in other States.—*Chicago Tribune.*

Cornered at Last!

WE warned our readers that Catholic prelates are astute logicians, and exceedingly skillful in evasion. Their dexterity in stating a proposition which seems to be innocent, and yet contains all that they claim, has been illustrated in Church History for ages. When Mr. Gladstone's pamphlet appeared, English Catholic prelates denied that there was any occasion for it; the loyalty of Catholics, even with the Syllabus, they claimed to be unquestionable. But the *Pall Mall Gazette* pushed the argument to this point: Suppose, it said, that France should go to war with Italy for the restoration of the temporal power and that England should side with Italy, and send a fleet to Civita Vecchia, what would be the duty of English sailors? Should they obey the Queen, who commands them to fight, or the Pope directing them not to fight? The *Tablet*, Archbishop Manning's organ, answers, They are bound to obey the Pope. This is an admission of Mr. Gladstone's thesis—that Catholic loyalty to the Crown is controlled by a paramount allegiance to a foreign sovereign—the Pope.

It may be said that this is not at present a practical question; but it may become a practical question at any moment. Abstract principles of conduct in time will assume concrete forms. The principles now professed by the Church must, when applied, provoke collision with every government in the world. Suppose, for instance, Catholic taxpayers should be directed by their ecclesiastical superiors to resist the collection in the United States of the school tax; the question whom to obey would become very practical. Some resistance to the collection of this tax has already been made in the Dominion of Canada, though thus far it is confined to the priesthood.—*The Methodist.*

Conversion of the Earl of Rochester.

THE earl of Rochester was one of the most witty and learned men of his time, but one of the most recklessly profligate. Most readers will have seen the account of his conversion and death-bed scene by Bishop Burnett. He had rejected the Bible without studying it; but when he read the history of our Lord, and compared it with the prophecies, especially the fifty-third chapter of Isaiah, which has more the appearance of a history than of a prophecy, not only was his judgment convinced, but his heart was changed, and he "rejoiced in Christ Jesus." The following incident shows how his mind was first turned to religion. It is said that, walking in the neighborhood of Oxford in the days of his folly, in company with the Duke of Buckingham, a profligate infidel like himself, they were met by a member of the university, famed for his piety, who was reading the Bible as he walked along. The earl accosted him in a style not unusual at that time:—

"Pray, master student, can you tell Which is the nearest way to hell?"

Taking his eye off the book, he answered:—

"By Buckingham, as people say, But Rochester's the nearest way."

Rochester was struck; said to his companion, "What if there should be a hell after all?" He became a convert, but Buckingham died as he had lived, a miserable infidel. Who then will dare to trifle with the word of God?

"Within this awful volume lies The mystery of mysteries. O happy they of human race, To whom our God hath given grace To read, to learn, to watch, to pray, To lift the latch and find the way; But better he had ne'er been born, Who reads to doubt, or reads to scorn."

Brevities.

FEAR of God and reverence for his name and character are very important characteristics of the Christian; indeed, these qualities are indispensable.

Murmuring is the effect of ingratitude; and ingratitude is caused by a forgetfulness of God's mercies, and neglect of praise and thanksgiving.

Christians fail to exercise love for sinners because their Christianity is so diluted with error and worldliness that little difference exists between them and sinners.

The reason people do not pray is, that they see no necessity for it, just as a man who is intoxicated, does not know his craft is floating rapidly toward the Niagara Falls.

Men tremble in fear of poverty, and imaginary evils; but they are very calm in view of the Judgment.

Few men are honest from a purely honest motive. None but those who have beheld the iniquity of their hearts in the light of God's word, will appreciate the above proposition.

You may rob a sheep of his covering of wool, and though he is thus disfigured, he still remains a sheep, and his covering will grow again, even and beautiful; so you may rob a Christian of his reputation, but it will grow again.

JOS. CLARKE.

DANGER OF REVERIE.—Do anything innocent rather than give yourself to reverie. I can speak on this point from experience. At one period of my life I was a dreamer and a castle builder. Visions of the distant future took the place of present duty and activity. I spent hours in reverie. I supposed I was seduced in part by physical debility. But the body suffered as much as the mind. I found, too, that the imagination threatened to influence the passions, and that if I meant to be virtuous I must dismiss my musings. The conflict was a hard one; I resolved, prayed, resisted, sought refuge in occupation, and at length triumphed. I beg you to avail yourself of my experience.—*Channing.*

LIVED IT DOWN.—An honest blacksmith was once grossly insulted and his character infamously defamed. Friends advised him to seek redress by means of law, but to one and all he replied, "No; I will go to my forge, and there in six months I will have worked out such a character, and earned such a name as all the judges, law courts, and lawyers, in the world could not give me." He was right. It is by honest labor, manly courage, and a conscience void of offense, that we assert our true dignity and prove our honesty and respectability.

THERE is many and many a candle that will burn distinctly in a room where the air is still, which, if you take it into the wind, flares and flutters and burns every way but the right way; and there are Christians that are able to have the pure flames of Christian life burn steadily if you only shield them, but that, if you move them about, and bring them in conflict with one another in circumstances of temptation, show their weakness of Christian feeling.

WILL you say that there are no real stars, because you sometimes see meteors fall, which for a time appeared to be stars? Will you say that blossoms never produce fruit, because many of them fall off, and some fruit which appeared sound is rotten at the core? Equally absurd is it to say that there is no such thing as religion, because many who profess it fall away, or prove to be hypocrites in heart. Or will you say that medicine does no good, because, though it moves the fever, it does not restore the patient to perfect strength in an instant? Equally groundless and absurd is it to say that religion does not make them as perfect as the angels of God.—*Payson.*

INFLUENCE OF SISTERS.—"That man has grown up among kind and affectionate sisters," I once heard a lady of much observation and experience remark.

