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

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THE DAY OF THE LORD.

The day of the Lord, it cometh!
It comes like a thief in the night;
It comes when the world is dreaming
Of safety, and peace, and light.
It cometh, the day of sackcloth,
With darkness, and storm, and fire,
The day of the great avenging,
The day of the burning ire.

Not slowly, slowly, like twilight,
Nor like the cold, creeping tide;
Nor barque from the distant offing,
Moving on o'er the waters wide.
But instant—like sudden lightning,
In the depths of a tranquil sky;
From the west to the east, in a moment,
The havoc descends from on high!

The day of the Lord, it cometh,
When the virgins are all asleep;
And the drunken world is lying
In a slumber yet more deep.
Like the sudden lurch of the vessel,
By night on the sunken rock,
All earth in a moment reeleth,
And goeth down with the shock.

The voice of the awful trumpet
Arresteth the march of time;
With terror, and woe, and judgment,
It soundeth through every clime.
It speaketh aloud to the living,
It speaks to the slumbering dead;
Earth heareth the final summons,
And boweth the trembling head.

The flash of the sword of havoc
Foretelleth the day of blood,
Revealing the Judge's progress,
The downward march of God.
The fire which no mortal kindles,
Quick seizes the quaking earth;
And labors the groaning creation
In the pangs of its second birth.

Then the day of the evil endeth,
And the righteous reign comes in;
Like a cloud of sorrow, evanish
The ages of human sin.
The light of the morning gleameth,
A dawn without cloud or gloom;
In chains lies the ruler of darkness,
And the Prince of light has come!
—Bonar, in *Christian at Work*.

CHRISTIANITY AND THE GOVERNMENT.

ADDRESS OF PRES. T. D. WOOLSEY, D. D.,
LL. D., BEFORE THE EVANGELICAL
ALLIANCE.

THE subject on which I have been requested to prepare a paper for this meeting of the Evangelical Alliance is "The Attitude of the Constitution and Government of the United States toward Christianity." If these words were meant to include only the relations of the General Government toward Christianity, the answer would be short and easy. The Constitution of the United States is a written instrument conveying limited powers, among which is not included, either expressly or by fair interpretation, the power either to establish or to support any form of religion whatever. In fact, the first of the amendments to the Constitution, which was proposed in 1789, expressly provides "that Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." Hence, while it is on other accounts certain that no laws of the United States could establish or support religion in any of the States, it is equally certain from this amendment that no such legislation in a Territory not yet made a State would be constitutional. Congress could make laws touching marriage and divorce for a Territory, but it could not for a State. The control of the family relations falls entirely within the province of the immediate State power, as far as those are concerned who are under its jurisdiction. And, accordingly, no public act of Congress touching religion would have any validity within the borders of any one of the United States.

RELIGION INDEPENDENT OF THE GENERAL GOVERNMENT.

Such being the nature of the Constitution, the few points where Christianity and the General Government (not the Constitution) come into contact are of small importance. They are such as these: 1. The appointment of chaplains in the army and navy, in military and naval schools, and for the houses of Congress. 2. The recognition of Sunday as a holiday for the legislature and all employes in the civil service—a usage which in pressing cases might be violated. 3. The power of the courts to consider, on appeal, contracts for any religious or eleemosynary purpose with which it is alleged that the States have interfered—a power, be it remarked, which relates to contracts for such purposes because they are contracts, and not because they are religious. 4. The power under the general control exercised over Territories (which has been mentioned) of limiting the powers of ecclesiastical together with other corporations. Thus, by an act of 1862, corporations and associations for charitable or religious purposes are not allowed to acquire and hold real estate in any Territory of greater value than \$50,000, and all such property acquired and held by such body after this act are escheated to the United States. This statute is of the nature of statutes of mortuaries, and implies not a jealousy of religion, but of overgrown religious corporations.

Thus the Constitution of the United States has properly nothing whatever to do with religion. If the people were Mohammedans, under the same constitution, similar departures in minor points from the principle of absolute ignoring a particular religious faith would be possible.

We pass over now to the attitude of the particular State toward the Christian religion. Here a wide field opens before us, to explore which thoroughly would require far more time than can be allowed to papers presented in this Conference. The subject may be looked at under three points of view. We may ask what were the earlier religious institutions and the feeling of the colonies before the Revolution; how the institutions and feelings were altered; what is the spirit shown in the constitutions and laws of the States within the present century; and what is the sober conviction of all denominations of Christians in the more recent times in regard to the relations of Church and State.

COLONIAL PROVISIONS FOR CHURCHES.

