

The Advent Review

AND HERALD OF THE SABBATH.

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

VOLUME 45.

BATTLE CREEK, MICH., FIFTH-DAY, FEBRUARY 4, 1875.

NUMBER 6.

The Review and Herald

IS ISSUED WEEKLY BY

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

ELDER JAMES WHITE, PRESIDENT.

TERMS: TWO DOLLARS A YEAR IN ADVANCE. When paid by Tract Societies or individuals for the poor, or to other persons for investigation, \$1.00 per year.
Address REVIEW & HERALD, BATTLE CREEK, MICH.

"BEHOLD, I STAND AT THE DOOR, AND KNOCK."

At the door of thy heart I am knocking,
I wait for a voice from within,
That shall bid me, as rightful possessor,
Bind and cast out the strong man of sin.

I have stood, I have watched, I have waited,
Till my locks with the dews are all wet;
My spirit with thine has been pleading,
But no answer is given as yet.

There was in the past a blest season
When thy hand drew aside the great bar,
And I verily thought I might enter,
For the door, as it were, stood ajar.

But too quickly came earth's fleeting pleasures,
With all their pretense of a claim,
And the half-opened door fast rebounding
Was closed on thy Saviour again.

I have opened my storehouse of blessing,
And poured my rich treasures on thee;
Home, talents, and friends thou'rt possessing,
But what art thou giving to me?

'Tis the morning of life, and thy pathway
With bright fragrant roses is strewn;
The sun of thy morning ascending,
With promise is gilding thy noon.

But many a sun rising brightly
Ere noon is with clouds overspread,
And earth's fairest flowers are fading,
And soon must lie withered and dead.

Will it pay thee, my child, to be gathering
These dry, withered leaves in that day
When the harvest its sheaves will be yielding,
And the reapers go singing away?

Will it pay thee to bury the talent
That I to thy keeping have given,
While others with increase are bringing
Theirs back to the safe bank of Heaven?

I could go from the door at thy bidding,
But in love and in mercy I wait,
If perchance thou wilt yield me an entrance
Ere for thee it is written, "Too late."

—LYDIA H. MYERS, in *Christian Press*.

General Articles.

MORALITY OF THE SABBATH AND ITS IMPORTANCE.

VIII. The fact that God himself has associated the Sabbath with the moral precepts affords conclusive proof that it is a moral institution.

Fallen man has one document which came directly from the living God himself, and that is the ten commandments. God came down personally upon Mount Sinai, amidst thunders and lightnings and most terrible majesty, and there, in the hearing of the whole nation, he spoke from Heaven, with his own voice, his moral law of ten commandments.

Webster, in defining the moral law, says that it is "summarily contained in the ten commandments." When God spoke this law, his voice shook the earth; Heb. 12:26; not simply the land of Canaan,—indicating that this was the law for all nations in all the earth. With his own divine finger he then engraved it in the imperishable stone; Ex. 31:18; here again indicating that this law was as imperishable and as enduring as the solid rock. It was then deposited in the ark, under the shekinah, in the holy of holies.

No other part of the Bible, no other law of God, was ever given in such a solemn manner. Why was this? This question our opponents have never been able to answer. Nine of these ten commandments are universally acknowledged to be moral in their nature, and of perpetual and universal ap-

plication, applying through all ages, and to all nations. Look at them. 1. You shall have no other gods. 2. You shall not make and worship an image. 3. You shall not profane God's name. 5. Honor your parents. 6. Do not kill. 7. Do not commit adultery. 8. Do not steal. 9. Do not lie. 10. Do not covet.

Reader, are not these commandments all moral and as enduring as truth itself? There is not a shadowy or ceremonial precept in the whole ten, except it be the Sabbath. Now we ask the reader, If the Sabbath was, unlike the other nine precepts, a mere ceremonial institution, why did God place it in the moral law? Why did he not put it where it belonged, with those precepts which are confessedly only types and shadows? Shall we impugn God's wisdom to sustain our theories? Would God mar an otherwise perfect moral law? God's own action gives the lie to that baseless theory. It is a true saying that a man is known by the company he keeps. Now look at the Sabbath. God, who knew its character, has placed it right in the midst of a strictly moral neighborhood. It has three perfectly moral neighbors on one side, and six on the other. We do claim that this important fact shows that the all-wise God has put his stamp upon the Sabbath as a moral institution. What God has joined together let no man put asunder.

IX. The Sabbath precept guards the right of property the same as the eighth commandment does; and, hence, like that, is moral.

All admit that the eighth commandment, "Thou shalt not steal," is a moral commandment. Why? Because it guards the right of property. You shall not take and appropriate to your own use that which belongs to another. The Creator, who is the author of everything, has divided time into weeks of seven days each. All these days were the Lord's; but he in his benevolence and goodness, has given six of them to man to be properly used in his own necessary business, but the seventh day, God's rest-day, he has reserved to himself. The fourth precept is given to guard this Sabbath day. It forbids us to appropriate to our own use that which belongs to another, viz., to God. The right of property, then, is recognized in this commandment the same as in the eighth commandment; and, hence, if one is moral, then the other is also for the same reason.

To illustrate: A wealthy man has seven apple trees all bearing. He has a poor neighbor living near him. He takes him into the orchard and tells him to freely use of the fruit of the first six trees; but the seventh one he forbids him to touch, as that he has reserved for a special purpose to himself. This would be a very generous act on the part of the rich man. Now how ungrateful and wicked it would be on the part of the poor man to use not only the fruit from the six trees, but to take that of the seventh also. It would be a grossly immoral act.

Just so God has given us six days which we can freely use in an honorable manner; but the seventh day belongs to God. Thus the Lord says by the mouth of Isaiah: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy-day," &c. Chap. 58:13. Again, the Lord says, "Verily my Sabbaths ye shall keep." Ex. 31:13. And so the fourth commandment says, "The seventh day is the Sabbath of the Lord thy God." Ex. 20:10. It is not our day, our time, nor our property. It belongs to God.

And the fourth commandment is given to guard the Lord's right to this day. Another prophet exclaims, "Will a man rob God? But ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation." Mal. 3:8, 9. God had reserved to himself one-tenth of all their increase. This belonged to him. Thus he says, "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." Lev. 27:30. But the people had taken these tithes which belonged to the Lord and had used them for their own benefit. In doing this they had

"robbed God." Then a man can rob the Lord.

If this was true in the above case, with how much greater force can it be said that a man robs God who every week takes God's holy day and appropriates it to his own worldly purposes! Verily, he is guilty of stealing. A little reflection will show that the same motive which leads a man to steal from his neighbor also leads him to break the Sabbath. He covets his neighbor's property that he may use it for his own selfish purposes; so he takes it without his consent. So a man covets God's holy day that he may use it in his own worldly business or pleasure. Hence he proceeds to appropriate that sacred time to his own purposes. A man who knowingly appropriates God's Sabbath to his own use is robbing God, and thus violating the very highest principle of morality. If it is wrong to rob our neighbor who is our equal, how much more wicked it is to rob God, our Creator! The same moral principle, then, is involved in the Sabbath precept that is in the precept against theft; and therefore it is moral for the same reason.

X. Marriage is a moral institution. The Sabbath institution being made at the same time, by the same authority, for the same persons, and in a similar manner, is also moral for the same reason.

Notice the origin of the marriage institution. 1. Adam was created; but there was no marriage institution yet, nor any moral obligation upon Adam touching it. 2. Eve was made; but still there was no marriage institution. 3. Eve was given to Adam to be his wife. Now marriage obligation first existed. It was made by the direct and positive appointment of God. So of the Sabbath. 1. God created the heavens and the earth; but there was no Sabbath yet. 2. God rested the seventh day; but yet there was no institution of the Sabbath. 3. God blessed and sanctified (set apart to a holy use) the rest-day, and then Sabbath obligation existed.

To deny the morality of the Sabbath institution because it rests upon the appointment of God, is to deny the morality of the marriage institution; for it rests upon the same authority. If one is moral, the other is also. Indeed, there is a striking similarity in the Bible record touching these two institutions. 1. God himself instituted marriage; so he did the Sabbath. 2. Marriage was instituted before the fall; so was the Sabbath. 3. Paul says: "The woman (was made) for the man;" 1 Cor. 11:9; and Jesus says: "The Sabbath was made for man." Mark 2:27. 4. The apostle says: "Marriage is honorable," Heb. 13:4; and the Lord exhorts all to call the Sabbath "honorable." Isa. 58:13. These two are the only institutions which the Lord has ever called honorable—an honorable pre-eminence. 5. The husband is called the "lord" of the wife. 1 Pet. 3:9; and so the Son of man is called the "Lord" of the Sabbath. Mark 2:28. As the husband loves and cherishes the wife, so the Lord loves and protects his Sabbath. 6. As God has put in the moral law a precept guarding the sacredness of the marriage institution, so he has put in the same law a commandment guarding the sacredness of the Sabbath institution.

The Jews, having perverted both these institutions, questioned Christ concerning the nature of each of them. His answer in each case was similar. In relation to marriage his answer, in substance, was this: In the beginning God made one man and one woman, designing that they two should be one flesh. The marriage institution, therefore, was designed to unite but two persons, and this union should be sacred, permanent, and for man's good. Matt. 19:3-9. Touching the Sabbath, his argument was this: God made the Sabbath. Thus he goes back to Eden, the origin of the Sabbath; for that was when the Sabbath was made. Then he says it was made for man. Being made for man before he fell it must be a merciful institution, of which fact the Jews had lost sight. Thus Jesus traces both institutions back to their origin in Eden. Both rest up-

on a similar basis, and both are equally moral.

XI. The Sabbath precept, like all moral precepts, applies equally well to all nations, in all countries, and at all times.

All moral laws are of universal application. They are not restricted to one nation, or to one country, nor do they change with circumstances. But, on the other hand, merely ceremonial precepts are, from their very nature, restricted in their application to certain persons, times, and places. Here, again, we find evidence of the morality of the Sabbath. As we have shown already, God instituted the Sabbath at creation in Eden before the fall. From this fact several important conclusions necessarily follow.

1. It is not a type. Types were given after the fall to shadow forth redemption; but the Sabbath points back to creation, not forward to redemption. See Ex. 20:8.

2. The Sabbath being given in the Edenic state indicates that it was designed to be a perpetual institution. Hence we read that when the curse shall be removed from this old earth, and the new-earth state shall be brought in, then the Sabbath will still be observed, and that forever. Isa. 66:22, 23.

3. It is not a Jewish Sabbath. The simple fact that it was given at creation, twenty-three hundred years before a Jew was born, proves this.

A Jew is a descendant of Judah, one of the twelve tribes. But Judah himself was not born till nearly twenty-three hundred years after creation. Hence it is absurd to call it a Jewish institution. It is never so called in the Bible, but it is ever designated as God's holy Sabbath.

The Sabbath was given to Adam, who was the representative head of the whole human race, the father of all men and all nations. Acts 17:26. In giving it to him, God thereby gave it to man as a race; hence Christ says truly, "The Sabbath was made for man." Mark 2:27. He does not say it was made for the Jew man, nor for the Gentile man, nor for the Christian man; nor does he limit it in any manner; but he puts it on the broad basis that it was made for man. It is a rule in grammar that a noun, unlimited by an adjective, is to be taken in its broadest sense, as, "Man is mortal," meaning all men, the race. So in this case; Christ does not limit it to one class of men, but says that it was made for "man," that is, the race.

In this language he points us back to the time when the Sabbath was made, and says that it was made for man. When was the Sabbath made? It was made at creation. God rested on the seventh day, blessed it, and sanctified it. This is how and when it was made. For whom was it made? Christ's language is definite. It "was made for man." Being given to Adam, the father of the Gentiles as well as of the Jews, it was thus given to all nations; for Paul says that God "hath made of one blood all nations of men for to dwell on all the face of the earth." Acts 17:26.

A careful examination of the commandment will show that it is equally applicable to all nations in all ages. Read it carefully. "Remember the Sabbath day to keep it holy." Cannot Gentiles do that as well as the Jews? Can we not do it as well in America as in Asia?

"Six days shalt thou labor, and do all thy work." Is not that enough for any man to work in any country, or in any nation? Can the Gentiles endure to work more days than the Jews? Have we not already shown that all men do need a day of rest after six of labor?

"But the seventh day is the Sabbath of the Lord thy God." Is not the seventh day God's rest-day now as truly as it was then? Does it not remain a fact now that God did rest upon the seventh day; and as long as this continues to be a fact, will it not be true that the seventh day is God's rest-day? Certainly.

"In it thou shalt not do any work." We need a day of rest and worship now as much as then, the Gentiles as much as the Jews.

"Thou, nor thy son, nor thy daughter, thy

man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates." Do not all these relations exist now among all nations? Do they not all have sons and daughters, servants and cattle? Certainly.

"For in six days the Lord made heaven and earth, the sea, and all that in them is." Is it not just as true now as it was then that God created all things in six days and rested the seventh day? Does not this remain a fact now?

"Wherefore [that is, for this reason] the Lord blessed the Sabbath day, and hallowed it." Why did the Lord bless the Sabbath day and hallow it? Because that in it he had rested from all his work.