"And why do you think that?" I asked. "Because of the rich development of all the tender feelings of the heart which are so much apparent in every word."

A sister's influence is felt even in manhood's later years; and the heart of him who has grown cold with its chilling contact with the world will warm and thrill with pure enjoyment, as some incident awakes within him the tones and glad melodies of his sister's voice; and he will turn from his purposes which a warped and false philosophy has reasoned into expediency, and weep for the gentler influence which moved him in his earlier years.

WHAT PLEASES GOD.

WHAT God decrees, child of his love,
Take patiently, though it may prove
The storm that wrecks thy treasure here,
Be comforted! thou needst not fear
What pleases God.

The wisest will is God's own will;
Rest on this anchor, and be still;
For peace around thy path shall flow,
When only wishing here below
What pleases God.

The truest heart is God's own heart,
Which bids thy grief and fear depart;
Protecting, guiding, day and night,
The soul that welcomes here aright
What pleases God.

Oh! could I sing as I desire,
My grateful voice should never tire,
To tell the wondrous love and power
Thus working out, from hour to hour,
What pleases God.

The King of kings, he rules on earth,
He sends us sorrow here, or mirth,
He bears the ocean in his hand;
And thus we meet, on sea or land,
What pleases God.

His church on earth he dearly loves,
Although he oft its sin reproves;
The rod itself his love can speak,
He smites till we return to seek
What pleases God.

Then let the crowd around thee seize
The joys that for a season please,
But willingly their paths forsake,
And for thy blessed portion take
What pleases God.

Thy heritage is safe in Heaven;
There shall the crown of joy be given;
There shalt thou hear and see and know,
As thou couldst never here below,
What pleases God.

—Gerhardt.

Progress of the Cause.

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

Aroostook Co., Maine.

FROM Nov. 14 to Dec. 2, 1874, I was laboring in Bridgewater, Linneus, Smyrna Mills, and Patten. The meetings were generally good and interesting. The most of our brethren and sisters were firm and still holding on to the truth. A few had given up in discouragement. Some new ones became interested. One (a school teacher) commenced to keep the Sabbath at Linneus. There are honest souls in every direction, who will obey the truth when they have a chance to hear. Calls are coming in for help. The people say they want to hear, and where are the laborers? How can any person that can present this truth to the people stay at home?
J. B. GOODRICH.

Kansas.

DEC. 3, 1874, I visited the brethren in Forbs, Holt Co., Mo., and held a few meetings with them, encouraging them what I could. These dear friends feel the pressure of hard times, some of them very much. Still they come up with their s. b. to the full amount pledged to Dec. 31. May the Lord bless those that are covenanting with him by sacrifice, as some of the brethren in the west will have to do if they do anything, and may he give them of his Spirit to sustain them in these trying times.

Dec. 17, commenced meetings in a brick school-house two and a half miles from Troy, Kan. Have given twelve discourses. The house is crowded, and the interest is deepening. We are now in the midst of the law and Sabbath, praying the Lord to bless his truth. We hope for some fruit. Pray for us.
C. H. CHAFFE.

How we Learned the Sabbath Truth.

I wish to relate some of my experience, and tell the friends of truth how myself and husband became Seventh-day Adventists. I made a public profession of religion when nineteen years of age, and united with the Baptist church. I believe that I enjoyed the spirit of religion for sometime, until I saw so much inconsistency with professors, and fell into many of the same, and lost that spirit of devotion that I once had. When my husband became alarmed at our indifferent state, he also making the same profession, we began to reform, and to seek a closer walk with God. We studied the Bible much, and prayed to be led into all truth. I believe the Lord heard our prayers.

Not many weeks passed until we learned

from the Bible alone that the seventh day is the Sabbath, and that the coming of the Lord is near at hand. My husband talked to the church, and tried to warn them to prepare for Christ's coming, that we must reform in order to be fit for translation into the kingdom.

Our brethren told us that we were Advents, and advised us to give up our faith. We told them we knew nothing about the Advent doctrine; it was Bible doctrine we had, and we could not give it up. Some of the church tried to injure our influence; but, notwithstanding, there were many that could not doubt it was the work of the Lord.

We had never read any publications, and if we were Adventists it was the Bible alone that made us such. There was one sister in the church that believed as we did, but never had courage to come out and take a stand, and keep the Sabbath until then. She had taken the REVIEW about one year, and we conversed together much, and were very anxious to learn something about Sabbath-keepers; and in looking over the REVIEW, we saw an appointment at Leslie for a two days' meeting. My husband and myself concluded to attend, and to our surprise we heard more real gospel and Bible truth than we had heard during the whole thirteen years we were members of the Baptist church.

Truly it was food to the hungry soul. I feel to bless God to-day that I had the privilege of hearing Bro. Van Horn at that time. Three years have passed, but it is fresh in my memory still. Since then my faith has increased, and I have grown stronger in the truth, and I have a great interest in this precious cause. I believe from my very heart that it is the Lord's own cause, and the last warning message to the world, and that I have a work to do. I have many friends and relatives in Canada that know nothing of this truth; and I feel the importance of scattering this light among them.

Great is the work, and the laborers are few. I want, with the sustaining grace of God, to do what I can to help others to see this precious truth.

MARY J. CASSELMAN.

Why Did you not Speak?

THESE were the words that greeted the ears of our Sabbath-keeping friends last evening at the close of a modern revival meeting. Our friends replied that the people did not wish to hear on the subject of present truth, and therefore they remained silent.