All the earlier colonies—with the exception of Maryland (where the establishment of the Catholic Church would have been illegal according to English law) and of Rhode Island, where first equality of all Christian churches and faiths was a theory as well as a practice—followed the Mother Country in regarding it to be the duty of the State to set up some form of Christian worship and to recognize, nearly or remotely, some articles of Christian faith. Such was the case in most of the Puritan colonies—Plymouth, Massachusetts, Connecticut, and New Haven—and in Virginia, South Carolina, and New York, where the English Church was established. In New York, the attempt to create an establishment was made in 1793, at too late a day to produce much effect. According to Chief Justice William Smith, the Dutch colonists belonging to the Church of Holland and members of other denominations numbered fifteen to one Episcopalian, so that nowhere among the colonies was religious legislation so impolitic and so unreasonable. The Puritan colonies and Virginia supply us with the results of a nearly similar experience. They passed from the establishment of one exclusive form of church order, through toleration, to the recognition of entire religious equality. The leading Puritan colonies, however, after conceding religious freedom to all existing denominations, halted for a long time at the point of requiring all to

contribute, according to general rules of taxation, to the support of their respective forms of church. Virginia passed, as if *per saltum*, from toleration to the voluntary system.

FIRST ESTABLISHED CHURCH.

In all, the territory was divided into four parishes, where the doctrine and discipline either of the Church of England, as in Virginia, or of Congregationalism, as in the other colonies, were protected. Glebes were set apart in every parish of Virginia, and manses built. Things were left in the Puritan colonies more to the separate churches. In all, at first, other sects were not endured. In Virginia, before 1643, certain ministers from New England, sent for by some of the inhabitants, were remanded. In Massachusetts, two of the early colonists were sent back to England because they favored the worship of the Church of England.

All the colonies agreed with the Mother Country in protecting Sunday by law. Attendance at church was required in Virginia, and, if I mistake not, in New England. Sectariness, especially Quakers, were frowned upon by the laws of all the colonies, and their assemblage for worship forbidden. In Virginia, baptism was so far compulsory that every person refusing to have his child baptized by a regular minister was amerced in 2,000 pounds of tobacco. In two of the New England colonies—in Massachusetts and in New Haven, until its union with Connecticut, in 1665—church members alone could be citizens with full powers. In the colonies of New England, while the ministers were held in great respect, marriage was exclusively a civil ordinance until 1692 in Massachusetts and 1694 in Connecticut. Virginia being within the diocese of the Bishop of London, the legislature of the colony had no independent legislation. It was otherwise in the New England colonies. Synods were called by advice of the legislatures, as we now call them. The synod called in this way to meet at Saybrook, in Connecticut, in 1717, prepared a confession of faith and scheme of discipline, which was accepted by the legislature as the legally enacted church order in the colony.

FREE WORSHIP ESTABLISHED.

The toleration act of the first William and Mary was binding in all parts of the dominions of England. Under and after this act, all sectarians included within its provisions could have free worship. But toleration grew everywhere, in the colonies as in the Mother Country; and finally the actual equality of the social systems of the colonies, as well as the principles of freedom of which the Revolution was an outgrowth, carried the colonies beyond the more fixed habits of Old England. Thus, for example, in Connecticut, in 1729, two years after the first Episcopal church was founded, the laws were altered so as to exempt them from contributing to the parish worship, and the same privilege was extended to the Baptists two years afterward.

In Virginia, Quakers were allowed to testify an affirmation in the eighteenth century, and even acquired the right of voting for burgesses. Still, marriages could be celebrated only according to the forms in the Prayer Book. The century was marked here, as everywhere, by increasing toleration. The important act of 1776 abolished all past acts which made religious opinions criminal or made absence from church penal. It declared that to be compelled to support a church contrary to conscientious convictions is unjust, and ordained that all dissenters should be free and exempt from all taxes and impositions for the support of the Established Church whatever. Another clause suspended the old act for supporting the clergy by parish levies, and in 1779 this act was repealed. This was followed the next year by an act disavowing all vestries and appointing overseers of the poor to discharge one of their functions. Thus the last cord was cut which tied religion to the

State. As already said, the legislation in the New England colonies did not go quite so far; but made all denominations nearly equal by allowing every taxpayer to have his tax, so far as it went to the support of religion, go to the minister of his choice.

POWER AND SPIRIT OF THE STATES.

Such was the progress of legislation and of public feeling influencing legislation in the principal colonies where there had been laws for the maintenance of religion. We are led to ask, next, What are the powers and what the spirit of the States in regard to religion? The answer in regard to the powers of the States is simple and brief. They lost no power in this respect by the formation of the Constitution of the United States. They could have had religious establishments and laws sanctioning religion before (some of them carried such laws and establishments over and beyond the Revolution); they could have the same now. Nothing has altered in this respect on account of the institution of a general government. A Catholic State like Mexico, and with a privileged clergy, could be admitted into the Union to-morrow. It is time that quite a number of constitutions of States lay down in their provisions the widest possible religious freedom and the most entire separation between church and State. But the power that made such constitutions could unmake them and set up others of an opposite character. The only restraint outside of the popular will in any given State would be retaliatory legislation, and the Constitution would be amended to meet the difficulty. But such a state of things as a return to the old feelings and institutions of the seventeenth and first part of the eighteenth centuries is hardly conceivable, and would be as great a wonder almost as a change in the order of Nature. It might come when ranks of society and another form of government are introduced; but certainly not before. The feeling of the country is now, and for the last generation or two has been, that the true idea of government among us involves the entire and absolute separation of Church and State; the complete liberty and exact equality of all denominations of Christians, yea, of all religionists, whether their views accord or not with the Scriptures; the freedom of all who wish to propagate any doctrine or system of religion whatever; and the inexpediency as well as the injustice of restraining any one from publishing his opinions on any religious, moral, or political subject whatever, so long as private rights are not violated. A man may inveigh openly, if he please, against this policy, and seek to change the convictions on which it is founded. But it cannot be denied that such is the condition of a vast mass of the thinking persons of the country. There are many who doubt whether we are religious, moral, and steady enough to bear our prosperity and our freedom. But probably there is almost no one—at least, among Protestants—who would dream that we are to be saved by surrendering these convictions.