As we have shown, the Lord set apart the seventh day as a memorial of creation. Who should observe that memorial? All who are interested in creation. Verily, are not the Gentiles as much interested in the work of creation as the Jews ever were? As Paul significantly asks, "Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also." Rom. 23:29. Was it not, then, true that God created the Gentiles as well as the Jews; and did not the Gentiles inhabit the earth which he there created? Are they not constantly enjoying the blessings which he there made for man? Certainly. Then why should they not be as interested to commemorate this great work as were the Jews?

In short, there is not a single idea in the fourth commandment but what applies equally well to all nations, in all countries, and at all times. Did the Jews need a day of rest? So do the Gentiles. Did the Jews need a day for religious worship? So do the Gentiles. The Jews kept the seventh day to commemorate creation. So should the Gentiles. D. M. CANRIGHT.

Why Not Greater Progress.

THERE evidently is progress in the reception of the doctrines of hygienic living; but why is it not greater? One would suppose that as men love life and enjoyment, and would avoid sickness and death, that there would be a spirit of anxious inquiry into any system of teaching which is devoted to the subject of securing health on the most sure and easy terms. But it is not so with the masses; and why not?

One great reason is that the mind is so filled with other objects, such as amassing wealth, aspiring to honors, or seeking for pleasures, that there remains no time to inquire into that without which wealth is vain, and honors and pleasures not to be enjoyed. In the giddy whirl of business and excitement, the first requisite is something to arrest the attention; and it would seem that "trichina horrors," and sudden deaths after a night of feasting, would serve this purpose; and they do awaken some. A certain writer says, "We have come to know that the man who dies of 'heart disease,' after 'eating a hearty supper,' and going to bed well, would have come down all right in the morning, if he had had no supper," &c. Such things should awaken inquiry; and they do in the minds of some. And the evident failure of drugs to cure disease, should cause men to inquire whether there is not a better way.

Another requisite is faith in that which commends itself to reason. The arguments in favor of pure air, food, and drink, demand credence from every intelligent mind; and that it is better not to take as food that which is not food and can do nothing toward building up the physical system, such as condiments of almost every kind, and which must necessarily tax the vital powers in expelling them from the system, no rational mind can in candor deny; but still there is a great want of that faith which puts in practice the theory to which the judgment is obliged to consent. In health reform, as in pure religion, the great want is a faith that not merely assents to the truth, but puts it in practice. Those who have faith enough to practice the teachings of health reform will reap the benefits, and be able to bear a telling testimony to others who would learn the truth.

Numerous obstacles impede the progress of health reform; but they should not discourage those who would labor for suffering humanity. If all are not converted, some will be; and the benefit to the few will be beyond computation. A great amount of good will be done, and a great amount of suffering avoided. And the philanthropic labor in the cause will certainly be rewarded with the consciousness of having been exerted in a good cause, and in securing an immense good to a portion of the race.

Courage, then, friends of reform! your labor will not be in vain. Let us press the

subject and secure the attention. Repeat and re-repeat the convincing arguments, and thus inspire faith sufficient to induce a test of the theory by reducing it to practice. Convince men by a candid appeal to reason that they need something, and that that something will be of inestimable benefit. Much will be thus accomplished; and the satisfaction of having labored for the benefit of our fellows will, of itself, be a great reward.

R. F. COTTRELL.

Secret Faults.

"CLEANSE thou me from secret faults. Keep back thy servant from presumptuous sins." Ps. 19:12, 13.

The above is the recorded prayer of David. He prayed to be kept from the very sins which were most likely to ruin his hope. Self-righteousness arises partly from pride, and partly from ignorance of the law of God. Men now seem to know but little of God's law; consequently they are not aware of the stern severity of the law, or they would have wiser notions. Let a man understand that the law deals with secret thoughts as well as outward acts, and self-righteousness will shrivel into nothing. Now David had seen God's law and praised it. After having considered its excellency, he utters this thought, "Who can understand his errors?" Then he prays, "Cleanse thou me from secret faults."

The sins that we confess are like the farmer's small samples which he takes to market when he has left a granary full at home. We have but very few sins that we see and confess compared with those that are hid from others, and unknown to us. Sin is sin, whether we see it or not. How often are we astonished to see how far some have gone in appearance, and yet have had so little soundness of heart. To those who sin secretly, and yet make a profession—who break God's commands in the dark, and wear a mask of goodness in the light; to those who shut the door and commit wickedness within, may God speak to you and make you pray this prayer, "Cleanse thou me from secret faults."

Who is to be detested more than an empty pretender? People who would be shocked to see a drunkard in the ditch, are often indulging in some secret habits no less disgusting in the sight of God. It may be some other vice, but pretender, you are foolish to one moment harbor that thistle that will soon seed your entire heart, and ruin you. Dig deep as you will—try to conceal that secret sin, and the day of God will prove your foolish attempt to cover it. That pet sin is seen of God, and is photographed in Heaven. How foolish men are to think of sinning in secret!

This world is like a glass hive. God looks down and sees our works. Oh! it were enough to curb us from every sin if we truly realized these words, "Thou God seest me." Stop thief, stop slanderer, stop tattler. Stop! God sees you now. Oh! swearer, liar, don't you know that Heaven's diary will reveal all the sins of your life. If I could know every secret thought of the reader's heart, every secret act, many would sooner give their lives, than have it published in this column. How you or I would plead, Tell of my outward acts—of them I am not ashamed; but do not tell of my thoughts and secret actions. I ask you then, in the name of my Master, to clean the black record of the past, and join with David in the prayer, "Cleanse thou me from secret faults." Oh! leave secret sins. Yes; secret now, but one day it will be advertised on the walls of Heaven.

But there is misery in secret sin. The man professing religion, and living in iniquity is of all men most miserable. Like the mouse in the parlor, running out now and then to pick up crumbs, such men run out now and then to sin, and how fearful they are of being found out; with cunning they gloss over their sins; adding deception to deception that they may not be discovered. Let us not profess to be the Lord's, and spend our lives in the service of the devil. If we are going to serve God, let us do it, out and out. Hypocrisy and secret sins have cut the very sinews of the church of God. Above all, let us beware of committing acts that we must conceal. Secret sins bring fevered eyes, and sleepless nights. We cannot have boldness in the day of Judgment, if secret sins be found on our record. The fox followed by hungry hounds with open mouths, is more happy than a man followed by his sins.

Little sins ruin us. One thistle would in time seed the whole world—one sin cherished will ruin us. That drunkard took his first drink secretly—next, he drank in the street. Says my young friend, I will read this lascivious book, only this; I can hide it if any one comes. You will yet keep that book in

your library. Oh! says one, I can drink one glass, and no more. I can go so far, and no farther. I am a strong-minded man. Yes; but there will be many strong-minded men damned. When you first sinned, the cold sweat stood on your brow; the second time, a sly, mean look; the third time, you felt a little uneasiness; finally, you enjoyed it. We would not trust ourselves in sin. If we do, the best of us will only be as straws in a whirlwind, or as chips on the falls of Niagara.

Many professed Christians harbor secret sins. They say, It is only a little sin. Little foxes spoil the vines. Little sins, like a little pebble in the shoe, will lame the traveler on the road to Heaven, and he never can make the journey with them. One dead fly spoils the dish. When will we learn that one little sin indulged in will ruin us? Let us pause and count the cost. There is your lust to be given up—your pride, your stubbornness, your self-will. God help us, as a people, to give up all for Christ. Soon Jesus is coming to take vengeance on sin and sinners. There will not then be an infidel denying Christ. No; the prayer will be, Rocks and mountains, fall on us. Sinner, where will you be in that day? Come out of your hiding place unmasked. Come out of that black chamber of sin. It is now or never with us—turn or burn. Your conscience tells you it is true.

Secondly, "Keep back thy servant from presumptuous sins." It is true that under the Jewish economy atonement was made for all sins of ignorance but not those of presumption. A man has premeditated murder in his heart for months. His conscience has cried out, Murder, but willfully he proceeds to commit the deed. His sin is greater than that of the man who kills in self-defense. When a man is warned of God, by friends and by the Bible, and knows his sins, what presumption to continue in them. What will God do with men who are willfully breaking his commandments after he has given them light? But they stick to creeds, and dishonor God. Is it not sinning presumptuously to wait one more day before putting away sin? You presume you will live; but to-morrow you may have lived out your allotted time, and die in sin, full of good resolutions. But it is acts that weigh in the moral scales of Heaven.

David, the good man, prayed to be kept back from presumptuous sins, and we are in no less danger than he. Paul says, "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." Do Christians need warning against such sins as these? Yes. The highest saint may sin the lowest sin, unless kept by divine grace. Experienced Christian, boast not of steadfastness. You may trip and fall yet unless you cry, "Hold thou me up, and I shall be safe." Job might have said, I never will curse the day of my birth; but he lived to do it. Of all the sins we meet, those most to be dreaded are—or will be—the sins of secrecy and presumption. Let us make this a year of self-searching and loosing from idols. Let us love one another more, and no longer have hypocrisy woven into our faith or works. Let us work like unto men who are waiting for their soon-coming Lord.

D. DOWNER.

Avon, Wis., Jan. 8, 1875.

SENSIBLE AND SUGGESTIVE.—The London *Dietetic Reformer* quotes the following graphic sketch drawn by the Baboo Protah Clumder Mozoomdar, of Calcutta, at a meeting at Exeter Hall, London:—

"I am a Hindoo. I come from the banks of the sacred river Ganges. My forefathers were peaceful and progressive men. When they were hungry, they did not kill the beasts of the wilderness or the fowls of the air, but they satisfied their hunger with herbs and fruits; and when they were thirsty they didn't open large casks of brandy, but quenched their thirst from the simple streams of our rivers. But the nations of the West have introduced into our land those two mighty powers of modern civilization—grog and gunpowder. Before the god of gunpowder the physical liberties of my countrymen have made an unconditional surrender; before the terrible god of alcohol, the moral nature of my countrymen is now about to be offered as a sacrifice. For this state of things who is responsible? I am ready to accord to your people credit—great credit—for the noble reforms and the nobler civilization which you have introduced among us, but I am the last man to withhold from you the discredit of the modern and Western evils which you have introduced along with that of civilization."—*Health Reformer*.

"LEAD ME TO THE ROCK THAT IS HIGHER THAN I."

SOMETHING to lean on
That's higher than I;
My props are all failing;
They weaken and die.
Just when I am feeblest,
And sorest my need,
Does each one prove worthless—
A frail, broken reed.

Something to cling to
When over my soul
Dark tempests may gather
And billows may roll;
When I sink in deep waters
With no helper nigh,
And lose sight of the Rock
That is higher than I.

Something to comfort
When friends are all gone,
In the hours I lie mourning
Alone, all alone;
When friends all turn from me
Or roam far away,
And not one I have loved
Is my shield and my stay.

O Thou who hast promised
Thine angels, to cheer
All those who have striven
To walk in thy fear,
Let me feel their wings fanning
My tired, aching brow,
For wakeful and dreary
Are the nights to me now.

And when overwhelmed
In a dark, cloudy day,
May thine hosts be around me,
Lest blindly I stray;
Unseen, yet so near me,
That evil shall fly,
While they lead to the Rock
That is higher than I.
—Rocky Mountain Presbyterian.

The Coming Reign of Terror.

It is said that "history repeats itself." This, in the main, is true. The student of history cannot but have observed that similar indications have generally preceded events of a similar character. This might be illustrated from nature. There must be a gathering of clouds before each storm. Causes, which in the past have led to revolution, rapine, license, and a general disintegration of society, will, if permitted to operate, produce again the same results. The French Revolution of 1789–1800 stands fixed in history as "The Reign of Terror." Each succeeding faction which gained power during that awful era shed in torrents the blood of its enemies, until over 2,000,000 lives were sacrificed. All social order was destroyed. The marriage covenant was abrogated, and lust stalked abroad everywhere, licensed and unrestrained. The religion of Christ was declared an imposture and he an impostor. The reading of the Bible was forbidden, and the existence of its God denied. All this was the work of infidelity! Behold, therefore, in that terrible revolution, the miniature of the world without the restraining influences of God's revelation. But is there any danger of such a frightful condition of things as we have hinted at? We answer, There is. The same causes are operating everywhere to-day which an hundred years ago were at work in France. The same names and principles may be heard and seen all about us. Let us first notice some of the more prominent elements which produced the French Revolution.

I. SPIRITUALISM. Says Samuel Smucker, in his "Memorable Scenes in French History," page 116:—

We find in the records of that period, materials and events which prove that then it was that the impostures of modern spiritual rappers and mediums were first practiced, in precisely the same way and for the same results as they are in the present day. . . . Count Cagliostro enabled Cardinal Rohan to sup with the deceased D'Alembert, with the king of Prussia, and with Voltaire, all dead some years before. He convinced His Eminence that the worker of these wonders had himself been present with Christ at the marriage in Cana of Galilee. . . . In the triumphs of Cagliostro, of Misner, and of St. Germain, which at this period were at their greatest height, we behold another instance of the uprooting of the firm and stable foundations of society in an excessive desire for novelties, and a restless itching after things new, mysterious, and wonderful.

Spiritualism has been supposed by some to have originated much later than this; but spiritualism is as old as Egypt. More than three thousand years ago the Egyptians professed to confer with the dead. However, it has lately assumed proportions which it has not had before in modern times.