It seems very strange to them that we cannot join heart and hand with them in urging sinners to "come to Christ;" and yet this people have recently listened to a course of lectures, showing where we are living in the history of this world, and the preparation necessary to be made in order to be prepared for the coming of our absent Lord.

While there are some things in our course that seems very strange to them, there are also others in theirs, which seem as strange to us. Baptists and Methodists are free to acknowledge the truthfulness of our position on the law and Sabbath, only one out of a large congregation voting in favor of Sunday; and yet while refusing to obey the plain commands of God, they have united their interests to labor for sinners; and they wonder why we cannot join them in their work. Well, one reason is because we want to be consistent with our profession. To unite our interests with theirs, and labor to bring those out of the church up to their standard, and leave the work there, would virtually be saying that there is no special importance attached to the truths which we teach. It would be saying to all, You may obey God if it is convenient; but if it is not quite so convenient, you may disobey him and be saved, providing you are only sincere.

To us this seems like a very doubtful kind of proceeding. We believe and teach with Paul that "sin is the transgression of the law." Then it follows that those who transgress the law whether in the church, or out, are sinners.

Our efforts in this place for the last few weeks have been to help all who are transgressing the moral law of God. We find nearly all violating the fourth commandment. And when our Baptist and Methodist friends frankly acknowledge that we have the truth on the Sabbath question, they thus virtually acknowledge that they are sinners. And if those out of the church need to repent of their sins for violating the sixth, seventh, or eighth commandments, then surely they ought to re-

pent of their sins for violating the fourth commandment. He that said, "Thou shalt not steal," also said, "The seventh day is the Sabbath."

When our friends will live out what they acknowledge to be light and truth on this question, then we can consistently join them in laboring for the conversion of those who are without Christ, and without hope in the world.

CHARLES P. WHITFORD.

Berkshire Center, Vt., Dec. 13, 1874.

Gratitude for the Truth.

WE feel grateful to God every day that we have heard and accepted the last message. Not one shadow of doubt ever crosses our mind regarding our peculiar and beautiful faith.

We prize the good paper, and our hearts are cheered to strive for a holier, purer standard of action by reading the solemn warnings, admonitions, and appeals it contains, together with the ministers' reports through which a light seems shining that betokens new life and power for the cause of our Lord.

There has been no preaching in this vicinity. We are longing for some one to come this way and help us. We think if there was a minister to speak a few times, many others would be brought to the light of these great truths. We desire to be remembered in the prayers of the people of God.

MR. & MRS. JOHN JONES.

Herkimer Co., N. Y., Dec. 31, 1874.

Extract from a Letter.

BRO. M. G. KELLOGG, M. D., writes from Woodland, Cal.: I am practicing the hygienic system of medication with uniform success to my patients, and with a measure of success pecuniarily. I am also giving a course of Sunday evening lectures on our theory of the present truth to good audiences here in Woodland. May the good hand of our God be on his servants everywhere, and prosper them.

Report of the Ohio T. & M. State Quarterly Meeting.

THE ninth State quarterly meeting of the Ohio T. & M. Society was held at Clyde, O., Dec. 27, 1874. Meeting convened at 10½ o'clock A. M. After the usual opening exercises, the report of the last meeting was read and accepted. The reading of the report of the last quarter shows the following results:—

Increase of membership, 9. No. of families visited, 157. No. of letters written, 17. No. of new subscribers for the various periodicals, 130. Periodicals distributed, 332. Publications distributed, 80,511 pages.

Money on hand at commencement of the quarter,	\$532.74.
Receipts,	251.71.

	Total,	\$784.45.
Expenditures,		395.47.

Bal. on hand, \$388.98.

On motion, meeting was adjourned to the last Sabbath and Sunday in March, 1875, to be held in Clyde.

O. MEARS, Pres.

M. E. UNDERWOOD, Sec.

Profane Language.

It is related by Dr. Scudder that on his return home from his mission in India, after a long absence, he was standing on the deck of a steamer with his son, a youth, when he heard a gentleman using loud and profane language. "See friend," said the doctor, accosting the swearer, "this boy, my son, was born and brought up in a heathen country, and a land of pagan idolatry; but in all his life he never heard a man blaspheme his Maker until now." The man colored, blurted out an apology, and looked not a little ashamed of himself.

ORDERLY PEOPLE.—There are persons who are never easy unless they are putting your books and papers in order—that is, according to their notions of the matter—and hiding things lest they should be lost, where neither the owner nor anybody else can find them. This is a sort of magpie faculty. If anything is left where you can find it, it is called litter. There is a pedantry in housewifery as well as in the gravest concerns. Sir Walter Scott complained that whenever his maid-servant had been in his library, he could not set comfortably to work again for several times.

Morality of the Sabbath and Its Importance.

VI. Man's nature, physically and mentally, requires just such a day of rest as the Sabbath precept provides, and hence, like all moral precepts, it provides for a natural and universal want of the race.

Moral precepts are those which grow out of the nature of things, those which are founded upon the attributes of God and the nature of man. The Sabbath precept looks both ways—to God and to man, and may be said to be doubly moral from that fact. That man's physical nature requires just such a rest-day as the Sabbath, is susceptible of the clearest proof. This, man's experience for six thousand years has abundantly proved. A volume might be written upon this one point without exhausting the subject. We have room for only a few brief statements.