STATE AID REJECTED.

Such are the settled convictions of the country. If, now, one were to ask the religious men of all Protestant denominations whether they would accept of State support to religion, given in the least objectionable form—that of a general tax, to be devoted in the ratio of numbers to all denominations, or even to all Protestant ones—they would, I think, with one voice, say, No. This fixed sentiment of American Christians may, I think, be expressed under the following heads with fairness and exactness:—

1. That if it were admitted that in some forms and conditions of society the church might, without evil to itself, have a connection with the State, the various forms of faith and worship in this country calling themselves Christians could never agree or consent to any other relation except one in which all would be equal. Nay, if any one of the Protestant sects could attain to the

rank of a State religion, the voice in every one of them would be, I am convinced, most decidedly, against superiority over the rest, both as an evil to itself and as unjust toward them. Still further, that not one of them would consent to have Romanism forced upon them by State law.

2. That the absolutely voluntary system answers to our political system, and best serves the spread of religion in a country ever enlarging itself, like this.

3. That the evils of this system, such as competition of sects, increased sectarian spirit, proselyting, and encroachment upon one another's provinces; the weakness of new churches in new settlements, consequent upon the number of sects, and the stiffness and narrowness of religious prejudices, while they are felt to be evils and great ones, are not to be compared with the impotence and deadness of exclusive State churches.

4. That our system lays a great and salutary responsibility on Christian people for spreading the gospel, and that much of the religious life of the nation expresses itself in this way. The power to act, the duty to act, the feeling that instant action is necessary to preserve and extend Christendom in the land into which emigrants of all sorts and from all parts press, are motives of immense power.

5. That no other but one voluntary system is possible, because those who have no religion and those who have suspicion or dislike of even the remotest tie between it and the State would utter such complaints as to make it believed that their rights were injured.

SEPARATION OF CHURCH AND STATE BENEFICIAL.

I have intended in what has been said to express the convictions of the great mass of thoughtful religious men. It ought to be said, however, that these feelings have not always existed with equal strength since the days when full religious equality began. In the earlier parts of the century, it was the opinion of many in one or two of the States that the Commonwealth ought by law to provide for the support of ministers, in such sort that all pastors of all sects in the towns could have their proportionate share in the taxes laid for that purpose. Dr. Dwight, President of Yale College, a wise and large-minded man, died in 1816, while an agitation was going on in Connecticut, which destroyed in 1818 the last faint trace of State religion in that Commonwealth. I can remember, as a boy, that he thought that the foundations of religion were giving way, and in this feeling of his there were mingled no elements of sectarianism. So Dr. Lyman Beecher, also one of his scholars, a hopeful, courageous, self-relying man. Of the crisis, he writes, being then a pastor of an important church in the State: "It was as dark a day as ever I saw. The injury to the cause of Christ, as we then supposed, was irreparable. For several days I suffered what no tongue can tell for the best thing that ever happened to the churches. It cut the churches loose from dependence on State support. It threw them wholly on their own resources and on God. They say ministers have lost their influence; the fact is, they have gained. By voluntary efforts, societies, missions, and revivals, they exert a deeper influence than ever they could by queues, and shoe buckles, and cocked hats, and gold-headed canes." While it provokes a smile to think that so small a change as that from the parish laws then existing to perfect freedom in supporting public worship should have awakened great alarms, we admire those strong religious convictions and energies which very soon converted the apprehended curse into a blessing. For that it was a blessing to religion all unite in believing, and all facts show.

RELIGION OUTSIDE THE STATE BUT WITHIN THE LAW.

While thus religion is entirely divorced from the State, it is not altogether outside of law. Worship in church organizations needs houses of worship that are common property; the minister must be supported out of a fund or by a contribution generally stipulated beforehand; subsidiary religious institutions, such as cemeteries and parish schools, need special funds. Thus the rights of property and of contract, to which we may add that of protection against disturbance of worship, and others, come under the control of public laws. Again, there is a jealousy of large religious corporations and of ministers representing them, and thus another class of laws may be

called forth, and still again the State may judge that certain truths of natural or revealed religion in their separate forms, independently of any church or ecclesiastical power, are necessary for the well-being of the civil community, and may ingraft them in some shape into its constitution. I shall devote a few words to each of these points, beginning with the last, and referring those who wish to look at them more at large to Dr. Joseph P. Thompson's "Church and State in the United States of America," published in Berlin in the German language a few months since, and more recently in English in this country.