II. INFIDELITY. Mr. Anderson, in "The Annals of the English Bible," says:—

Never let it be forgotten that, before the revolution of 1792, the promoters of infidelity in France are stated to have raised among them-

selves, and spent, a sum equal to £900,000 in one year, nay, again and again, in purchasing, printing, and dispersing books to corrupt the minds of the people, and prepare them for desperate measures.—Page. 494.

Dr. Dick, in his work on "The Improvement of Society," says:—

The way for such a revolution was prepared by the writings of Voltaire, Mirabeau, Diderot, Helvetius, D'Alembert, Condorcet, Rousseau, and others of the same stamp, in which they endeavored to disseminate principles subversive both of natural and revealed religion. Revelation was not only impugned, but entirely set aside. The Deity was banished from the universe, and an imaginary phantom, under the name of the 'Goddess of Reason,' substituted in his place. The carved work of all religious belief and moral practice was boldly cut down by Carnot and Robespierre and their atheistical associates. Nature was investigated by pretended philosophers, only with the view to darken the mind and prevent mankind from considering anything as real but what the hand could grasp or the corporeal eye perceive.—p. 154.

III. SOCIALISM. For a definition of "socialism" Webster refers us to "Communism," which he defines as follows:—

The reorganizing of society, or the doctrine that it should be reorganized, by regulating property, industry, and the sources of livelihood, and also the domestic relations and social morals of mankind; *socialism*; especially the doctrine of a community of property, or the negation of individual rights in property.

The revolutionists carried all these principles into practice. The relations of the different classes of society were completely changed. The monarchy was overthrown, and an infidel republic established on its ruins. The king and queen were beheaded. Alison, Vol. 4, p. 151, says:—

The confiscation of two-thirds of the landed property in the kingdom, which arose from the decrees of the convention against the emigrants, clergy, and persons convicted at the revolutionary tribunals, . . . placed funds worth above £700,000,000 sterling at the disposal of the government.

The various titles were done away. It was a conflict between the rich and poor—between *capital and labor*! The motto of the Revolutionists was "LIBERTY, EQUALITY, FRATERNITY"—blessed words, but wholly misunderstood and misapplied; for with those fanatics "liberty" meant license; "equality" meant, to a degree, a sharing by the indolent and prodigal in the means of the industrious and saving; and "fraternity" represented a brotherhood of demons rushing together madly on to perdition. The relations of the sexes were also changed. It is astonishing to note how prominent a part women took in that awful tragedy. The following is from Lamartine's "History of the Girondists," Vol. 3:—

"Speaking of the Revolution," said Mirabeau, "If the women do not mix in it," he said in a whisper to the emissaries of the Parisian insurrection, "there will be nothing done." He knew that the fury of the women, once inflamed, rises to excess, and to profanations which surpass the audacity of men. The women of Paris, running at the head of the republican bands of the capital, had in effect first violated the palace of the king, brandished the poniard over the head of the queen, and carried to Paris on the end of their pikes the heads of the massacred bodyguards. Theroigne de Mericourt and her bands had marched to the assault of the Tuilleries on the 20th of June and the 10th of August. Terrible during the combat, cruel after the victory, they had assassinated the vanquished, spilt their blood, and mutilated their bodies. The Revolution—its agitations, its days, its sentences, and its executions—had become for these furies a spectacle as necessary as the combats of the gladiator to the corrupted female patricians of Rome. Ashamed of being excluded from the clubs of men, these women had founded—at first under the name of *fraternal societies*, afterwards under that of societies of republican and revolutionary women,—clubs of their own sex. There were, by the place of their meeting, even clubs of children from ten to fourteen years of age, called "red children," the baptism of blood upon the heads of these precocious republicans. These societies of women had their orators. Every day, detachments of these mercenaries, paid by the COMMUNE, distributed themselves about the entrance of the tribunal, upon the route of the tumbrils, and upon the steps of the guillotine, to greet death, to insult victims, and to glut their eyes with blood. Antiquity had paid mourners; the Commune had stipendiary furies.—pp. 321, 322.

Says Thiers:—

The most important functions of government were carried on in the boudoirs of mistresses; the petticoat decided the questions of war or peace; and he would have been deemed a most incompetent minister indeed, who would have dared to controvert the opinions of a Pompadour or a Du Barri.

When the existence of the true God had been denied, these infidels bowed down to a lewd woman as the "Goddess of Reason." As a natural sequel of such changes as these we note another phase of that period:—

IV. FREE-LOVE.

The most sacred relations of life were at the same time placed on a new footing, suited to the extravagant ideas of the times. Marriage was declared a civil contract, binding only during the pleasure of the contracting parties. Divorce immediately became general; and the corruption of manners reached a height unknown during the worst days of the monarchy. So indiscriminate did concubinage become, that, by a decree of the convention, bastards were declared entitled to an equal share of the succession [property] with legitimate children. The divorces in Paris in the first three months of 1792 were five hundred and sixty-two, while the marriages were only seventeen hundred and eighty-five—a proportion probably unexampled among mankind! The consequences soon became apparent. Before the era of the consulate [that is, before the end of the "reign of terror"] one half of the whole births in Paris were illegitimate.—Thiers's French Revolution, Vol. 2, p. 380.

V.—THE COMMUNE. This word is defined by Webster thus: "A small territorial district in France governed by an officer called mayor." Its origin is not so important as its principles, which we have seen both in Webster's definition of "communism," and as illustrated in the French Revolution. Its work has made its name the representative of all that is infamous and cruel. But the Commune and its bloody work were the natural consequences of the operation of the foregoing principles. The "reign of terror" followed, and France was deluged with blood. During about five years, according to such historians as Alison and Prud'homme, there were 14,994 different laws passed, 2,022,190 persons put to death in various ways, among whom were 24,000 Catholic priests, and 123,789 persons of high rank in the kingdom banished from the country.

The number of persons guillotined during the reign of terror in France was 1,022,351. This does not include the massacre at Versailles, at the Abbaye, the Carmelite, or other prisons, on September 2, the victims of Glaciere, of Avignon, those shot at Toulon and Marseilles, or the persons slain in the little town of Bedouin, the whole population of which perished.—Thiers's French Revolution, Vol. 3, p. 106.

Dr. Dick says:—

Such was the rapidity with which the work of destruction was carried on that, within the short space of ten years, not less than three millions of human beings . . . are supposed to have perished in that country alone, chiefly through the influence of immoral principles and the seductions of a false philosophy.—Imp. of Soc., p. 154.

From these statistics and from this awful picture of one of the many scenes of that period, we turn to inquire if the same causes are not now operating which produced such awful results. Let us inquire for them in the same order which has been observed.

1. *Spiritualism*. This infamous creature, a monster in the French Revolution, has grown fearfully since then. Its baneful influence has spread like pestilence everywhere! There is scarcely a community, however small, among the nations of the earth, that has not within it some of its leaven. It claims, and justly too, nearly all of the crowned heads of Europe! Politically considered, it is a dangerous element. It aims at the subversion of existing law, system, and order, and the establishment of a Spiritualistic Universal Republic. It already wields a large influence in the politics of the world. It is impatient of every restraint, and regards each man as his own moral standard, and proposes the utmost liberty to all. In September 1872 the spiritualists held a national convention in Troy, N. Y., at which E. S. Wheeler, one of the speakers, said:—

I have got through paying the slightest deference to the legislatures and the laws they make. Law-abiding men have cursed the earth. Down with law, down with institutions, down with governments. We mean rebellion. Dr. Gardner has said that he would receive an address from the lowest depths of hell. So would I, and all the more readily if the devil himself brought it.

We need not give more on this point. This is but the feeling of the great mass of spiritualists, which will soon be made to appear. Surely, if these principles were carried into successful practice, a "reign of terror" would ensue.

2. *Infidelity*. It is a well-known fact that confirmed spiritualists invariably deny in part or wholly the divine origin of the Bible. The God of the Bible is as completely ignored by them as by the French revolutionists. Dr. Gardner, another speaker at the Troy convention, said he protested against such a sinful waste of time and words as *praying*. "He did n't want to listen to invocations to any one that they did n't know, Josh or Jehovah." Another speaker, while opposing a resolution rebuking profanity, said, "I can swear in twenty different languages if you will give me time, and all the resolutions in the world won't stop me. I assert my God-given right to damn everything and everybody whenever I please." Another said, "It is just as natural for me

to swear as it is for some people to pray, and my swearing does just as much good."

But infidelity is still more wide-spread than spiritualism, for while spiritualism is infidelity, all infidels are not spiritualists. There is little faith in the word of God among multitudes who do not acknowledge themselves to be spiritualists. The world is being flooded with infidel publications which are rapidly preparing the people "for desperate measures." Even among the professed Christian churches, theoretical and practical infidelity abounds. Religion, among the masses of its professors, has dwindled to a mere system of formalism. The spawn of the dragon is everywhere! The three unclean spirits have gone "forth unto the kings of the earth and of the whole world." There are very, very few real believers in the word of God.

3. *Socialism*. Since the French Revolution the masses of the world have been rapidly drifting into the worst forms of socialism. The spirit of that period seems to have expanded till it has filled all nations. France has done more toward molding the social ideas of the age than any other nation. Having been one of the most powerful of nations, and having possessed so many men of genius, as well as being the emporium of fashion, her influence has been as great as it has been pernicious. The better elements among the masses are being deceived by the fair promises and fine speeches of designing leaders, as were many who engaged in the French Revolution, who saw not the awful consequences of their teaching. The motto of the revolutionists—"Liberty, Equality, Fraternity"—is the accepted one of the masses. But, as we have seen, "liberty" means "license" in most cases. "Equality" means the application of socialistic ideas, viz., the abrogation of all distinctions. The poorer classes, urged on by the worst elements among them, are everywhere becoming more and more impatient to establish this fancied equality. The possessions of the rich are looked upon with an envious eye, and all that is needed is a fair opportunity to appropriate the coveted wealth. The conflict between capital and labor waxed hotter and hotter, and tends rapidly to a crisis. One cause of this has been the course of capitalists. This is an age of consolidation and monopoly. The rich have joined hands to oppress the poor. Railway, banking, and manufacturing monopolies rule city, State, and to a great extent, the national governments. The gold and silver, instead of being in circulation to the relief and benefit of the poor, are generally lying in the vaults of the banks. Provoked by this state of things, the laboring classes have imbibed a feeling that bodes no good to capitalists. The Hon. and Rev. Sidney Godolphin Osborne, one of the most observant and philanthropic men in England, and who has made the condition and feelings of the working classes a study for fifteen years, depicts them as "filled with a rage which only wants leadership and opportunity to burst forth with devastating fury." The same feelings animate these classes everywhere! Thus the roaring of the volcano is heard. The eruption cannot be far distant! To war against these combinations of the rich, the poor also have been banding themselves together, until there is now scarcely a trade not represented by a "union." These unions number from one to sixty thousand members each; and there are hundreds of them in the United States, while in Europe the number is vastly larger than here. We now proceed to notice that these local unions are fast being embraced by an organization which is world-wide.

THE "INTERNATIONAL."

This society which has lately become so prominent and created so much apprehension, is only about ten years old, and yet it already numbers its members by millions. Ignoring all national, party, and religious boundaries, it forms the laboring classes of the world into a grand army for the overthrow of its enemies—kings and capitalists. Its organization consists of "local sections," "Federal Councils," and a "General Council." Each member contributes a given sum yearly for the carrying out of its ends. Four General Congresses have already been held by this organization in Europe. The following is the avowed "Platform" of the International; as given in Woodhull & Claflin's Weekly, of January 6, for the instruction of those forming new sections:—

The various Congresses held by the Association at Geneva, Lausanne, Brussels, and Basle, discussed and adopted the following points, which may therefore be said to form the programme of the International.

1. The total abolition of all class rule and all class privileges.
2. Complete political and social equality of both sexes.
3. Nationalization of the land and of all the instruments of production.

4. A reduction of the hours of labor, so as to allow more time for improvement and recreation.

5. Education to be undertaken by the State—to be obligatory, gratuitous, and secular.

6. Religion to be ignored, as being a speculative subject concerning the individual. No religious differences or creed to be recognized.

7. The substitution of a direct system of taxation based upon property, instead of the present system of levying taxes upon industry; the taxation to be progressive.

8. The abolition of the standing army as being a provocative to war.

9. The adoption of the principle of associative production, with a view to the complete supersession of the present system of capitalist production."

Without stopping to pass upon the merits of all or any of these principles, it must be evident that to put them in practice would be to completely change the present political and social relations of society. Such mighty changes cannot be effected without a fearful struggle!

"As to membership," says Richard J. Hinton, in an article written about a year since, "about one-third of the English trades unions have connected themselves more or less directly with the International Association. In France, 433,785 unionists are co-operating; in Switzerland, 42,326; in Germany, 150,000; in Spain, about 20,000; in Austria and Hungary, 100,000; Belgium has an affiliated membership of 20,000; Italy, one of at least 100,000; while in Holland, Denmark, and even Russia, there are sections organizing. The American National Labor Union, with its membership of over 200,000, is in full sympathy."

It has probably nearly doubled its numbers since this article was written.

There are now thirty daily and weekly papers published in Europe by the International, and several in this country. The society has five "corresponding secretaries" in New York and Brooklyn alone,—English, German, French, Spanish, and Italian.