Experiments have been tried in various ways, and careful observations have been taken, all going to show that both men and animals will accomplish more labor in a given time, do it in a better manner, and preserve better health, by resting every seventh day, than they will by working continuously. Where men or animals work day after day continuously, without a regular, weekly day of rest, they soon become worn down, jaded out, depressed in spirit, slack in their habits, and every way unfitted for earnest, careful, cheerful labor. Experiments with horses on street cars and canal boats have been tried; with men on railroads, in mills, mines, and other places; and everywhere the same results have followed.

Two mills with the same machinery, capital, hands, and everything, have run side by side for a year, one working six days and the other seven days in the week. The one running six days accomplished more work, and did it in a better manner than the one running seven days. Travelers over the Plains have observed similar results.

The other day a judge in Santa Clara, Cal., told me his experience in crossing the Plains with teams in an early day. A large caravan started together. About half the party were in favor of resting upon Sunday. The other half were in so great a hurry that they opposed it and decided to travel every day. So the train divided, one-half resting upon Sunday, and the other traveling every day. The first week or two the Sunday travelers gained a little. After that the second party came up with them and passed them, and kept ahead all the way through. The party which rested every seventh day came through in better health, and with their teams in a much better condition, than those who did not.

"In the year 1839, a committee was appointed in the legislature of Pennsylvania, who made a report with regard to the employment of laborers on their canals. In that report they say, in reference to those who had petitioned against the employment of the workmen on the Sabbath, 'They assert, as the result of their experience, that both man and beast can do more work by resting one day in seven, than by working on the whole seven.' They then add, 'Your committee feel free to confess that their own experience as business men, farmers, or legislators, corresponds with the assertion.'"

"The experiment was tried in a large flouring establishment. For a number of years they worked the mills seven days in a week. The superintendent was then changed. He ordered the men to stop the works at eleven o'clock on Saturday night, and not to start them till one o'clock on Monday morning, that allowing a full Sabbath every week. And the same men, during the year, actually ground fifty thousand bushels more than had ever been ground, in a single year, in that establishment before."

"A manufacturing company, which had been accustomed to carry their goods to market with their own teams, kept them employed seven days in a week, as that was the time in which they could go to market and return. But by permitting the teams to rest on the Sabbath, they found that they could drive the same distance in six days that they formerly did in seven, and with the same keeping preserve them in better order."

"Two neighbors in the State of New York, each with a drove of sheep, started on the same day for a distant market. One started several hours before the other, and traveled uniformly every day. The other rested every Sabbath. Yet he arrived at the market first, with his flock in a better condition than that of the other. In giving an account of it, he said that he drove his sheep on Monday about seventeen miles, on Tuesday not over sixteen, and so lessening each day, till on Saturday he drove them only about eleven miles. But on Monday after resting on the Sabbath, they would travel again seventeen miles, and so on each week. But his neighbor's sheep, which were not allowed to rest on the Sabbath,

before they arrived at the market could not travel without injury more than six or eight miles a day."

"A number of men started from Ohio, with droves of cattle for Philadelphia. They had often been before, and had been accustomed to drive on the Sabbath as on other days. One had now changed his views as to the propriety of traveling on that day. On Saturday he inquired for pasture. His associates wondered that so shrewd a man should think of consuming so great a portion of his profits by stopping with such a drove a whole day. He stopped, however, and kept the Sabbath. They thinking that they could not afford to do so, went on. On Monday he started again. In the course of the week he passed them, arrived first in the market, and sold his cattle to great advantage. So impressed were the others with the benefits of thus keeping the Sabbath, that ever afterwards they followed his example."—*The Sabbath Manual*, by Justin Edwards, D. D., pp. 50-52, 56-59.

The above statements show the necessity for a weekly rest-day. They prove nothing in favor of Sunday which these writers call the Sabbath. The same benefits, physically and mentally, would follow from resting upon any stated day of the week. Other considerations determine which day is the Sabbath. But these facts do show that a weekly rest-day is absolutely necessary for physical health and vigor.

Simply resting nights is not sufficient. An occasional holiday now and then is not sufficient. Nothing but a regular rest-day, one day out of every seven, will do. We appeal to the experience of every laboring man who has ever tried both plans, to say if our position is not correct. After a good Sabbath day's rest, with how much more vigor, animation, and even delight, the laboring man can commence another week's work. But alas! how forlorn and hopeless, how pitiable is the case of the man or beast that is compelled to labor on and on without any Sabbath day. It is a violation of a fundamental law which the Creator has stamped upon our nature. These are facts which are equally true in every age of the world, from Adam down, and among all nations, whether Jews or Gentiles, which shows that the Sabbath law meets a natural and universal want of mankind.

Constant thought and mental application in the same direction for seven days in the week is as ruinous to the mind as continued labor is to the body. This has been proved in the cases of students in colleges, lawyers in the prosecution of their business, and other like occupations. It is found that a continued disregard of the Sabbath produces a dispirited, listless, and careless habit; and that the same persons can accomplish more mental labor, and make greater progress in their studies by strictly observing a weekly day of rest, than they can by working seven days in the week. By unbending the mind, or entirely changing the course of one's thoughts and studies, the brain seems to recuperate, so that we can take up our studies at the beginning of another week with renewed vigor and power of application, which those lack who have not had this mental rest. This I know from experience and from careful observation. A proper amount of nightly rest is not enough. Occasional recreation is not sufficient. God's own provision of a weekly day of rest is the only thing that will completely answer the requirements of the case. To whatever a man's mind is steadily applied during six days of the week, that he should entirely drop and lay aside on the seventh day, and turn his thoughts to something else. How admirable then is God's provision for a weekly Sabbath day upon which all ordinary pursuits, whether physical or mental, must be laid aside, and that day be spent in devotion toward God. If this precept of the decalogue is not founded in the nature of man then there is not one of the ten that is.