A GENERAL SUMMARY.

I. While most of the States say nothing of religion, even of what is called natural religion, in their constitutions, several withhold civil offices from atheists, from disbelievers in future rewards and punishments, and even from disbelievers in the Christian religion (Mississippi, Tennessee, Arkansas, North Carolina, Pennsylvania, and perhaps others). One, a few years since, disqualified Jews from holding civil office. But, if I am not in an error, every new revision obliterates all these old recognitions of religious truth from the constitutions as being a dead letter, or as inconsistent with the political equality of persons against whom no criminal charge can be brought.

II. In many constitutions a jealousy is shown of organized religious power, and precautions are taken against the disturbance of religious equality. Sixteen constitutions at least declare, in different forms of words, that no preference shall be given to any religious establishment or mode of worship. In others, the Legislature is restrained from passing any law requiring or authorizing any religious society, or the people of any district, to levy any tax for the repair of any house of public worship, or the support of any church or ministry. Others, again, forbid the Legislatures to compel any one to attend, erect, or support any place of religious worship, or pay tithes, taxes, or other rates for the support of any minister of the gospel. In one or two States, no money can be constitutionally appropriated to any religious society or theological or religious seminary (Michigan, Wisconsin, Minnesota). The constitutions of two States provide that no gift or devise to any ecclesiastical person as such shall be valid (Maryland, Missouri). So also one State limits the amount of real property which a church, parsonage, or burial-ground, can hold, to five acres. Again, the amount of income from real and personal property which the trustees of any religious denomination can acquire and hold is limited by an act of New York, of 1813, to \$3,000 per annum. A few exceptions were made to the operation of this act in the act itself from its provisions, and in 1863, a general exception was made in favor of Roman Catholic churches or congregations, excluding church buildings, parsonages, schools, with land for the same, and burying-places from the provisions of this act, but otherwise conforming to the earlier law. It is probable that such limitations of the power of holding property will become extensive through the States, owing partly to jealousy of the Roman Catholics, partly to a still less defensible jealousy of all religious organized power, partly to that regard for the right of family inheritance which has introduced the principle of the Roman *querela in officio testamenti* into the legislation of France and Prussia.

An unjust discrimination is made or was made in the earlier constitutions of the States—all of them Southern—against clergymen or ministers of the gospel. They were made incapable of serving in the Legislature, on the ground that such service calls them away from their proper duties. This disqualification of old standing received a sarcastic rebuke from Dr. Witherspoon, president of Nassau Hall. He suggested an amendment to the constitution of the State: "That, if the clergyman should be deprived of his clerical character by those who invested him with it, on account, for instance, of cursing and swearing, drunkenness or uncleanness, he should thereupon be fully restored to all the privileges of a free citizen, and become eligible to the Senate or House of Representatives, and be treated with all the respect due to his brethren and the other members of the assembly."—(Works, IV. 423.)

With a few such for the most part not unreasonable restrictions, the States, by their laws and courts, protect the outward forms of religion. Churches or relief societies can hold property, make contracts with

ministers, exercise discipline according to the rules of the denomination, in short, do everything necessary for the purposes for which outward and associated religion is necessary and actually exists—in all this, the courts protect, interpret, restrain, and do all acts which the nature of such co-operation requires. They will enforce the payment of salaries, prevent the members of a church, it may be, from transferring the church property to another denomination, protect the right of church censures, recognize even the authority of bishops and of presbyteries within their spheres, and the like. It is unnecessary to enlarge here, although many interesting cases have come up; for the general theory of the relations of law and equity to cases that may arise in the affairs of religious bodies seems to be tolerably clear.

CONCLUSIONS.

Having looked briefly at the main points of our subject, we close with the inquiry whether the United States can be called a Christian nation. Can a State or constitution be called a Christian one, which separates religious interest as far as possible from civil interests, although there may be a few vestiges of public respect for religion, such as chaplains of Legislatures, fasts and thanksgivings appointed by public authority, religious instruction in the army, navy, public prisons, hospitals, and the like? Or in other words, when a community, believing that religion in an independent sphere becomes purer and pervasive; that perfect equality between denominations is the only just and peaceful policy; that Christ's kingdom will grow and stand in its true qualities and in its power, when unfettered by State laws; provides for such a relation between State and church or churches—in its ground, law or constitution does the instrument of Government, or the State thus credited, give origin to an unchristian State? We deny this. It is no more so than an academy of science is unchristian without a creed, or a mercantile firm without daily prayers in the counting-house.

In what sense can this country, then, be called a Christian country? In this sense, certainly, that the vast majority of the people believe in Christ and the gospel, that Christian influences are universal, that our civilization and intellectual culture are built on that foundation, and that the institutions are so adjusted as in the opinion of almost all Christians to furnish the best hope for spreading and carrying down to posterity our faith and our morality.