We have seen that socialism aims at a change in the relation of the sexes. The platform of the International proposes "complete political and social equality of both sexes." We learn from this why it is that all socialists are in sympathy with that society. We have seen that women were very prominent in the period of the French Revolution, but they are more so now. They strove to imitate the examples of men at that time in the formation of clubs, societies, &c., and by these means precipitated and rendered more awful the horrid era. But then this work was confined mainly to the immodest and fanatical French; now it is world-wide. Women are seeking the positions of men in circles from which their nature should inspire them to shrink. Woman suffrage societies, clubs, and conventions for political and other purposes, abound, and are fast decreasing that modesty and reserve with which they should be clothed, and preparing the way for another "reign of terror" far greater in magnitude than that in France. This is especially true among spiritualists. Their mediums and orators are principally women. At the Troy Convention of Spiritualists, held in September (before alluded to), Mrs. Victoria C. Woodhull, of New York, was elected President of the American Association of Spiritualists. In that position she fairly becomes a representative spiritualist. In her address to the convention she said:—

As surely as one year passes from this day, and this right [woman suffrage] is not fully, frankly, and unequivocally considered, we shall proceed to call another convention expressly to frame a new constitution and to erect a new government, complete in all its parts, and to take measures to maintain it as effectually as men do theirs.

These sentiments were indorsed by the following resolution:—

Resolved, That we, as the board of Trustees, secure the address of our President, and adopt it as an expression of our views, to go before the world as the voice of the American Association of Spiritualists; and that our President be requested to take measures to carry out the objects therein proposed; and, to that end, we hereby pledge her our hearty co-operation and assistance.

This may at first appear laughable, but let it be remembered that these are the sentiments of thousands of men as well as of women. A draft of the new "Constitution of the United States of the world," embodying these sentiments and those of the International, has since been published in "Woodhull & Claflin's Weekly," edited by Mrs. Woodhull and her sister, Miss T. C. Claflin.

We learn from this that the aim of the Internationale and the spiritualists is the establishment of a "Universal Republic" on the ruins of the present systems.—W. N. Pile.

(Concluded next week.)

Wise sayings often fall to the ground, but a kind word is never thrown away.

The Review and Herald.

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

BATTLE CREEK MICH., FIFTH-DAY, FEB. 4, 1875.

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

EDITORS.

The Sin Against the Holy Ghost.

WE have queries from several correspondents respecting what constitutes the sin against the Holy Ghost. We believe that during our twenty-two years' connection with this office, more questions have come in upon this subject than upon any other single question. And perhaps there is no subject upon which the enemy seems more ready to tempt and harass exceedingly conscientious souls than upon this.

To bring no railing accusation against the prince of darkness, we may say, at least, that he is destitute of every vestige of candor, and every species of honor; and if he cannot succeed in lulling the consciences of men to sleep, and causing them to live in a state of carelessness and indifference, he will then take advantage of their awakened and watchful conscientiousness, and endeavor to drive them to despair over the supposition that they have committed the unpardonable sin, and therefore cannot be saved. If any are now tempted in this direction, we invite them to look carefully at a few facts connected with this subject.

The circumstances under which mention is first made of the sin against the Holy Ghost, furnish a key to the meaning of that expression. These are recorded in Matt. 12:22-32. Christ had wrought a notable miracle. One was brought unto him possessed with a devil; and so terribly malignant was the influence of the evil one upon the unfortunate person, that he was rendered both blind and dumb. Christ cast out the devil, and the individual was healed so that he both spake and saw. All the people were amazed, and began to give expression to their conviction that Christ was indeed the Messiah, by the question, "Is not this the Son of David?" For the impression prevailed that when the Messiah should come, he would cast out devils, and that none but he could do such a work. Christ's works testified of him, and there was enough in them to convince the most obstinate of the truthfulness of his claims.

But the Pharisees, a class, we are sorry to say, not yet extinct, ever standing around watching with envious and jealous eyes the movements of Christ, despising him in his humility, grieved and maddened that the people should be inclined to accept him, and determined at all hazards to resist and overthrow his work, now found themselves in a very critical position. The devil had been cast out, and the dumb and blind both spake and saw. None could deny that. Christ had done this good work by the power of his word. This was equally evident.

Now what were these Pharisees to do? If they admitted that Christ had wrought this work by the Spirit of God, they would admit that he was what he professed to be, and then all their opposition to him would recoil disastrously upon their own heads. Their insane hatred against Christ and his work would not permit them to acknowledge the truth. There was but one other course open to them; and that was to attribute the wonderful work which Christ had wrought, not to the power of the Spirit of God, but to that terrible embodiment of evil, the prince of darkness; and rather than acknowledge the truth, they hazarded that bold venture, and said contemptuously, "This fellow doth not cast out devils, but by Beelzebub, the prince of devils."

Their claim was as foolish as it was blasphemous. This Christ showed by referring to the obvious principle that a kingdom, city, or house, divided against itself, cannot stand, and that if Satan cast out Satan, he was divided against himself, and would work his own destruction.

Then comes the announcement respecting the sin against the Holy Ghost. These Pharisees had committed this sin; which was, attributing to the devil the performance of a work which, in its very nature, gave ample evidence of having been done by the Holy Ghost; and doing this to avoid an acknowledgment of the truth. This it was that called forth the denunciation of Christ, and this, then, is what constitutes that sin.

Reader, have you ever, for the sake of denying the truth, which you would otherwise be obliged to confess, attributed any work to the devil, which gave evidence of being the work of the Spirit of God? If you have, you have reason to fear that you have committed this sin. But if you have become so hardened as that,

you will not have fears of anything of the kind. The Pharisees were not alarmed about themselves at all. Their consciences were utterly hardened and at ease. So will be that of every one who has committed this sin. If your sin is a burden to you, that is in itself evidence that you have not committed the sin that is unpardonable.

U. S.

Dedication at Armada, Mich.

THE new Seventh-day Adventist house of worship, at Armada, Mich., was dedicated Jan. 31, according to the appointment in the REVIEW of Jan. 21. The occasion was one of a good degree of interest. Brethren were in from surrounding churches, Memphis, Dryden, Almont, Greenwood, Grant, and Rochester, so that on the Sabbath, when but few not of our faith were present, the house was well filled.

After a discourse by Bro. Corliss, Sabbath afternoon, some fifty good, sound, sensible testimonies, were given in a little more than as many minutes, by the brethren and sisters present.

On Sunday, the house was crowded at each of the three services, all available space being taken up with extra seats. In the forenoon, we endeavored to give to the people something of an analysis of that movement which is represented by Seventh-day Adventists at the present time, showing that we are led to our views upon Bible subjects by a principle of interpretation which is simple in itself and uniform in its operation; that this principle is to allow the Bible to be its own interpreter, taking it as it reads, and letting the literal passages explain the figurative. We showed that it is only by an application of this principle that any new truth has ever been discovered in the Christian world. The justification by faith, of Luther, the full and free salvation, of the Methodists, and the immersion, of the Baptists, all owe their existence to the fact that the Bible was taken on these points just as it reads, and held to mean just what it says. And the same principle still further carried out leads us to the adoption of the observance of the seventh-day Sabbath, and to the belief that the second personal and literal coming of Christ is now near at hand. The trouble with the churches is that they have stopped too soon. Having discovered a certain degree of truth, they have been content to stop with that; whereas, if they had only allowed the same principle which had brought them to that truth, to operate on other subjects, it would have led them into the truth on all those subjects.

In the afternoon Bro. Corliss gave a stirring synopsis of our position on the Sabbath question, showing the institution of the Sabbath in Eden before the fall, giving a running commentary on the facts of its intermediate history, and coming out with the Sabbath joyfully observed by all flesh in Eden restored.

In the evening we called the attention of the people to facts of present and startling interest in the eastern world, by a knowledge of which they can intelligently watch the signs of the times in that direction. The people gave good attention, and we trust the impression made upon them was such as will not operate against the future progress of the cause in that vicinity.

June 20, 1873, Bro. D. H. Lamson and E. B. Lane commenced a tent meeting in Armada, which continued nine weeks and four days. The result was that about sixty in the immediate vicinity took their stand upon the truth. The necessity of having a house of worship was immediately felt, and Bro. D. H. Lamson, who soon made his home at Armada, has for much of the year past had this enterprise upon his hands. Sleepless nights, anxious days, and weary miles of travel have been his portion while trying to push this through; and the result speaks well for his perseverance, and is a great triumph for the cause there. The house is 32 by 50, substantially built, and very neatly finished, and is conceded by all to be the best house of worship in the place. It cost about \$1,800. Only about \$1,000 of this sum had been paid, leaving an indebtedness of about \$800. But before the meetings held in connection with the dedication services were closed, arrangements were made for the liquidation of this entire amount, so that the friends there feel well and safe in regard to the enterprise.

Bro. L. evidently has the sympathy of the better part of that community in his work. There is now a call for another course of lectures there, and a prospect that much good could be done by such an effort. It is hoped that arrangements can soon be made for a response to this call.

U. S.

THE Bible Banner, published at Vine-land, N. J., comes to us this week with a new head, which is a great improvement on the old. Under the proprietorship and editorship of Eld. A. A. Phelps it is a live monthly.

Sabbath Items.

ELD. W. M. JONES, of London, in his paper, *The Sabbath Memorial*, has an article entitled, "Progress of the Work," from which we quote the following paragraphs:—

THE UNITED KINGDOM.

"In Scotland and in Ireland there have been found, quite recently, persons who embraced the Sabbath ten and twenty years since, without the knowledge of the existence of any of like faith, and others whose experience is of a later date. Besides the churches of Nutton and Mill Yard, there is now a Sabbath meeting established in Glasgow, the result of the Sabbath Conference held there on the 8th of October last. There are others in various parts of the country who are seeking the truth on this great question.

AMERICA.

"The Seventh-day Baptists have added many to their churches during the past year. There is increased activity in the Sabbath-school department, and earnest work continues to be done in the academics and colleges. The Pennsylvania Sunday laws being of an oppressive character, renewed efforts are to be made for such alteration of them as will relieve conscientious Sabbath-keepers from fines (from which they are exempt in many of the States), for pursuing secular business on the first day of the week. Besides its large weekly (the *Sabbath Recorder*), the Tract Society publishes more than thirty tracts and books on the Sabbath question, and has on its list nearly a dozen new ones. The Woman's Tract Society promises to be an important aid. What is needed is the personal work of TO-DAY, in giving, sacrificing, and doing in behalf of the Lord's despised Sabbath.

SEVENTH-DAY ADVENTISTS.

"The Seventh-day Adventists appear in the field in strong force. The number of publications in English, Swedish, Danish, French, and German, which they send forth is something wonderful; and then their threescore preachers seem to have one very necessary qualification for this our common pioneer work, and that is *grit*: they take hold of a place and hold on till something is done for the Lord and his Sabbath. Preaching every day, arguing against all sorts of whims and dodges, enduring hardness, and filling their cotton tents with eager, solemn listeners,—such is the order of business. Success, though hard earned, does attend them.

SWITZERLAND.

"The Sabbath Convention recently held at Locle, Switzerland, was a decided success. Eld. Andrews had so far mastered the French language as to be able to give three addresses at the meetings. 'The urgent necessity for publications was considered, and it was voted to raise 2000 francs to commence the work,' and 1800 francs were paid down. A printer who has quite a large business at Basle, is interested in the Sabbath, and will, probably, be an important aid to the brethren. The Lord favors them, and happily they possess the courage to do all in their power. A small monthly, or rather, a weekly, paper is just what these brethren need to help forward the cause of the Bible Sabbath. Their self-sacrifice and energy will doubtless prove to be equal to the demands of the hour. The Lord grant 'that with all boldness they may speak his word.'

An Interesting Letter.

THE following letter from a friend in Madison Co., Ohio, has just been received at this Office. Although a private letter, it will be of so much interest to our readers that we decide to make it public. First, because the friends of truth are glad to hear of every one who is turning from darkness to light. Secondly, because the writer, confused by the errors and superstitions he everywhere discovers around him, and seeking earnestly the right way, deserves the sympathy and prayers of God's people. Thirdly, because, having an experimental knowledge of the principles and ceremonies of popery, he is prepared to testify that the Protestant churches have each retained more or less of the relics of that unscriptural system. Fourthly, because he has been providentially set upon the track of truth, by finding one of our pamphlets, in a way to greatly encourage, and stimulate the zeal of those who are engaged in the good work of scattering our publications over the land. We have sent him some publications, and trust that the Lord will guide him into all truth. His letter is dated Jan. 28, 1875; and he says:—

"I am a seeker after the truth, but am confused. I want to become a member of the little church that is marching on to victory. But where is this conquering band, God's army, to be found? I have long attended the Catholic church, used holy water, and knelt down at the sound of the little bell, crossed myself and repeated Hail Marys, creeds, &c. I have invoked

patron saints. I have read Catholic books. And at last I have read and re-read the Holy Bible, to see whether these things are true. After faithfully perusing the Scriptures, I find it out of the question for me to believe in the power of the priests, bishops, and their head, the pope of Rome.

"But I am now worse lost than ever. I have attended many Protestant churches, and am grieved to find in them all some part of popery. They claim to be Protestants, but they seem to me to be only very poor Catholics; for they condemn the pope, yet they hang fast to many of the very rottenest threads of popery.