Of Sabbath-breaking, Justin Edwards says: "It is in opposition to another law; not merely to that which was written on the tables of stone, but to a law written by the finger of God, on the nature of both man and beast. They were not made for seven days' labor in a week, and they cannot endure it without diminishing their strength and shortening their lives.

"The Sabbath institution is not a positive or moral institution merely. It is based upon a natural law. And if it is the duty of laboring men not to commit suicide, it is their duty to keep the Sabbath.

"In the year 1832, the British House of Commons appointed a committee to investigate the effects of laboring seven days in a week, compared with those of laboring only six and resting one. The committee consisted of about thirty of the most prominent men of Parliament.

"They examined a great number of witnesses of various professions and employments. Among them was John Richard Farre, M. D., of London, of whom they speak as 'an acute and experienced physician.' The following is his testimony:—

"I have practiced as a physician between thirty and forty years. . . I have had occasion to observe the effect of the observance and non-observance of the seventh day of rest during this time. I have been in the habit, during a great many years, of considering the uses of the Sabbath, and of observing its abuses. The abuses are chiefly manifested in labor and dissipation. Its use, medicinally speaking, is that of a day of rest. As a day of rest, I view it as a day of compensation for the inadequate restorative power of the body under continued labor and excitement.

"I consider, therefore, that, in the bountiful provision of Providence for the preservation of human life, the Sabbath appointment is not, as it has been sometimes theologially viewed, simply a precept partaking of the nature of a political institution, but that it is to be numbered among the natural duties, if the preservation of life be admitted to be a duty, and the premature destruction of it a suicidal act. This is said simply as a physician, and without reference at all to the theological question. . . . Researches in physiology, by the analogy of the working of Providence in nature, will show that the divine commandment is not to be considered as an arbitrary enactment, but as an appointment necessary to man."

"I have found it essential to my own well-being, as a physician, to abridge my labor on the Sabbath, to what is actually necessary. I have frequently observed the premature death of medical men from continued exertion. In warm climates and in active service this is painfully apparent. I have advised the clergymen also, in lieu of his Sabbath, to rest one day in the week. It forms a continual prescription of mine."

"The working of the mind in one continued train of thought is destructive of life in the most distinguished class of society; and senators themselves stand in need of reform in that particular. I have observed many of them destroyed by neglecting this economy of life. Therefore, to all men, of whatever class, who must necessarily be occupied six days in the week, I would recommend to abstain on the seventh; and in the course of life, by giving to their bodies the repose, and to their minds the change of ideas suited to the day, they would assuredly gain by it. In fact by the increased vigor imparted, more mental work would be accomplished in their lives. A human being is so constituted that he needs a day of rest both from mental and bodily work."—*Sabbath Manual*, pp. 34-39.

Thomas Sewell, M. D., professor of pathology and the practice of medicine in the Columbian College, Washington, D. C., says: "While I consider it the more important design of the institution of the Sabbath to assist in religious devotion and advance man's spiritual welfare, I have long held the opinion that one of its chief benefits has reference to his physical and intellectual constitution; affording him, as it does, one day in seven for the renovation of his exhausted energies of body and mind—a proportion of time small enough, according to the results of my observation, for the accomplishment of this object. . . . I have no hesitation in declaring it as my opinion, that if the Sabbath were universally observed as a day of devotion and of rest from secular occupations, far more work of body and mind would be accomplished, and be better done; more health would be enjoyed, with more of wealth and independence, and we should have far less of crime and poverty and suffering."

Ebenezer Aldin, M. D., of Massachusetts, remarks: "After much reflection, I am satisfied that the Sabbath was made for man, as a physical as well as an intellectual and moral being. . . . Unnecessary labor on the Sabbath is a physical sin a transgression of a physical law, a law to which a penalty is attached—a penalty which cannot be evaded."

Justin Edwards, D. D., bears this testimony: "It is now settled by facts, that the observance of the Sabbath is required by a natural law, and that, were man nothing more than an animal, and were his existence to be confined to this world, it would be for his interest to observe the Sabbath."—*Sabbath Manual*, p. 60.

A few years since, six hundred and forty-one medical men sent a petition to Parliament upon this subject in which they say: "Your petitioners, from their acquaintance with the laboring classes, and with the laws which regulate the human economy, are convinced that a seventh day of rest, instituted by God, and coeval with the existence of man, is essential to the bodily health and mental vigor

of men in every station of life."—*Associated Medical Journal*, June, 1853, p. 554, quoted in *The Sabbath*, by Gilfillan, p. 180.

Such testimonies as these from the most celebrated business men, eminent lawyers, and skillful physicians, could be multiplied to any extent, all testifying to just what we claim, viz., that the Sabbath precept rests upon one of the plainest laws of nature. It is, therefore, moral in its broadest sense.

D. M. CANRIGHT.

San Francisco, Dec. 10, 1874.

Patience of the Saints.

WHILE the image to the beast, Rev. 13: 14, is in process of erection, all Christendom in this country will have their hearts set on having the Constitution so amended as to place the so-called "Christian Sabbath" and other Christian usages upon an "undeniable legal basis in the fundamental law of the land." And those who persist in keeping and teaching the commandments of God, and exposing the foundation of the "Christian Sabbath" during this time of their earnest efforts for its establishment by law, will make themselves a prey.

They will be accused of being enemies to their country; of rejecting Christ, and trusting to their own works for salvation; of stirring up the people to sedition; and of undermining Christian institutions. They will be declared a dangerous class of persons, whom all good people, lovers of law and order, should shun and avoid. They will undoubtedly be brought before the authorities, and commanded to teach no more in this way; and will even be accounted worthy of imprisonment and death.