But can Christianity be said to be in any sense the law of the land? So Daniel Webster argued in the great Girard case of 1844. He says; "General, tolerant Christianity, independent of sects and parties, that Christianity to which the sword and the faggot are unknown, is the law of the land," and he refers to a judgment of the highest court of Pennsylvania—the State where the case had its seat—that general Christianity is, and always has been, the common law of that Government, whether in its colonial or its State condition, and the Constitution of that Commonwealth, framed in 1838, declares that no person, acknowledging the being of a God, and a future state of rewards and punishments, shall be disqualified from office, thereby implying that those who do thus deny, may be disqualified.

But we fail to see the cogency of Mr. Webster's argument. At the most, theism is sanctioned by such constitutional provisions as that which is cited. As for general tolerant Christianity, it is protected in its outward expression of worship, its morality (except in the matter of divorce, where most of the States are exceedingly loose) is honored. Some few customs have mingled themselves up with public life; but how can it be called the law of the land? What points of contact are there between the law and the abstract conception of Christianity which the great advocate speaks of, unless it may be in the matter of laws against blasphemy? Where they exist, what change would be needed? If the people should all turn Mohammedans or Mormons, what material change would be needed in the laws, except in those relating to the marriage union and to intestate estates? The true statement, then, seems to be that, Christianity being the religion of the mass of the people, its usages and ideas cannot be separated from legislation by a mathematical line. Sunday, for instance, must differ from other days in the eye of the law; but the law has as little to do with Christianity and Christianity with the law as possible.

Present Standing of Spiritualism.

WHEN we prepared the last edition of our pamphlet on "The Nature and Tendency of Modern Spiritualism," it was said by many that we were uncharitable and censorious. Some even yet claim that we, as a people, do injustice to Spiritualists by calling them "free lovers," and accusing them of the intention to abolish the marriage rite, and destroy the family relation. We must confess that the charge is a severe one, but its greatest severity consists in the fact that it is true and just. The following remarks are from the *Boston Daily Globe*:—

"The pernicious theories disseminated by those who profess to be and are looked up to as the leading lights of Spiritualism were explained with startling frankness at a meeting recently held at Vineland, N. J. Over two hundred deluding misleaders were assembled on this occasion, and after the usual quantity of transcendental cant, the customary allowance of blasphemy and the inevitable laudation of Communism, the main business of the gathering was attended to. Free love, atheism, ignorance and presumption were the most noticeable features of the addresses then and there delivered. There were numberless affinities, and few legally joined husbands and wives. The grand speech of the occasion was delivered by the notorious Victoria Woodhull. It was characterized by almost revolting coarseness, and hurled defiance at every precept that social law has enacted for social decency. This was no more than was to be expected from such a woman, and the fact would scarcely be worth the chronicling were it not that it was warmly applauded throughout by her listeners, who only too plainly showed the goal whither Spiritualism was tending. She calmly advocated the abolition of marriage, and was proclaimed by Mrs. Laura Cuppy Smith as the 'Redeemer,' while virtue and respectability were stigmatized by the same eloquent creature as 'the two thieves on the cross.' It was argued that every married couple should separate, and the wife was denounced as a creature worse than the street-walker. This woman announced that she has declared relentless warfare against marriage, and has sworn to wage it 'until the last vestige of this remnant of savagery shall be wiped from the otherwise fair face of present civilization.' She did not state how she was going to do it, or whether she had entered into a special contract with death to spare her until her vow was accomplished. We do not for a moment imagine that she hopes to accomplish her aim by raving before an assemblage of fanatics and people of loose principles. As well might thieves hope to abolish prisons by holding indignation meetings against them.

"These reformers who defy God and society assume the tune of philanthropists and pretend to work for the good of their entire species, but, after all, they simply attempt to defend their own vicious practices by advocating a general indulgence to them. Nobody has the slightest objection to this sort of people carrying out their theories in their own persons, and, if anybody had, it would make but little difference to them. The streets are nightly filled with wretched creatures who practically exemplify the advanced stage toward which Mrs. Woodhull and her Spiritualistic admirers would have the world progress; and though the law occasionally steps in to assert its authority, it is quite powerless to prevent the ranks of the progressionists from being continually recruited. After having blasphemed religion, laughed at the decencies of social life, scoffed at marriage, and advocated universal prostitution, this notorious woman concluded by stating that it was the sublime mission of Spiritualism to free the human race from the thralldom of matrimony and to establish sexual emancipation. There was not one word of dissent from her listeners. On the contrary, the filthy theories and the disgusting arguments were applauded to the echo. No woman was shocked and no man offended by the upholding of a theory that would reduce humanity to the level of beasts.