"Who and what are the Seventh-day Adventists? I picked up a tract the other day, entitled, 'Who Changed the Sabbath?' and I am so interested in it that I have had to read it every day since. And, in fact, I am so completely absorbed in it that I want to, and must, know more of a doctrine that seems to me to be teaching people to turn from the errors of popery. Will you kindly tell me of this religion that teaches man to hold fast to the commandments of God, condemning the false power of the Antichrist, the pope of Rome? I do believe in obeying the divine commandments of God, in keeping holy his Sabbath day.

"Please answer this or hand it to some one who will take an interest in giving light to one who stands in a dark place. I feel like a lost sailor tossing about in the furious waves of mid ocean. Can you reach forth your spiritual hand and lift me from my dangerous situation? Help me, or I shall sink in despair. What an I to do to be saved?

Woful Ignorance.

It is not so much a matter of surprise that the people betray ignorance of the doctrines of the Scriptures when they have so little knowledge of Bible facts. If we tell a congregation of people who are hearing for the first time on the doctrine of immortality alone through Christ that the phrase "immortal soul" is not to be found in all the Bible, the chances are that some one will openly dispute the statement, while all will receive it with great surprise.

The prevailing ignorance on this and kindred subjects is not so much to be wondered at when we consider that their spiritual guides are in many cases no better off. I once knew a minister, the pastor of a flourishing city church, who boldly declared that the New Testament asserts that we must "keep God's holy *Sunday*!" And that man, so ignorant of the plainest facts in the Bible, was a teacher in Israel.

A recent illustration of the clerical ignorance concerning Scripture facts has just come to my notice, the occasion being the funeral of an influential citizen of this town. The minister cited the case of Moses and Elias, and their appearance at the transfiguration, as an evidence that the man whose funeral they were attending was still conscious. Said he, in substance, Here we have the case of two men who died and were buried by their friends, with the funeral ceremonies incident to such occasions, just as we to-day are about to bury our brother who lies before us; and yet these two men, who were thus buried, came and talked, and were seen by the disciples, &c.

Now, every Sabbath-school scholar ought to know that Elias (the New Testament name for Elijah) went to Heaven without tasting death, and hence he was not buried, with "funeral ceremonies incident to such occasions," while even the most casual reader of the Scriptures might be supposed to know that Moses had no such ceremonies, for the Bible distinctly declares that God buried him, and even the place of his sepulcher was unknown.

In view of these facts, what shall be said of a professed minister of the gospel who can make such declarations in a public congregation? Verily, the "people perish for lack of knowledge."

Wm. C. GAGE.

Langdon, N. H.

Will the Saints Go to Heaven?

THAT Heaven is a local place distant from the earth is supported by the following testimony. It is the dwelling place of God; 2 Chron. 6:21; the Father's house; John 14:2; not in the world; John 16:28; called the third heaven; 2 Cor. 12:2; Paradise; verse 4; God's throne is there; Matt. 23:22; Ps. 2:4; 11:4; 103:19; 115:3; Heb. 8:1; Rev. 4:2. It is the place of his sanctuary. Jer. 17:12; Ps. 102:19. The sea of glass is before the throne; Rev. 4:6; 15:2.

The redeemed of all nations will stand before the throne and ascribe their salvation to God and the Lamb. Rev. 15:2; 14:1-5; 7:9-15; 19:1-9. John had a view of scenes to transpire long after his time, and, as though standing upon the earth at the time, he heard the shout of

victory that will ascend from the sea of glass before the throne of God in Heaven. How can such a shout be heard in Heaven if the saints never go there?

Christ, when about to leave the world and go to the Father, John 16:28, see also 1 Pet. 3:22, told his sorrowing disciples that they could not follow him then, but that they should follow him afterward. John 13:33, 36; 14:3. Christ prayed that his people might be with him, and behold his glory which he had with the Father before the world was. John 17:24, 25. How can they see that glory unless they go to Heaven where he is associated with the Father on the throne of universal dominion?

Enoch went to Heaven, Gen. 5:22-24, and Elijah, 2 Kings 2:11. Moses was raised from the dead, Jude 9, see also Luke 9:30, 31. Where is Moses now if not with Christ in Heaven?

When Christ rose from the dead, many of the saints also rose and ascended with him to Heaven. Matt. 27:52, 53; Eph. 4:8, 9. Christ promised the penitent thief that he should be with him in Paradise. Luke 23:43.

When Christ comes in his glory to raise the dead, all the holy angels will come with him. 2 Thess. 1:7; Matt. 16:27; 25:31. There is nothing said about their returning to Heaven, yet John afterward saw them with redeemed men before the throne.

During the 1000 years, the earth is in a state of chaos, and unfit for the abode of the redeemed. Isa. 24:1-6, 17-22. Many days is 1000 years. (Compare verse 23 with Rev. 22:1-5. This event does not transpire till the end of the 1000 years, hence Christ cannot reign here during that period.) Jer. 4:23-28.

Satan, once called Lucifer, the covering cherub, &c., and his angels, will be confined here during that time, having been cast out of Heaven. Eze. 28:11-19; Isa. 14:12; Rev. 20:1-3; Jude 6. Satan is the antitypical scape-goat, upon whose head will be placed all the sins of God's people; and to carry out the figure, he must be let go alive into a land uninhabited, and this land or uninhabited place is the earth, as have seen, during the 1000 years.

The binding of Satan consists simply in confining him to this chaotic earth, and restraining his power by leaving none alive upon the earth that he can tempt to sin.

The antediluvians were shut up in prison by being condemned to destruction, and limited in their probation to one hundred and twenty years, yet in other respects they were free till the day that Noah entered the ark. Matt. 24:37-39; 1 Pet. 3:19, 20. So with Satan. Though by limitation his power is restrained, he is yet free to roam over the earth and witness the ruin which his iniquity has wrought—not a very desirable place, truly, during that time, for redeemed men. But when renewed, they will possess it forever and ever.

A. SMITH.

The Sabbath at the Fall of the Manna.

EXTRACTS FROM THE COMPREHENSIVE COMMENTARY.

Ex. 16:22. It is evident that the miracle on this occasion consisted in the larger quantity of manna that fell on the sixth day; which caused it to be so much thicker on the ground than at other times that the people gathered twice the quantity, with little additional labor (29); and not in a subsequent increase of the quantity which each person had gathered. As the rulers came to inform Moses that the people had gathered twice the usual quantity, it may be supposed they were appointed to superintend the distribution, and wanted his directions in the present case; and this gave him the opportunity of more fully stating to them, and by them to the people, the obligation of keeping the Sabbath as a holy rest unto the Lord. It is generally thought they were forbidden to bake or seethe it on the Sabbath-day; though the language used does not necessarily imply this. It is remarkable that three miracles were wrought, every week, in honor of the Sabbath, even before the promulgation of the Mosaic law. Double the quantity fell the day before; none fell on the Sabbath-day; nor did that corrupt which they kept for that day. This confirms the opinion that the institution of the Sabbath was from the beginning. Indeed the whole narrative implies that reference was made to an institution before known, but not properly remembered or regarded; and not to any new law given on the occasion, neither the inquiry of the elders, nor the language of Moses, can be consistently interpreted of an entirely new institution.—Scott.

Ex. 16:22. We have here, 1. A plain intimation of the observing of a seventh-day Sabbath,

not only before the giving of the law on Mount Sinai, but before the bringing of Israel out of Egypt, and therefore from the beginning. Gen. 2:3. If the Sabbath had now been first instituted, how could Moses have understood what God said to him (verse 5) concerning a double portion to be gathered on the sixth day, without making any express mention of the Sabbath? and how could the people so readily take the hint (verse 22), even to the surprise of the rulers, before Moses had declared that it was done with a regard to the Sabbath, if they had not had some knowledge of the Sabbath before? The setting apart of one day in the seven for holy work, and, in order to that, for holy rest, was a divine appointment ever since God created man on the earth, and the most ancient of positive laws. The way of Sabbath sanctification is the good old way.

2. The double provision God made for the Israelites, and which they were to make for themselves, on the sixth day (verse 29) appointing them to rest on the seventh day. He took care that they should be no losers by it, and none ever will be losers by serving God. On that day they were to fetch in enough for two days, and to prepare it. (Verse 23.) The law was very strict that they must bake and seethe the day before, and not on the Sabbath-day. * * * *

3. The intermission of the manna on the seventh day (Verse 25, 26). This showed it was not produced by natural causes, and was designed to confirm the divine authority of the law to be given by Moses. Thus God took an effectual course to make them remember the Sabbath-day, they could not forget it, nor the day of preparation for it.

"Every Eye Shall See Him."

"Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:11.

What a blessed promise, and how encouraging to those faithful followers of Jesus, when, after they fully realized that Jesus had left them and gone to his Father, they were assured that they should in like manner behold him descend to earth again. But they lived and have long since died, and the coming of the Lord is still in the future, and how is that promise to be verified unto them? Only by a resurrection from the land of the enemy, the grave.

First, is there any proof that the Saviour is coming back to this earth again? We read in 1 Thess. 4:11, as follows: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, . . . and the dead in Christ shall rise first."

Again, we find that the one spoken of here as the Lord means Christ by comparing this text with Matt. 24:30, "And they shall see the Son of man coming in the clouds of heaven with power and great glory." Further, that at the coming here spoken of, there will be a resurrection. 1 Cor. 15:23, 52. "But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming. For the trump shall sound, and the dead shall be raised incorruptible." We might quote other Scripture to the point, but this is sufficient.

Thus are we assured that those sorrowing grief-stricken disciples will be raised from their dusty beds to see their Master appear in the clouds of heaven when he comes to make up his "jewels."

Who are his "jewels"? By reading Mal. 3:16, 17, we find that they are those who fear the Lord, and think upon his name. Those who fear God are those who strive to obey him—those who have washed their robes and made them white in the blood of the Lamb." Rev. 7:14.

Is it possible that we, who are living down near the close of probation—in the time when Satan like a roaring lion walketh about seeking whom he may devour—may be numbered among the "jewels"? that we can so live amidst the corruption around us, that we may gaze upon the brightness of Jesus? Yes. By a humble obedience to the will of God—keeping "all the commandments of God and the faith of Jesus." Rev. 14:12.

The student of prophecy knows that "the end of all things is at hand." The signs heralding the appearing of the Son of man have been fulfilled, and we are in the waiting, watching time spoken of by Paul in Heb. 10:35-39.

Oh! let us seek for patience and faith, that we draw not back to perdition, always striving to watch unto prayer. Be sober-minded, always exerting an influence over those with whom we may associate that will gather with Christ and

not scatter abroad, that in the day of his appearing we may say: "Lo, this is our God; we have waited for him, and he will save us." Isa. 25:9.

N. S.

Isaiah 28:10.

"For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little."

Here is the true secret of educating the human mind in all that is good; it is by constant effort, and continued labor. Evil in the heart, like weeds in the garden, needs no special aid; but all that is good, and useful, and holy, needs the skillful, industrious, persevering effort of the careful trainer.

The carnal heart is very retentive of evil and corruption; but memory does not perform her office so well when good is the lesson to be retained. It is truly wonderful how soon good and holy impressions and lessons are eradicated from the mind. To-day the human heart stands in the light of Heaven, and in the attitude of confidence and praise; but to-morrow, perhaps, the tables will be turned, and God be forgotten, like Saul, to-day a prophet among the prophets, and to-morrow a worldling in the race of self-gratification and worldly honor and gain.

The appetite and the carnal heart may seem to-day to be in complete subjection, and calm and holy feelings may rule the hour; but before to-morrow passes, there may be fierce struggles for the mastery, a victory or a defeat. But the Master saw it would be so, and he has instituted a system of education for men which meets all his wants. The fickle, changeable mind is firmly and surely drawn along by the hand of God, in a straight and narrow path, and is made firm and stable. For line is given upon line, and precept upon precept.

Sabbath after Sabbath offers its high and holy pleasures. Good books and periodicals are laid before us, fresh like the banquet of a king; and seasons of daily devotion, social and private, with meditation and prayer, and self-examination; all these are the varied means our Heavenly Father uses to draw our souls heavenward, and cause our thoughts to travel in high and holy paths among the bright and shining landscapes where angels dwell.

The Bible, the testimonies of the inspired writers, above all else, when sweetly attended by the Spirit of God, are the most powerful, and are the basis of all that is good in training the deluded mind of man in the channel of truth and purity, and freeing it from the webs of error, and the dust and smoke of tradition, and the filth of carnality.

Line upon line; great is the patience of the great Teacher. Well laid and skillful are his plans to deliver man from the arch foe. Let the weakest be of good courage.

JOS. CLARKE.

The Truth Is Spreading.

The following is an extract from a letter just received from a gentleman in South Carolina:—

"DEAR BROTHER IN CHRIST: I failed to get the papers you sent, until a few days ago, and that has prevented me from answering your letter before, as I should have done. A friend of mine had taken them out of the office, and read them before he sent them to me; and I thought I would read them myself before answering you.

"My friend, I must say I feel both happy and thankful for the kind interest you have taken in my welfare, by sending me those papers. They have opened to me new light on the Bible, and explained to me things that before were mysteries. I have examined the third angel's message, which you marked, and I am satisfied with the arguments, and know that this message certainly must be delivered before the prophecies are fulfilled.

"I would like very much to read your views and understand them thoroughly, as I have never heard of your sect before. Remember me in your prayers; for I am one of the scattered sheep from the flock, but hope to be gathered to the fold when Christ comes."