This is a time that will require faith and the patience of the saints, and right here, John has informed us, is the very place to look for it. "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 12. Some who have placed themselves under this banner, may even go back at this time, and yield obedience to the authority of the image of the beast, feeling that the accusations are unjust, and the odium too great for them to bear. This will be a trying time for the people of God, who are placed in a false position, and classed among the law-breakers and wicked of all classes. But those who have faith and the patience of the saints will persevere unto the end; and John evidently saw this time of great trouble and perplexity when he penned those remarkable words of comfort and assurance.

E. G. RUST.

Battle Creek, Mich.

To the Obedient.

OUR Saviour in closing his beautiful sermon on the mount makes a comparison between those who hear the word of life, and obey, and those who hear, and refuse to practice its precepts. He says, "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it." Matt. 7: 24-27.

Thus is set forth the security of the obedient, and the terrible destruction of those who hear the word, and neglect the great salvation. What a fearful contrast. A foolish man—a fallen building, crushed and drifting in sand, surrounded by floods of water, beaten by the fierce winds, and tossed by the angry billows till finally sunk beneath the sand, and lost, lost to all eternity in the dark waters of oblivion.

This is the certain doom of those "that obey not the gospel of our Lord Jesus Christ." Who would not wish to escape the destruction awaiting the wicked, "who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1: 9. Who would not rather be an heir of God to the saints' inheritance? Then listen to the voice of truth as it gently fell, like golden sunbeams, from the lips of Him "who spake as never man spake." Obey and live. It is a blessed privilege to hear and obey the truth. There is joy and peace in believing. Though earthly calamities, temptations, and storms of affliction, and persecution, beat around the obedient, they are secure. "The angel of the Lord

encampeth round about them that fear him, and delivereth them." Ps. 34: 7.

ESTHER FIELD.

Hamilton Co., Neb.

Death of Dr. Tischendorf.

THE foreign mails bring intelligence of the death, on the 1st of December, of Dr. Lobegott F. K. Tischendorf, the well-known German theologian and Bible student. Dr. Tischendorf was born at Lengenfeld, Saxony, in January, 1815, and graduated in 1838 at the University of Leipsic. He received the degree of Doctor of Divinity when only twenty-eight years old.

In 1840 he was commissioned by the Government of Saxony to collect materials for a revised critical edition of the Greek Testament. His researches, undertaken for this purpose, carried him into all parts of Europe and the East, and he brought back with him copies of the most ancient manuscript translations of the Scriptures to be found in the great libraries, some of which, through his edition, reached the theologians of Western Europe for the first time.

With how much faithfulness and thoroughness he labored, and how great was the value of the edition of the Greek Testament resulting from his labors, it is hardly necessary to say; since his work has long since been accepted among scholars as a standard authority, and has proved to be a most useful auxiliary in the work of Biblical criticism and investigation. In a later journey, undertaken under the auspices of the Russian Government, he discovered a manuscript, on vellum, containing several books of the Old Testament, the Epistle to Barnabas, and the Pastor of Hermas, and also the only complete copy of the New Testament Scriptures extant from the fourth to the ninth century. This manuscript is regarded as the first in importance of any now known and its study has resulted in many modifications of religious belief.

Dr. Tischendorf, at the time of his death, occupied the chair of Theology and Biblical Literature at Leipsic. The world loses in him a faithful student, who has accomplished more in his department than any man now living.

—*Boston Journal*.

VANITY OF LIFE.—When I look upon the tombs of the great, every emotion of envy dies within me; when I read the epitaphs of the beautiful, every inordinate desire goes out; when I meet the grief of parents on a tombstone, my heart melts with compassion; when I see the tombs of parents themselves, I consider the vanity of grieving for those whom we must quickly follow; when I see kings lying by those who deposited them, when I consider rival wits placed side by side, or the holy men that divided the world with their contests, I reflect with sorrow and astonishment on the little competitions, factions, and debates, of mankind; when I read the dates of the tombs of some that died but yesterday, and some six hundred years ago, I consider that great day when we shall all be cotemporaries, and make our appearance together.

Obituary Notices.

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

DIED, in Richmond, Maine, Dec. 7, 1874, of Consumption, after a long and painful sickness, Eld. Levi D. Totman, aged thirty-two years. He was formerly a first-day Adventist minister, and greatly beloved by all who knew him. He first had his attention called to the third angel's message by Elds. White and Waggoner; and after giving the subject a careful investigation, he embraced it with all his heart, and rejoiced in its truths until he died. He had a great desire that all should hear and embrace it, and often said to me that he should like to proclaim it to the world if he had health, but was willing that the Lord's will should be done. He leaves a kind companion, who greatly feels her loss. He was a kind husband and faithful Christian. A few hours before he died, he charged his aged father and mother and other friends to meet him on the other shore, and died in the full triumph of faith. By his request, Eld. J. B. Goodrich preached his funeral sermon from Rev. 14: 13, to a large congregation.

R. S. WEBBER.

DIED, near Peru, Madison Co., Iowa, Dec. 23, 1874, of fever, sister Catharine Marshall, in the fiftieth year of her age. Sister Marshall embraced the truth four years ago this winter under the labors of Eld. D. M. Canright. She lived in the faith of the third angel's message from that time until her death, though at times under rather discouraging circumstances. She had a strong faith in all the reforms connected with the message. The day before she died she called her children to her bed side, exhorted them to shun all bad company, and such places as would have a bad influence over their minds, and to be good children. She died in full faith of soon meeting her Lord.