"We would not dwell upon this revolting subject were it not for the fact that the sentiments so boldly uttered by Mrs. Woodhull were fully indorsed by a large body of Spiritualists. We do not intend to enter upon the question of the truthfulness or the falsity of Spiritualism. We simply take its teachings as here exemplified, for the past fifteen years. What the few timid hangers-on to the skirts of this great delusion may do

or believe is nothing to the point, while it is indubitable that the leaders give their support to the vilest and most destructive of doctrines. It matters not how many tables may have jumped about the room, how many raps have been heard upon the wall, how many folded papers may have been read unopened, or how many people have been told things that nobody but themselves could have known; the fact is undeniable that the most disgusting theories are accepted by Spiritualists, and that the most advanced advocates of the 'new religion' receive the vicious ravings of a Woodhull 'with cheers and enthusiasm unbounded.' Lord Brougham, Louis Napoleon, Bulwer, Lytton, and a score of other eminent men, may have been believers in the manifestations, but their belief will in nowise palliate the fact that immorality and Spiritualism go hand in hand. Even as we write we learn that one of the leading female lights of Spiritualism has just eloped with another woman's husband. In this case, it is evidence that Spiritualism is progressing, since her three previous ventures she submitted to matrimony. There must be something wrong in religion that accepts a Woodhull as its high priestess, and numbers a Cora L. V. Hatch Daniels Tappan among its most active proselytes and propagandists."

It is a most disagreeable task to note the follies and vices of our fellow-creatures, especially when they assume a form to meet the words of the apostle in Eph. 5: 12: "For it is a shame even to speak of those things which are done of them in secret." We cannot record their actions, even in their own language; but justice to the truth requires that the warning should be given, and that those who have been slow to believe that our ideas of the signs of the times, of the fulfillment of prophecy, and of the nature of the coming perils, were correct, may be convinced by what is now transpiring before their eyes.

In our pamphlet on Spiritualism, published in 1866, is this remark: "They may go some further in practice than they have gone, but the theory of lawlessness is fully developed." It was also remarked that people do not generally rise above the level of their teachings, or their aim. Lawlessness, or freedom from restraint, to the fullest extent, has been taught for years by all the leading Spiritualists; now they are openly avowing the practice of what they have been teaching.

The recent Convention of Spiritualists at Chicago has caused us to take a look at this subject, which we have for several years laid aside, and we must express our deep astonishment at their progress in evil.

The subject, and almost the only subject, of discussion in their papers and at their convention is that of freedom from the marriage tie; freedom to carry out their evil passions without social or legal restraint. Only a few years ago this subject was introduced as a kind of side issue, to be tolerated in their meetings; and their papers expressed doubts of the propriety of suffering it to be introduced in their conventions. Now, scarcely anything else is talked of among them; with them the grand reform of the age, and that which is to purify society from all its present evils and abuses, and elevate humanity above what it has ever yet attained unto, is the abolition of marriage, and of all laws against promiscuous sexual intercourse! The fact is startling and horrifying. Regard for decency will not permit us to publish the worst of their words, but the facts ought to be known, that this sign of the times may be understood and appreciated. We copy the following brief extracts from the *Chicago Times'* report of the Chicago Convention:—

"Mrs. Woodhull contended that the issue was before them clearly. They had to vote whether they were in favor of free sexual relations, unrestricted by law, or whether they were in favor of tyranny."

"The speech was received throughout with cheers from the thronged galleries, and the delegates in the body of the hall."

And accordingly they adopted the Woodhull platform by a very large majority. In her lecture she said:—

"She defined freedom to be in general terms, that each and every individual has the right in his or her own proper person to make use of all his or her powers and capacities as he or she may elect to do."

"It is simply none of your business what other people do, nor any of the business of society what any of its members do, unless they interfere with somebody else without his or her consent."

"What does it matter whether the child or any one knows who is the father? Is he, or is society, any the better for the knowledge?"

"If it cannot be determined what will become of the children, that fact should not be held as an obstacle to freedom, if it be proved that freedom itself is right."

"Relationship in the future will be based upon kindredness of spirit, rather than upon ties of blood; while family clanship, like all similar cliquesisms, the remnants of barbarisms, will be forever banished from the earth."

"They say I have come to break up the family. I say, Amen, to that with all my heart. I hope I may break up every family in the world that exists by virtue of sexual slavery."

"Mrs. Loomis, of Battle Creek, wanted to read a poem on 'progression.' She did so, and at its close announced that copies could be had for 25 cents each. There was an immediate rush to get copies. The poem was rather blasphemous."

"Mr. B. Tod, of Michigan, also was moved by the spirit. His address was devoted chiefly to proving that no law prevented the free use of his eyes, his hands, and his feet; that it was wrong altogether to impose any restrictions upon the use of his sexual organs."

"Laura Cuppy Smith ascended the platform and delivered a thrilling address, in which she defied all the elements of society, religion, politics, &c."

A delegate charged Mrs. Woodhull with resorting to prostitution to advance the cause she was advocating. To this, Mrs. Woodhull replied in terms which we do not wish to publish, that it was nobody's business what she had done; and she was not ashamed of anything she had done.

At the meeting in Vineland, referred to by the *Boston Globe*, a Dr. Fairfield said:

"The Jews needed a Moses to lead them out of Egyptian bondage; so we need a Victoria C. Woodhull to lead society from the bondage of the marriage relations."

And the same speaker, professing to be "inspired" by the spirit of Lorenzo Dow, dismissed the meeting with the following "benediction":—

"And now may the life and power, the wisdom, love, and mercy, of Victoria C. Woodhull save us from all our married curses, and bring us into individual and universal freedom, with love and good-will for all. Amen."