We first became interested in this gentleman by reading a letter from his pen published in an Eastern paper. We felt impressed to write him a letter and send him a few tracts and papers. With what profit, the above letter will show. We have ordered *The Voice of Truth*, to his address one year, and shall send him a package of books and tracts. We have also received two letters from a minister in Oregon, whose name we obtained in the same way. He expresses feelings of gratitude for the light he is receiving. He has already sent three dollars to the REVIEW Office for publications.

Dear brethren, the truth is rapidly spreading. Our time to labor is short. The day of God is hastening. Upon us rests the responsibility of setting forth the truths of God's word in their purity, and of giving to our fellow-men the message of warning which he has committed to us. We must set ourselves to this work as those who labor to save the perishing, and who think not of their own ease, or convenience, or comfort. Missionary workers! God calls us to labor and not to faint. Who will respond to his call?

C. P. WHITFORD.

Berkshire, Vt.

Very Consistent.

To-day I heard a minister in a social meeting, while speaking of unconsciousness in death, and referring to the cases of some young persons who had died, make the remark that if he believed they are not, or that their souls are in a dormant state, it would be a perfect hell of misery to him.

Now we blame no one for mourning the loss of dear ones; for Rachel refused to be comforted because her children were not, and the Lord does not reprove her; but all the comfort he has for her is the assurance that "they shall come again from the land of the enemy, . . . to their own border." Jer. 31:15-17.

It is to be supposed the Lord gives the best consolation that could be given; hence it follows that the person above referred to either has found a source of consolation better than the word of the Lord, or his comfort is of a deceptive character, based upon a notion contrary to that word.

I leave the reader to decide this point while I query respecting those, equally dear to some one, who have died without the hope of salvation. Is it less dreadful to think of them waiting in the torments of hell than quietly sleeping in their graves awaiting the resurrection, to receive the just sentence of a righteous Judge? How far is a "hell of misery" on earth alleviated by the consciousness that others are enduring a worse hell somewhere else?

How blind are the votaries of error, but how clear and beautiful is truth to those who will open their minds and hearts to receive it.

S. B. WHITNEY.

Benson, N. Y. Jan. 24, 1875.

Smatterings.

The following paragraph on smatterings which we find afloat in the papers, we can commend, with a caution or two, to the favorable consideration of all. The caution is, Do not be content with smatterings only. Better to have a little knowledge of any subject than none; but do not be content with that little, if you can consistently acquire more. And again, Do not set up as a professor on any subject of which you have only a smattering.

"SMATTERINGS.—Learn everything you can. It will come in play. Do not be frightened away from any pursuit because you have only a little time to devote to it. If you can't have anything more, a smattering is infinitely better than nothing. Even a slight knowledge of the arts and sciences opens up a whole world of thought before us. We appreciate a fine painting better because we have taken a few strokes of the pencil, and know something of the difficulties of the task. Ignorance is restricted to a very few pleasures; it is only intelligence which delights in all things.

"A limited knowledge of the natural sciences will give one a life-long source of happiness. We stand at the portal of these pure joys afraid to enter as we look at the long, long vistas beyond; but the moment we have crossed the threshold we begin to experience pleasure. We have not to wait until we reach the end; there is a compensation given us at once for every effort we put forth. A little systematic endeavor—one hour, or even half an hour a day—and a man may be considered learned before he dies.

"Learn thoroughly what you do learn, be it ever so little, and you may speak of it with confidence. A few clearly-defined facts and ideas are worth a whole library of uncertain knowledge. As we change about among a continually shifting people, we are frequently placed in positions where we may learn with scarcely an effort on our part, and yet we hang back because it takes so long to acquire a mastery of anything. Let the end alone! Begin! learn! do what you can to-day, to-morrow; and though after all it prove to be but a mere smattering, you have gathered some intelligence on one point more than you had before, and you have found happiness in seeking it."

WALKING WITH GOD.

ANOTHER day is ended,
Another milestone passed;
How have I spent the hours,
That glided by so fast?
Have I with eager striving
Been faithful in each thing?
Or served I only pleasure—
Myself, and not my King?

In the sweet fear of Jesus
Did I begin the day?
With longing and thanksgiving,
Did I kneel down to pray
Thou, as a ransomed sinner,
Each hour, each thought might be
To His glad service given
By whom my soul is free?

Have I in the life calling
Where he hath placed my lot,
Been diligent and zealous,
His praise forgetting not?
Ready to serve my neighbor
With open heart and hand,
All for the sake of Jesus,
Obeying his command?

And as the day went softly,
How have I ruled my breast?
Have I found time in business
To glance up toward my rest?
Have I gone my way rejoicing
In God's most precious love,
And rested all my efforts
On Him who rules above?

And how have been the hours
That I with friends have spent?
Was my heart for friendship ready?
Spoke I only what I meant?
Was my fervor always gentle?
My spirit single, true?
Said I nothing—did I nothing
Which I fain would now undo?

And then among my household,
How have I moved this day?
Has my sweet example bound them
To watch, and live, and pray?
Had I grief for every sorrow,
And help for every care?
When a prize was drawn by others,
Did my heart the gladness share?

Was the very thought of straying
A bitter pain to me?
Have I fought each wrong desire,
And wrestled to be free?
And if my Heavenly Father
Should close the book this night,
Am I willing, am I ready,
To appear before his sight?

—Sel.

Progress of the Cause.

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

Iowa.

I RETURNED to Iowa Jan. 5., after an absence of seven months. Remained with the friends at home one Sabbath. On the 15th began meetings with the church at Victor. They have just finished a very neat and commodious house of worship 26x38, with 16-foot posts, and seated with patent reversible seats. This enterprise was undertaken last May when the church was organized, and within themselves, without any experience, by faithful, persevering, united effort, this building stands free from encumbrance, a monument of the power of the truth upon the hearts of those who received it in the love of it. About fifteen months ago, these brethren were virtually strangers to God, and some of them strangers to God, and without hope in the world; filled with prejudice against the truth and the name of "Adventist," reveling in their pork, tea, coffee, and tobacco; and some of them enjoying the pleasures of the dance, the wine cup, and the billiard table.

Since receiving the truth, these friends have shown a zeal according to knowledge, which is truly commendable. Though they have had but one visit by a minister since the church was organized, they have kept up regular prayer and Sabbath meetings weekly. Their former beverages are dispensed with, and the unwholesome diet no longer burdens their tables, and their interest in the truth and reforms is as great as ever.

The meetings continued every evening and over two Sabbaths and Sundays, during which time we tried to raise the standard upon more practical duties. We felt that God was indeed near to us, and gave us a refreshing from his presence. Sunday, Jan. 24, the dedication services took place, when we all felt to give ourselves, as well as the house, anew to the service of God who had wrought so wonderfully for us. During these meetings six were received into the church.

Brs. F. A. Barlow and J. W. Allen were set apart, by laying on of hands, to fill the sacred offices of elder and deacon. The meeting closed with the celebration of the

ordinances of the Lord's house in which all took an active part, with a ready mind, though many had never engaged in them before. This was a precious season to us, for the sweet Spirit of God was manifestly with us. As usual, I was alone to labor in this meeting, and felt disappointed that others, of more experience, could not have been with us. But God was with us, and to his name be all the praise. I am now on my way to meet with the friends at Adel.

R. M. KILGORE.

Northern New York.

AFTER so long a silence I have concluded to let the friends of the cause hear from me again in the way of reporting. About the first of December, with the advice of the Conference Committee, I started on a brief tour in Essex Co., in compliance with an urgent call for help from that quarter. Visited Keene, Jay, North Elba, Bloomingdale, and Vermontville. Found the brethren in need of help, but in a condition to be helped, and left them much encouraged.

One encouraging feature, which I noticed in particular, is the growing interest, in nearly every community, in present truth. Outside friends greeted me with great cordiality, and my public appointments, on short notice, were well attended even where there had been the most bitter opposition. An interesting young lady decided to keep the Sabbath, and serve the Lord in Vermontville.

In Jay, I met a striking illustration of "Bread Fanned." A man and his wife, whose attention was called to the present truth by two of our preachers who visited Ansable Forks about twenty years ago, have embraced it during the last season, as the result of tract and missionary work watering the seed sown so long ago.

The 21st, Bro. Locke brought me to this place to fill a call made by the introduction of our periodicals, etc. Commenced meetings the 22d. As the district is sparsely settled, and the weather has been very forbidding, so much so that several meetings have been broken up by severe storms and high wind, the attendance has been small, but better than I could have hoped. I have enjoyed freedom in speaking the word, and believers are rejoicing in the truth. Eight or ten have commenced to keep the Sabbath. Backsliders have been reclaimed, and others have been quickened in their faith and zeal.

But this, as usual, has stirred up the ire of the dragon, and some faint efforts at opposition have been made. The cry of false prophet is raised, and last Sunday the minister sang,

"Thy little flock in safety keep,
For oh! the wolf is nigh."

We have had two good Sabbath meetings, and I expect to be with them till after next Sabbath. S. B. WHITNEY.
Benson, N. Y., Jan. 27, 1875.

Missouri.

SINCE our last report, have visited the church at Lee's Summit, Jackson Co., Mo. Held meetings over Sabbath and first day, Jan. 9 and 10. Then went to Pleasant Ridge church, in Lafayette Co., where I remained from the 11th to the 27th. Here I met with decided opposition. But the Lord helped; and as the result, three more covenanted to keep all of God's commandments. The little company appeared much encouraged.

J. H. COOK.

Holden, Johnson Co., Mo., Jan. 29, 1875.

The Promises of Jesus.

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Rev. 3: 5.

What thrilling realities hang upon these promises of our divine Lord! How encouraging and soul-inspiring to the weary, waiting pilgrim who is looking forward with longing desire for the consummation of that blessed hope and glorious appearing of the great God, and our Saviour Jesus Christ. Who of all the vast multitude of rational beings will come off victorious, and stand before the throne of God clad in white raiment with palms in their hands? Who will be recipients of these blessed words, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord"? Christ is a master who will prefer his servants who acquit themselves

well. He has honor in store for those that love and honor him—a crown, a throne, and a kingdom.

Here Christ's dear children are but beggars. In Heaven, they will be rulers. The upright will have dominion. Christ's servants are all princes. The faithful servant of Christ will not be put off with bare commendation; all their work and labor of love will be rewarded in the kingdom of God. And observe the disproportion between the work and reward. There are but few things in which the saints are serviceable to the glory of God; but there are many things wherein they shall be glorified with God. What work we do for God in this world is but little, very little compared with the joy set before us. Put together all our services, all our suffering, all the good we have done, and it is not worthy to be mentioned on the day when the glory is to be revealed. Oh! for grace to be humble, in all things showing ourselves a pattern of good works. May the Lord help us to break off from every sinful indulgence, remembering that Jesus has said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." M. WOOD.

The Secret of Prayer.

No one can have any just claim to being a Christian who does not practice secret prayer. Many may, and probably do, practice what is termed secret prayer, who are not Christians; not because they love it, or feel their need, but to ease their conscience. The secret of prayer is to feel our need, our lost condition without help; to break our hearts before Him who has said by the psalmist, "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit."

We are to claim the merits of Him alone through whom we may have access to the Father. "Come, now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; and though they be red like crimson, they shall be as wool." He loves to have us believe that he is, and that he is a rewarder of those who diligently seek him.

If we do not get an answer to our prayer at once, leave it on the altar. Perhaps there is something in the way—confessions to make, broken vows, to be performed, or a brother to be reconciled. It may be neither of the above. God may be testing us. Sometimes we have "need of patience after we have done the will of God, that we may receive the promise."

Do not be content, dear reader, in simply saying your prayers. Does God hear the ravens when they cry? and will he not hear us whom he has made in his own image? It is cheering to know that the great and terrible One, who holds our destiny in his hands, will condescend to hear us notwithstanding our errors, wanderings, and unbelief. This is not human, but like God. The poor sinner who has opened the door of his heart, and bidden Jesus an unreserved welcome, has become heir to an incorruptible crown; heir with Jesus, the Son of God. What honor that we may be called the sons of God. May we, dear reader, be of the happy number who love to pray, and who will finally enter into the city of God.

A. P. LAWTON.

Temporal Power of the Papacy.

At the late annual meeting of the Scottish Reformation Society, a great speech was made by Dr. Duff, from which the following is an extract.

"Of late much has been said and written about the temporal power of the pope. Now, what is meant by this temporal power? Many I find, are apt, hastily and inconsiderately, to conclude that it denotes merely his civil power as sovereign over the States of the church, which is now lost by the absorption of these States into the kingdom of Italy. If this were all, it were comparatively a small and harmless matter. But this is so far from being all that it is scarcely the thing at all. A brief statement of facts may best serve to indicate what it really meant. As far back as the sixth and seventh centuries, Romish prelates throughout Europe began in many ways to mix temporal with spiritual jurisdiction; and this incongruous mixture of things temporal and spiritual or things ecclesiastical and secular, proved, as might be expected, highly detrimental to religion. In the eighth century they carried their insolent encroachments on the civil power still farther. In the coronation of monarchs they came to occupy the chief place, and by that ceremony they pretended to bestow on the king his kingdom, and that, too, by an authority which they professed to have derived from God.