BENJ. GIFFORD.

DIED, in Denver, Colorado, Dec. 27, 1874, my father, H. Westover. He was walking about the day before his death. He was seventy-five years old. Has been a strict observer of the Sabbath for twenty years. He died in the blessed hope of immortality.

O. S. WESTOVER.

The Review and Herald.

Battle Creek, Mich., Sixth-day, Jan. 15, 1874.

Missouri and Kansas.

FROM statements of two of the Missouri and Kansas Conference Committee, and from other reliable reports, it is evident that the failure of crops in those States makes it very difficult to raise means sufficient to keep even the most efficient preachers in the field. That Conference should be helped at this trying point. We do not plead for means to pay old debts of its ministers, or to lavish on any one; but to assist those who can keep in the field by a good deal of economy and a little means. For this object we plead. Send along your donations, friends, to REVIEW AND HERALD, Battle Creek, Mich.

JAMES WHITE.

DONATIONS to Missouri and Kansas Conference:—

General Conference, \$100; James White, \$50; Ellen G. White, \$50.

In the article on the Morality of the Sabbath, in this number, the reader will notice that the terms Sabbath and Sunday are used interchangeably. So far as the physical benefits of the Sabbath, considered simply as a day of rest, are concerned, they are secured by resting on Sunday as well as upon the Sabbath. And this being the point under discussion in the present paper, testimony is used from men who have written from the Sunday standpoint, which is equally true when applied to the true Sabbath.

Were this the only light in which the Sabbath is presented in the Scriptures, we should not contend a moment for the day. But there are higher considerations involving the sanctification of the day, the precept and authority of God in its appointment, and its being a memorial of the Creator; all these are inseparably and unmistakably connected with the seventh day—the rest of Jehovah. U. S.

Gerrit Smith.

GERRIT SMITH died in New York, of apoplexy, Dec. 28, aged 77 years. He was too well known to the American people to need any special sketch of his life. He fell heir to an immense landed estate, much of which he gave away to the poor. He was identified with the cause of reform, especially that of antislavery. In early years he was a Presbyterian. He kept the seventh-day Sabbath because, as he once said, in answer to a question, "I read in my Bible that the seventh day is the Sabbath of the Lord, and I could find no other."

Some years ago he was nominated on the temperance ticket for Governor of New York. In canvassing the State he was received with many expressions of kindness by the spiritualists and other self-styled reformers. The vote for him was comparatively small, which soured his mind somewhat against those Christians who voted with their parties, and he published a lengthy article in the N. Y. Tribune looking strongly toward liberalism or free-thinking. This brought out an able reply from his old associate in reform, William Goodale. And this was the only public occasion in Mr. Smith's life on which feeling seemed to overbalance a just regard for principle.

As a practical philanthropist he stood almost unrivaled. The destitute never appealed to him in vain.

With commendable good sense his family with a great abundance of this world's goods, disregarding the prevailing custom of display at funerals, had him buried in a plain walnut coffin without any ornamentation. J. H. W.

"THE English Churchman, having claimed the title 'reverend' as exclusively their own, are now proceeding to distribute it in grades. Ministers in charge are of course 'reverend,' bishops are 'right reverend,' the actual deans of abbeys and cathedrals are 'very reverend,' there are also a large number of rural deans not quite up to this mark, and it is proposed to call them 'rather reverend.' It is now suggested to confer the 'rather' or 'very reverend,' it is not quite clear which, upon the Deans of Convocation in the United States, and to designate deacons as 'quite reverend,' and lay deputies as 'almost reverend.'"—Sel.

We think the degree of "Ex. Rev." should be added. It does not sound well to read in the paper that Reverend So-and-so has been suspended for criminal conduct. Reverend criminals! Also in many cases "Pseudo-Reverend" would be an appropriate title. Let them be classified, by all means. J. H. W.

—In general, churches are not properly ventilated. The chronic "Sunday headache" is by no means a myth, nor an ingenious excuse for those who are not lovers of the sanctuary. The usual custom is to close the church doors and windows—if by good fortune the latter have been open at all—as soon as the throng of worshippers have passed the threshold. Then the vitiated air is left to cool and settle near the floor. On Saturday, or an hour or two before the morning service on Sunday, the doors and windows are opened for a little while, but not long enough to change the atmosphere. A far more effectual method is to air the house thoroughly when the services of the day are ended, at which time the cooler out-door air will more quickly displace that within. And a second ventilation is also useful.

HAVE the courage to acknowledge your ignorance, rather than to seek for knowledge under false pretenses.

Appointments.

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

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

GENERAL quarterly meeting of the T. & M. Society of Mo. and Kansas, at the Lincoln school-house in Johnson Co., Mo., Feb. 6 and 7, 1875. This place is north of Kingsville on the Mo. Pacific 5 miles, 8 miles N. W. of Holden. Hope each director will see that his district is reported in due time to the secretary so we may know the true condition of the Society. Let all attend who can. J. H. ROGERS, Pres.

QUARTERLY meeting of the church of Flushing, Mich., Sabbath and first-day, Jan. 30 and 31, 1875. We hope to see all the friends of the cause attend these meetings. Business meeting on first-day. ELIJAH HARTSHORN, Clerk.

THE next quarterly meeting of the Seventh-day Adventist church of Waterloo, Grant Co., Wis., will be held on Sabbath and first-day Jan. 30, 31. Elder Downer may be expected. Brethren from Mount Hope and other places are cordially invited. G. GANIARD.