These are not the utterances of a few ultra fanatical Spiritualists, but they are the words which received the assent and the cheers of the whole body, with comparatively few exceptions. To prove this, Mrs. Woodhull contrasts the last with other meetings in Vineland. Formerly, the conservative element prevailed, and they, she says, "were numbered by fifties;" in this were hailed "with yells of delight the most extraordinarily radical speech ever uttered," and its attendants were counted "by thousands."

When Moses Hull renounced the faith of the gospel for Spiritualism, having had an intimate acquaintance with him, I wrote to him, calling his attention to the tendencies of that system of error, and expressed my fears for the result on himself, and the pity I felt for Elvira, his wife, because his temperament was such, his nature so impulsive and erratic, that he needed the restraints of Christianity to keep him from the paths of destruction. For this I received a letter from his wife which is best described by the term "waspish," and Moses himself complained that no one had used him so ill, or spoken so insultingly to him as I had, in intimating that he would descend to such a depth of degradation. He shall speak for himself as to which of us best understood the tendency of Spiritualism; and his own words shall prove the necessity of the Christian faith to preserve the soul from the bondage of sin and corruption. He has recently published a letter in *Woodhull and Claflin's Weekly*, in which he avows not only the principles, but the practice, of "free-lovism." His disavowal of "promiscuous" lewdness is of no consequence, for he is only yet "progressing," and if he does not know the result of an utter disregard of the laws of marriage, it is another evidence of his blindness. Who shall define the limit of evil where no restraint nor duty is recognized, and where "desire," of whatever nature, is regarded as the true "religion of the soul"?

A few sentences will give a fair idea of his position:—

"I lived years 'in the gall of bitterness

and the bonds of iniquity,' especially the bond that said: 'Forsaking all others I will cleave unto thee.'"

But he is now free from those bonds, and the reasons he urges in justification of his course are sickening and sometimes blasphemous. For what is it but blasphemy to denominate the depraved lusts of the flesh, "the law of God written in the heart?" See the following as an instance:—

"Several years have passed since the first choice between the law of God and the law of man, and I have never regretted the step, but have continued to repeat the offense against man-made institutions whenever God's law in me commanded."

Of his home relations, he says:—

"My wife, so far as I am concerned, has had the same privileges I had taken. Whether she used them or not is not for me to say."

But his wife is not willing that he and the public should remain ignorant on this point. In a letter on the subject, dated Aug. 20, 1873, published in *Woodhull & Claflin's Weekly*, she says:—

"I am a firm believer in the doctrine, and my friends who know me best will say that I will not preach what I dare not practice."

We do no injustice to the parties in publishing these extracts. They have given them to the world over their own signatures. Nor do we take any pleasure in recording them. We deplore the fact that men are departing from the faith, "giving heed to seducing spirits and doctrines of devils." But it is a fact, and while the prophecy is so plainly being fulfilled it is our duty to note it.

Mr. Hull also does an act of justice which is worthy of notice. The *Banner of Light*, which said of Dr. Child's book that it was "born of spiritualism," and that "through sacrifice and sin it shows the open gate of Heaven for every human being," now denounces Mr. Hull for avowing his practice. But it should be remembered that Dr. Child's book said that "all sin is for spiritual good," and that "no matter what the desire is, whether it be called good or bad, it is the natural God-given religion of the soul." This the *Banner* commended, as also it did Mr. Hull's work on "Love and Marriage," which advocated the same ideas in theory. The *Banner*, without the least regard to consistency of statement or of fact, says of Mr. Hull's avowal:—

"If such ideas are an integral part of the church to which he some time since belonged, he had better go back to it again. Spiritualism has no affinity with such grossness."

To which Mr. Hull replies:—

"Why does Luther make a dash at the church of which we were once a member? More than ten years since, we renounced that for Spiritualism, where we found just what we preach, write, and practice."

In view of the general teachings of Spiritualist authors and speakers for several years past, and of the well-known practices of some of the most celebrated mediums and lecturers, their condemnation of Mr. Hull would seem beyond explanation. But he gives a reason, as follows:—

"The result was that every spiritual society with whom I had a contract, broke its engagement. In every instance where the reason was assigned, it was not my course of life, but its publication. I was very thankful to learn by bitter experience the expense of being honest. I have more than two score of letters on file now, indorsing my course, yet condemning its publication. Hundreds have said: 'This is right for you, and it is right for me, but it is not right for the world.' . . . My crime was, not that I urged others to believe and practice as I did, but that I published my experience."

That Mr. Hull does not misjudge the body of Spiritualists is fairly proved by the action of the Chicago Convention, which elected Mrs. Woodhull president, indorsing her full avowal of the same doctrine both in theory and practice. The last State Convention of Michigan indorsed Mrs. Woodhull and her doctrines; also a large convention in New Jersey before mentioned.

A few words of Scripture application must close our remarks. Mr. and Mrs. Hull, and numerous others quoted by him, rejoice in the stand they have taken, and assume all the resignation of veritable martyrs when they are blamed. They are the exact counterpart of those described by

Paul, "whose glory is in their shame." Phil. 3: 19.