"They also began to assume the right of sitting in judgment on civil rulers in their own ecclesiastical councils, and if they proved refractory, of deposing them. In the case of certain royal but timid superstitious weaklings this was literally done; and the kings, with bowed down and craven spirits, actually submitted to the gross indignity and humiliation. In other cases however, where they had manlier natures to deal with, there was a stout and stubborn resistance to such ignominious treatment. At length the pope, looking out from his lofty eyrie in the seven-billed city, with envious and jealous eyes on the usurping proclivities of his underling prelates, not unreasonably concluded that he himself had fully as much right as any or all of them put together to regulate the affairs of sovereign princes, not by way of proffered friendly mediation and council, but of autocratic plenipotentiary authority—even to the extent of summarily disposing of their crown and scepters, or giving and taking away their temporal dominions. In the eleventh century this increasingly ambitious disposition on the part of the popes attained its climax when the celebrated Hildebrand was made pope, under the title of Gregory VII. Of him it has been truly said that he was the first who completely "subverted all the ancient privileges of kings and princes, of councils and bishops, of clergy and laity, and established the dominion of the pope as king of kings and lord of lords." He did not hesitate fearlessly to proclaim his paramount right as head of the church and successor of Peter, for whom he impiously claimed all in Heaven and on earth; to create kings, by investing them with royal title and dignity; to pronounce judicial sentence upon princes as vassals of the Church of Rome, who, as such, were bound to take the oath of fealty, and humbly render to her due homage and tribute; as well as his paramount right, in the last resort, to dethrone all sovereigns who might persist in contumacy and rebellion against her divine and infallible authority. This latter right he based chiefly on his plenary power of excommunication. Now, let it be borne in mind that an excommunicated person was placed under a ban, and became simply an outlaw from all society—to be studiously shunned as a moral plague or pestilence—his wishes or commands to be utterly disregarded—all intercourse with him to be rigorously interdicted, and himself to be contumeliously treated and scornfully abandoned by the whole world.

"In this way he literally dealt with no less a personage than the emperor of Germany, whom he excommunicated and thereby deposed—declaring his throne vacant, absolving his subjects from their oath of allegiance and imperiously commanding them to choose another in his stead; thus distracting and filling his dominion with sedition and tumults, strifes, contention, and bloody wars. And in the following centuries other popes, imitating his example, and arrogating the same temporal supremacy over the governments and kingdoms of the earth, enacted a precisely similar part toward other monarchs and States, with precisely similar disastrous results. Of this daring and blasphemous claim of the popes to be absolute lords and proprietors of the whole world we find, toward the close of the fifteenth century some notable and striking illustrations. When Columbus, for example, returned to Spain after his famous discovery of western realms of fabled wealth, the Spaniard sovereigns, though greatly elated by the glowing prospects thus opened up by them, and burning with intense desire to take immediate possession of the dazzling prize, durst not venture to do so till they had first humbly asked and obtained leave from their supreme lord and proprietor the pope. On being formally applied to for this end, His Holiness, with unbounded generosity, was generously pleased to grant his royal petitioners a free gift of all countries already discovered lying west of a certain named meridian—including, of course, the whole of the West India Islands, with North and South America! In like manner not long afterward, when the pope was similarly applied to by the king of Portugal, a free gift was made to him of all the countries already discovered, or to be discovered, east of a certain named meridian—including, of course, all Africa, Asia, the Indian Archipelago, and Australia—while at the same time, he graciously conferred on the king the magnificent title of "Lord of the Navigation, Conquests, and Trade of Ethiopia, Arabia, Persia, and India"—a title still retained by his royal successors. Here, surely, was a marvelous exercise of the usurped temporal power of the pope, on a scale of stupendous world-wide magnitude! Soon, however, was to be verified the sacred adage of pride going before destruction, and a haughty spirit before a fall. Amid the assertion and display of these high-handed prerogatives, the Reformation suddenly burst upon Europe with the upheaving force of an earthquake—in some countries shattering the colossal fabric of the papacy into pieces, dealing heavy blows and discouragements to it in others, and greatly lowering its prestige and authority in all. No

wonder that the proud tyrant of the Vatican should be exasperated beyond measure when he desecrated millions of once crouching and covering devotees, now treating his baseless and impious pretensions with derisive scorn. No wonder that his bosom should be surcharged with a redundancy of bile and chagria that could only find vent for itself in a succession of angry bulls and cursing anathemas which, though fulminated with all the old volcanic rage, fell on the newly-awakened and resuscitated manhood of the nations like the dash and froth and spray of the foaming billow as it furiously breaks on the solid rock that bounds the ocean's shore, and soon sinks down into impotent exhaustion at its unshaken base. Now, it is the exorbitant temporal power and ascendancy thus partially lost in some lands at the time of the Reformation, and wholly so in others, which the popes have ever since been striving with might and main to recover and reassert in all. It is the arrogant and overbearing claim to this temporal power and ascendancy, under its new name of Ultramontaniam, which the noble Emperor William and his grand Oliver Cromwell-like Chancellor Bismarck (applause) have of late been so strenuously resisted in their beloved Fatherland. And unless we soon learn to shut our ears to the plausible lies of Jesuitism and Jesuit-inspired Romish priest and prelates, and wholly repudiate the temporizing schemes of a spurious and hollow Liberalism, this is the arrogant and overbearing claim to temporal power and ascendancy which, through the cowardice, treachery, or ignorance of rulers in church and State, our children or grandchildren may have yet to resist, and that too, it may be, like our heroic forefathers, at the rekindled stakes and re-erected scaffolds of martyrdom."

Family Religion.

TAKE first the statement that unless our children are saved in early life they probably never will be. They who go over the twentieth year without Christ are apt to go all the way without him. Grace, like flower-seeds, needs to be sown in spring. The first fifteen years of life, and often the first six, decide the eternal destiny.

The first thing to do with a lamb is to put it into the arms of the Great Shepherd. Of course you must observe natural laws. Give a child excessive meat diet, and it will grow up sensual; catechism three times a day, and sixty grains in each dose will not prevent it. Talk much in your child's presence about the fashions, and it will be fond of dress, notwithstanding all your lectures on humility. Fill your house with gossip, and your children will tattle. Culture them as much as you will, but give them plenty of money to spend, and they will go to destruction.

But while we are to use common sense in every direction respecting a child, the first thing is to strive for its conversion, and there is nothing more potent than family prayers. No child ever gets over having heard his parents pray for him. We had many sound threshings when a boy, but the most memorable scene of all was father and mother at morning and evening prayers. We cannot forget it, for did we not often squirm around on the floor, and look at them while they were praying? Your son may go to the ends of the earth, and run through the whole catalogue of transgression, but he will remember the family altar, and it will be a check, and a call, and perhaps his redemption.

Family prayers are often of no use. Perhaps they are too hurried. We have so much before us of the day's work, that we hustle the children together. We get half through the chapter before the family are seated. We read as if we were reading for a wager. We drop on our knees, and are in the second or third sentence before they all get down. It is an express train, with amen for the first depot. We rush for the hat and overcoat, and are on the way to the store, leaving the impression that family prayers are a necessary nuisance, and we had better not have had any gathering of the family at all. Better have given them a kiss all around; it would have taken less time, and would have been more acceptable to God and them.

Family prayers often fail in adaptedness. Do not read for the morning lesson a genealogical chapter, or about Samson setting his foxes' tails on fire, or the prophecy about the horses, black, and red, and speckled, unless you explain why they were speckled. For all the good your children get from such reading you might as well have read a Chinese almanac. Rather give the story of Jesus and the children climbing into his arms, or the lad with the loaves and fishes, or the sea of Galilee dropping to sleep under Christ's lullaby. Stop and ask questions. Make the exercise so interesting that little Johnny will stop playing with his shoe strings, and Jenny will quit rubbing the cat's fur the wrong way.

Let the prayer be pointed, and made up of small words, and no wise information to the Lord about things he knows without your telling him. Let the children feel that they are prayed for. Have a hymn if any of you can sing. Let the season be spirited, appropriate, and gladly solemn.

Family prayer also fails when the whole day is not in harmony with it. A family prayer, to be worth anything, ought to be twenty-four hours long. It ought to give the pitch to all the day's work and behavior. The day when we get thoroughly mad, upsets the morning devotion. The life must be in the same key with the devotion.—*Talmage*.

Take Time to Be Thankful.

AN aged man, ripe and rounded in Christian experience, would sometimes say in class-meeting, speaking in his quaint English dialect, "I oft thinks we're nawt 'aulf thankful enough."

Indeed, we are not half, "nor quarter" thankful enough. We are ready enough to fret and murmur over what we are pleased to call the ills and disappointments of life, but are very backward in giving thanks for life's constant benefits and rich fulfillments. We find more happiness than grievousness along our path, and yet we do not give thanks as audibly and copiously as we pour forth our complaints. And still how many mercies encompass us—benefits of which we are almost stolidly unconscious until we miss them! Then we can fret freely enough, although we forgot to sing before in our prosperity.

And we are so hurried in business, and greedy of more gain, that we seem to have no time to be gladly thankful, with the free, overflowing gratefulness of the heart of a little child. We, it is true, say over a more or less joyous form of thanksgiving in our daily prayers, but it is too often a hurried offering, in dull, stereotyped phrase, that has no upward spring of honest, heartfelt gladness behind the stately words; there is little freshness of feeling, little spontaneity, or outwelling gush of inward, quiet praise in much of it. We do not "shut to the door" of our heart so effectually that not a vexing note of care can creep in and make a jangling discord in our brief song of thanksgiving. I do not mean that our prayers ought to be all thanksgiving. No; that cannot be while we are in the flesh; but they ought rather to be like the Book of Psalms, in which are many utterances of sorrow, but which concludes with joyous exultation and a grand "Praise ye the Lord."

I know that we set apart, or have set apart for us, a day of thanksgiving. This is well. It is good to thus openly and publicly acknowledge the goodness of Him who giveth us richly all things to enjoy. But are we sure that there is no subtle desire, almost unconscious, perhaps, to do our thanksgiving by the job, and so make the day's acknowledgments serve for a good while before and a long while afterward? We may, on that day, prepare our good things with gladness, and "eat the fat, and drink the sweet, and send portions unto them for whom nothing is provided," and all be content to be thankful for one whole day together, except, possibly, those overcareful Marthas who are cumbered about much serving. But is this enough? Let us beware lest we rest there, thinking we have done a large part of our task of yearly thanksgiving. Inasmuch as our Heavenly Father's mercies are new every morning, ought we not to be ready to give him full, unblemished offerings of praise day by day? Oh, that we had more glad psalms in our hearts, and less grievous grumbling!

"Praise is comely." The reflex influence of true thanksgiving is blessedly uplifting to one's own heart. And there is much to be thankful for in each one's life. No living man is so unhappy in his outward circumstances but that his state might not be made worse. So let him be thankful that he has even that to comfort him, which, if it were to be taken away, would add to his affliction. In the midst of great sorrows, it is better to be thankful for little mercies than to fret the hours away and consume the heart with weak, childish self-pity. Let us be very sure that in all his dealings God is love. And is it no blessing that "he stayeth his rough wind in the day of the east wind"?

But all visible things are secondary. "The things that are not seen are eternal. We have a present and everlasting salvation from sin, through Christ Jesus, to be thankful for always; and what a salvation from what a foul and dire estate! We have the gift of the Comforter to abide with us forever. We have a hope of Heaven, where no sorrow is, and no pain.

"He that believeth shall not make haste."

We doubt, and therefore worry. We have so environed ourselves with pressing, vexing cares, that we seem pinched for time to be heartily, peacefully thankful. There is an unrestful sense of urgency in our hearts, driving so many of us from dawn till dusk, and which makes us hurry away from restful, strengthening communion with God, who ought to be our "exceeding joy." Ah! this feverish unrest is a taint caught from the poisonous air of worldliness. We chase and grasp after riches, pleasures, fame. And how weakening and wearing it all is! How much stronger we should be if we would but daily take time to be thankful, rejoicing in the Lord always, casting all our care upon him, for he careth for us. "The joy of the Lord is your strength!" A. Q. HAGERMAN.

The Words that Move.

SCOLDING the gospel at people, is not the most effective way of presenting God's message to man. The wrath of man worketh not God's righteousness, nor man's salvation.

"Were you ever a fisherman?" said an aged Christian to a student of divinity. "Yes, I have fished with the rod at the rocks," was his reply. "Oh! but I mean with the net?" "No; I never did." "Well, you need to learn it. And do you know that when there is thunder, the fish go to the bottom of the sea?" "Yes; I know that to be the fact." "Well, my young friend, there are very many ministers that do not seem to think of that."

Not like hail, and snow, and hurricane, and tempest, does the gracious word of God come most effectively to the hearts of men. The words that break hearts come from hearts that are broken. Said Moses; "My doctrine shall drop as the rain, my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass; because I will publish the name of the Lord; ascribe, ye greatness unto our God." Deut. 32:2, 3.

"Many years ago," says a writer in the *Oberlin Evangelist*, "we knew a gospel minister, who had been preaching many a pointed sermon on many an anxious Sabbath, to stir up his people to the work of the Lord. Hope, long deferred, began to threaten heart sickness; it was clear that no particular impression was made on the hearts of the people.