GENERAL meetings as follows:—
Leon, Wis., Jan. 23, 24.
Grove Lake, Minn., " 30, 31.
Mankato, " Feb. 6, 7.
Stewartsville, " 13, 14.
The friends are all requested to attend these meetings. S. N. HASKELL.

THE next general quarterly meeting of the T. & M. Society for Michigan will be held at St. Charles, Feb. 20, 21, 1875. The directors should hold their quarterly meetings in time for this meeting. E. H. ROOR.

THE next monthly meeting for Marshall Co., Iowa, will be held at State Center, the last Sabbath and first-day in Jan. All the scattered brethren and sisters are invited to attend, and it is hoped that all absent members of the church will report at this meeting. S. M. HOLLY, Elder.

QUARTERLY meeting of the Centerville, Kan., church at the Keokuk School-house, Jan. 23, 24, 1875. Can brethren Cook and Lamont meet with us? J. N. AYERS, Clerk.

THE quarterly meeting of the T. & M. Society of Dist. No. 3, of the Mo. & Kas. Conf. will be held in connection with the Q. M. for the Centerville church at the Keokuk school-house, Jan. 24, 1875. Librarians will see that all reports are forwarded to the Dist. Secretary one week before the meeting. J. N. AYERS, Director.

QUARTERLY meeting at Monroe, Wis., Jan. 24 and 25. Elders I. Sanborn and D. Downer are expected. Hope to see all of the friends of the cause in this vicinity. Come to work for the Lord and for yourselves. O. H. PRATT, Eld.

QUARTERLY meeting of the T. & M. Society for Dist. No. 6, Mich., at Orleans, Sabbath and first-day, Jan. 23, 24. Librarians are requested to send in reports in season for this meeting. J. FARGO, Director.

QUARTERLY meeting of the T. & M. Society for Dist. No. 3, Mich., at Quincy, Branch Co., Jan. 30, 31, 1875.

Will the librarians send their reports to J. Warren Wright, Battle Creek, Mich., in season for this meeting?

I. A. OLMSTEAD, Director.

T. & M. QUARTERLY meeting with the church at Wright, Ottawa Co., Mich., Sabbath and first-day, Jan. 23, 24, 1875. The librarians are requested to send their reports to the secretary, E. Higley, Coopersville, Ottawa Co., one week previous to this meeting. J. S. WICKS, Director.

No providence preventing, I will meet with the churches in Maine, as follows:—
Canaan, monthly meeting, Jan. 23, 24, 1875.
Canville, " 30, 31, "
West Athens, evening, Feb. 2, "
No postponement on account of weather. J. B. GOODRICH.

Business Department.

Not slothful in Business. Rom. 11:12

A BLUE cross on the margin of your paper signifies that your subscription will expire in two weeks, and that an earnest invitation is extended to you to renew at once.

OUR address is now Leipsic, Putnam Co., Ohio. T. RAMSEY.

JASON C. SUTTON: We would answer you had you given your address.

THE P. O. address of John F. Hanson until further notice is Battle Creek, Mich., S. D. A. School.

RECEIPTS.

For Review and Herald.

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

\$2.00 EACH M A Remley 47-1, G W Newman 47-1, Mrs E Grantham 47-1, Jane Kirtley 47-1, C A White 47-1, Jesse Rosa 47-1, Mrs C H Morrell 47-1, Sarah Bliven 47-1, Alexander Rankin 47-7, Maria Prentice 47-1, Rachel Buck 47-1, Peter Peterson 48-1, Hans Rasmussen 47-1, A J Douglass 47-1, Lucy Champlin 47-1, Miss R A Barnard 47-1, Mrs Rachel Blinksop 47-1, D H Johnson 47-1, O H Pratt 47-1, Edward Klac 47-1, Clara Loop 47-1 J M Comer 47-1, Henrietta Hill 47-1, Maria Silvers 47-1, M E Crumb 47-1, Albert Kellogg 47-1, T J Sutherland 47-1, Mrs A Fairwell 47-1, Mrs P S O'Bryan 47-1, Mrs S Tower 47-1, Mrs A L Lamson 47-1, Henry Branch 47-1, W B Prentiss 47-1, A Abhey 47-1, Mrs S Henry 47-1 Catharine Servoss 47-1, O R Fitch 47-1, A C Cross 47-1, P L Cross 47-1, M McConnell 47-1, Lewis Semoss 47-1, L S Moser 47-1, Ruhen Babcock 47-10, Mrs Eliza Muzzy 47-1, Wm Hoag 47-1, Lydia M Harris 47-1, S B Whitney 47-1, Harvey Benham 47-1, Elias Hamlin 47-1, Samuel Watson 46-18, J N Loughborough 47-1, Jane Morang 47-1, J G Wood 47-1, Miles Goodman 47-1, Mrs J DeWolfe 47-1, Mrs M J Mears 47-1, B F Hicks 48-21, R H Mathews 47-1, John D Kendall 47-1, Lydia Russell 47-1, Geo W Washburn 46-22, Harrison Sponser 47-1, D F Quinby 46-18, Eliza Coit 47-1, T D Clark 47-1, H C S Carus 47-14, J A Munger 47-1, A C Bourdeau 47-1, Asa Green 47-1, J S Matthews 47-1, Belle Baker 47-8, Charity Prentice 47-1, E J Houston 47-14, D T Evans 47-1, W M Avery 47-1, John Chandler 47-1, John Sweet 47-2, A C Smith 47-1, Henry DeCout 46-21, Mary Brown 47-9, Charles W Stone 46-21, Wm Bitter 47-1, John Copeland 47-7, Charlotte Adams 47-12, B Makey 46-20.

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