At length, under circumstances divinely ordered, his feelings became intensely earnest for the conversion of several of the youth in his congregation. It seemed to him like a mighty baptism of love and prayer for their souls. When the next Sabbath brought him before his people, he tried to tell them, in a plain, simple way, how he had felt for the souls of some of their children, and naturally made some allusions to the need of repentance, and of first love of the church. It was remarkable, however, that not one stern word fell from his lips. He spoke freely of his own sins, sparingly of theirs. In fact, it seemed to him that day, as if it would be a great relief to him if, somewhat like his Master, he could bear the sins of his beloved people on his own soul; at least, so far as to bow before God, and repent of them all, and especially in view of his own responsibility for those sins. It was natural that he should speak with some feeling of the freeness of pardon through Christ, even for such grievous sins—this truth being fresh and blessed to his own soul.

"That day was an era in that church. The house of God was another Bochim, and many an aching heart found relief in tears. The people of God repented, and came up with one heart to the help of the Lord, and many were turned from their sins, to praise redeeming love. We noted the lesson at the time, and have ever since deemed it in point, to show how those who labor for Christ should bear themselves toward their tardy, and, perhaps, backslidden brethren."

Voltaire Dying.

ON the twenty-fifth of February, 1758, Voltaire penned the following blasphemy: "Twenty years more and God will be in a pretty plight." Let us see what was taking place at precisely the time indicated. On the twenty-fifth of February, 1778, Voltaire was lying, as was thought, on his bed of death. Racked and tortured by remorse for past misdeeds, he was anxious to propitiate the God whom he had insulted and the church which he and his band had sworn to destroy; and hence he resolved on addressing a minister of religion in order to receive the sacrament of reconciliation. On the twenty-sixth he wrote the following to the Abbe Gaultier: "You promised me, sir, to come and hear me. I entreat you to take the trouble to call as soon as possible." The Abbe went at once.

A few days later, in the presence of the same Abbe Gaultier, the Abbe Mignot and the Marquis de Villeveille, the dying man

made the following declaration: "I the undersigned declare that, for these four days past, having been afflicted with a vomiting of blood at the age of eighty-four, and, not being able to drag myself to church, the reverend rector of St. Sulpice, having been pleased to add to his other good works that of sending to me the Abbe Gaultier, a priest, I confessed to him, and, if it pleases God to dispose of me, I die in the Holy Catholic Church, in which I was born, hoping that the divine mercy will pardon all my faults. If ever I have scandalized the church, I ask the pardon of God and of the church. March 1, 1778.—Voltaire." This document was deposited with Mons. Momet, notary of Paris. It was also, with the permission of Voltaire, carried to the rector of Sulpice and to the Archbishop of Paris, in order that they might say whether or not the declaration was sufficiently explicit and satisfactory.

Twice before, when dangerously ill, the wretched man had made abject retractions. But these he had not only rejected when restored to health, but, passing from bad to worse, he poured out fuller vials of his wrath against God and Christianity. It was then of necessity to receive the most solemn and full abjuration of past infidelities.

When Gaultier returned with the archiepiscopal answer he was refused admission to the dying man. The arch-conspirators trembled at the apostasy of their hero; and, dreading the ridicule which would fall upon themselves, it was determined not to allow any minister of religion thenceforth to visit him. Finding himself thus cut off from the consolations of religion, Voltaire became infuriated, no reproach, no curse being deemed bad enough for the D'Alemberts and Diderots who guarded him. "Be gone," he said; "it is you who have brought me to my present state. Be gone! I could have done without you all; but you could not have existed without me; and what a wretched glory you procured me!" And then praying, and next blaspheming, now saying, "O Christ," and next, "I am abandoned by God and man," he wasted away his life, ceasing to curse and blaspheme and live, on the thirtieth of May, 1778. These facts were made public by Mons. Tronchin, a Protestant physician from Geneva, who attended him almost to the last. Horrified at what he had to witness, he declared that to see all the furies of Orestes, one only had to be present at the death of Voltaire—"Pour voir toutes les furies d'Oreste, il n'y avait qu'à se trouver à la mort de Voltaire." "Such a spectacle," he adds, "would benefit the young who are in danger of losing the precious helps of religion." The Marshal de Richelieu was so terrified at what he saw that he left the bedside of Voltaire, declaring that "the sight was too horrifying for endurance."—*London Popular Journal*.

THE chief secret of comfort lies in not suffering trifles to vex us, and in cultivating an undergrowth of small pleasures, since very few great ones are to be had on long leases.

Obituary Notices.

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

DIED, in Battle Creek, Mich., Dec. 9, 1874, of osteo-cancer, and disease of the biliary organs, sister Violetta, wife of Eld. Isaac Sanborn, of Wisconsin, aged 49 years, 7 months and 24 days. Sister S. professed religion when she was 14 years of age, and remained with the Christian church till she embraced the doctrine of the Bible Sabbath with its kindred truths, about twenty years ago. She had long suffered from cancer, and had spent considerable means, and endured much suffering in attempts to arrest its progress, and had at times obtained temporary relief. But it was found after her death, that the cancer had seated itself in the bones, and some of the internal organs, which rendered her recovery, by any human means, absolutely impossible. A full report of the pathological features of this case, is given in the February number of the *Health Reformer*. U. S.

DIED, in Ostego, Mich., Dec. 30, 1874, Lucinda, wife of John H. Green, aged forty-eight years. Sister Green embraced the Sabbath in the State of N. Y., twenty-eight years ago, under the labors of Bro. Bates. Her disease was erysipelas. We trust she died in hope of eternal life. Remarks by the writer, from John 11:25. A. H. HILLIARD.

FELL asleep, Dec. 29, 1874, at the residence of the writer, sister Margaret Stanton, in the eighty-fourth year of her age. Sister Stanton was among the first who embraced the present truth in Wisconsin under the labors of Bro. Rhodes. She went down to the grave as a shock of corn fully ripe. PLINY POTTER.

DIED, at Maiden Rock, Wis., Nov. 26, 1874, Howard E. son of Henry and Nancy Hall, aged six years and nine months.

His lovely form now in the tomb,
Fast mouldering back to mother dust,
Will in immortal beauty bloom
When the dark grave shall yield its trust.
STEPHEN REESE.

The Review and Herald.

Battle Creek, Mich., Fifth-day, Feb. 4, 1874.

The Recent Testimonies.

TESTIMONIES, Nos. 24 and 25, are now ready. They contain about 200 pages each. Bro. Haskell spoke in last REVIEW of No. 24. What he said of that may also be said of No. 25. Ever timely in their topics, and important in their instructions, these last two equal in these respects any of this series of works. The subjects treated of in No. 25 are as follows: Importance of the Work, State of the World, Reformation Needed, Love of the World, Presumption, Power of Appetite, Leadership, Call for means, Four Epistles, Christian Temperance, Cannot Come Down. An article from Bro. White, on Leadership, concludes the work. These numbers should be extensively read at this time. Price 25 cents each.

The Sabbath Memorial.

WE have received the first number of an occasional publication, bearing this title, issued by Eld. W. M. Jones, S. D. Baptist, at 15 Mill Yard, Goodman's Fields, London, E. As its name implies, it is to be devoted to the advocacy of the Bible Sabbath, and is designed to help the struggling cause of Sabbath reform in the United Kingdom. It is offered free, but contributions are solicited for its support. P. O. orders are to be made payable to W. M. Jones, at Well-close Square, London, E. We trust it will be well sustained.

A Request.

ANY persons wishing labor in their vicinity will please write me all the particulars concerning the interest in their section, whether or not a house can be had, whether there has ever been any Advent preaching and by whom, and what denominations there are, and how many of the people belong to them, &c., giving P. O. address distinctly.

Appeal for Help.

WE write in behalf of the brethren and sisters in Kansas, who are destitute. From the knowledge we have of their condition, together with the testimony of numerous letters received from different ones, they surely must be helped with food and clothing, or they cannot get through the winter.

Bro. J. N. Ayers, our Conference treasurer, writes to a brother in Iowa, Jan. 21, from which we copy:—

"My brother was over to see me to-day in relation to asking aid for the Centerville church. He says it is impossible for some of the members to get through the winter without help, both in provisions and clothing, and that all of us will have to have provisions and seed in the spring. He says that he talked with Bro. Brown (the elder), and they concluded it would be best to see if the brethren in Iowa would not ship these things to us, and wait on the church until we could raise a crop, or until we could raise the means to pay for them. If the brethren can do it, it will be esteemed a great favor by the brethren and sisters here.

"Please let me know what can be done immediately, as something must be done here, and I do not see how we can relieve those that are suffering unless we get some assistance from abroad. Freight would have to be paid; for the church cannot raise money enough to take anything from the depot. It is humiliating to say so, but we cannot help ourselves.

"Yours in haste and hope,

"J. N. AYERS, Clerk.

"By recommend of the elder and deacon."

We could copy from many others. Bro. O. O. Bridges, of Mitchell Co., Kan., writes concerning their destitution in the Solomon Valley. Now we appeal to our brethren from abroad who are willing to lend a helping hand, to forward their donations to Bro. J. N. Ayers, Farlinville, Linn Co., Kan., by registered letter or P. O. order on Mound City, Linn Co., Kansas.

Let the elders and leaders of the different churches report the true condition of the destitute, and those likely to suffer, to Bro. J. N. Ayers, as above, who will be prompt in seeing to proper disbursement of means of any kind donated.

Now, dear brethren, we would not make this appeal were we not sensible of the fact, by observation, and otherwise, that actual starvation is staring some square in the face, in those parts where the drought and grasshoppers cut off everything in the shape of subsistence. We sub-

mit this matter to you, believing that many would esteem it a privilege to assist if they were sure their donations were not misdirected.

J. H. ROGERS, } Committee.
CHAS. F. STEVENS, }

NOTE. Most of the railroads are carrying freight to the Kansas sufferers from responsible parties free of charge.

IN my notice of a book in last week's REVIEW, read Thoughts on Revelation, instead of Thoughts on Daniel. H. S. GUILFORD.

CORRECTION. In obituary notices in No. 1 of present volume, the name Lillie Maxon, should read Lillie Wixson.

MY P. O. address until further notice will be Monroe, Green Co., Wis.

ELD. I. SANBORN.

BETTER trust all and be deceived,
And weep that trust and that deceiving,
Than doubt one heart that, if believed,
Had blessed thy life with true believing.
Oh! in this mocking world too fast
The doubting fiend o'er takes our youth;
Better be cheated to the last,
Than lose the blessed hope of truth.

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.

Postponement.

THE general quarterly meeting, appointed in last REVIEW, to be held at Buck's Bridge, N. Y., Feb. 13 and 14, 1875, is postponed till further notice.

B. L. WHITNEY.

QUARTERLY meeting of Dist. No. 7, at Adel, Iowa, Feb. 13 and 14, 1875.

A. J. STIFFLER.

QUARTERLY meeting of the T. & M. Society, for Dist. No. 7, Mich., at Ithaca, Feb. 13, 14.

WM. S. NELSON, Director.

QUARTERLY meeting of the Dell Prairie, Wis., church will be held on the second Sabbath and first-day of February next.

R. G. COWLES.

GENERAL quarterly meeting of the T. & M. Society for Minnesota, at Stewartville, Feb. 13, 14, 1875. All directors are expected to hold their district quarterly meetings, and be ready to report all the work done in each district at this meeting.

HARRISON GRANT.

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. ROOT.

No providence preventing, there will be a meeting of the friends of the cause near Hooper, Dodge Co., Neb., Sabbath eve, and Sabbath, Feb. 13. All the scattered brethren in this part of the State are invited to be present.

CHAS. L. BOYD.

QUARTERLY meeting of the T. & M. Society of Dist. No. 4, Mich., in connection with the quarterly meeting for the churches of Allegan Co., at Monterey, Feb. 13, 14, 1875. Hope the librarians will report to the district secretary, J. L. Rumery, in time for him to make his report. Cannot some minister attend this meeting? We hope for a profitable time.

J. S. DAY, Director.

THE quarterly meeting of the N. Y. & Pa. T. & M. Society, District No. 1, will be held in connection with the monthly meeting for Western N. Y. at North Parma, Monroe Co., N. Y., Feb. 13 and 14, 1875. It is hoped there will be a general attendance at this meeting, and especially that every librarian in the district will be present, and prepared to remain till Monday, as there is business of special importance to the district to come before the meeting. I make this appointment at the request of the director.

B. L. WHITNEY, Pres.

ON account of the quarterly meeting of the T. & M. Society at Pottersville, Feb. 6 and 7, the monthly meeting of the Jackson church is postponed to Feb. 13.

E. P. GILES.

PROVIDENCE permitting, I will hold meetings in Wis., as follows:—

At Victory, Vernon Co., Feb. 13, 14.
Waterloo, Grant Co., " 20, 21.
Johnstown Center, Rock Co., " 27, 28.

Among the French near Wequioch, Brown Co., March, 6, 7.
Plainfield, Waushara Co., " 13, 14.
Maple Works, Clark Co., " 20, 21.

These are intended for meetings of special interest, and it is hoped and expected that the Sabbath-keepers in their vicinity will make a

special effort to attend and make them profitable. The meeting at Plainfield is intended for the quarterly meeting for that District. The meeting at Maple Works will be the quarterly meeting for District No. 13.

O. A. OLSEN.

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.

RECEIPTS.

For Review and Herald.

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