Again, Mrs. Woodhull and her followers talk long and loud of the tyranny of the marriage tie, and they clamor for "freedom" and "social rights" with as much boldness as if right was on their side. They have no higher idea of freedom than that of following their own inclinations without legal or social restraint. They make no distinction between liberty and licentiousness. They are not only filly characterized, but, we believe, directly referred to, by the apostle Peter in his letter which speaks so much of the last days and of the coming of Christ:

"For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption." 2 Pet. 2: 18, 19.

It is enough to make the stoutest heart tremble to think how the flood-gates of corruption are opened upon the earth. And the churches, boasting of their progress and their conquests, preaching that the world is becoming better and purer, substituting form for power, "eating and drinking with the drunken" in "socials" and "church festivals," instead of hungering and thirsting after righteousness, are blind to "the signs of the times," and fail to give any warning of Satan's power and working. And they who "know these things and are established in the present truth" (2 Pet. 1: 12), too often "hold the truth in unrighteousness" by reason of their lukewarmness, and thus the whole world seems drifting to destruction. Oh! that believers in the final message could and would realize the world's danger and their own responsibility, and "sound the alarm," that the inhabitants of the land might tremble and be led to seek a full preparation "to stand before the Son of man."

J. H. WAGGONER.

Triumph.

H. C. CARPENTER, D. D., thus beautifully discourses on this subject: "A triumphant spirit is as much the cause as the consequence of victory. Faith is but the valor of eternal truth. We need more of the exultant shout of assured victory. See yonder banner streaming in the smoke of conflict. It swoops, it reels, it disappears. A rally cry goes up above the storm of battle, the flag is rescued and victory won."

"Take up the flag of salvation, soldiers of a better King, and bear it forward in triumph. Let it never trail in the dust. Were you to know that the morrow would find you in the skies, would you not begin the prelude to your song of triumph? Instead of tagging after the world and offering every paltry compromise, the church should tune herself to the minstrelsy of Heaven, and sing the world to the cross of Christ. Oh, the weary toil of the poor, weak church—how pitiful it is! Let her walk to her full joy and triumph! Let her march forward in her strength! They may cry, Do not hoist your banner so high; but the higher the better. Lift it, till the dying wretch lying prone in the dust shall be cheered by its beckoning folds. Lift it, till the last outcast hovering in the haunts of shame shall see it. Flaunt it in the teeth of vain philosophies, dart it at the great adversaries, let it be the ever-present talisman waving its perpetual promise of victory. Let the streamer feel the air, for Christ is coming. Hark! do you not hear the distant rumbling of the wheels of his mighty chariot as he comes conquering and to conquer? Do you not catch the music of God's great orchestra, as creation itself is attuning for the grand chorus to the King of kings and Lord of lords? Lo! He comes! Are you waiting for him?—*Golden Censer.*

We are often more ashamed than grieved and humbled for our sins. Our own consciousness of them does not pain us nearly so much as it would to have them known to others; see, therefore, whether what you call your penitence is not more pride than anything else.—*Thomas Adam.*

WHEN a man thinks that nobody cares for him and that he is alone in a cold and selfish world, he would do well to ask himself what he has done to make anybody care for and love him, and to warm the world with faith and generosity. Generally those who complain the most have done the least.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, NOV. 18, 1873.

ELD. JAMES WHITE, }
" J. N. ANDREWS, } EDITORS.

Review and Herald Trial Volume.

It is generally admitted that the surest and best way to favorably impress our friends, and interest them in those Bible truths which Seventh-day Adventists hold very dear, is to let them have the weekly visits of the *Review and Herald*. Scores have embraced the present truth from reading the *Review* sent to them by their friends, and hundreds of others who have read it six months or a year are favorably impressed, and their minds, by this means, are fully prepared to hear lectures without prejudice. And many of those will certainly yield to the evidence of truth when it shall be set before them, and they will commit themselves on the Lord's side.

The Seventh-day Adventist Publishing Association now offers a trial volume of the *Review*, of twenty-six numbers for the small sum of fifty cents, to all those who wish to order it for their friends, the volume to commence with number one of volume forty-two, to be issued December 16, 1873. Plans are being laid which will be successfully prosecuted to make this trial volume of great value.

We hope to be able to give in each of the first fifteen or twenty numbers of this volume the subject matter of one of the series of tracts we are preparing to be translated into other languages. These tracts will cover most of the ground of the reasons of our faith and hope, and will be important matter for the trial volume. We also design to resume our articles on White Robes, or the plan of salvation through Jesus Christ, from Paradise lost to Paradise restored. This is a broad and fruitful theme, and we expect to bring out matter of lively interest upon the subject. Mrs. W. will probably give articles from her new writings, of greater interest than has before appeared in print.

And now, in studying out a plan that will call out rich matter from our book-makers, and from others, we hit upon the idea of suggesting to certain brethren the subjects upon which we wish them to furnish articles, if possible, one for each number of the trial volume.

And then there are many other good writers for whom we have no particular subjects to suggest, who are hereby invited and urged to help enrich the columns of the *Review* with spirited, clear, brief articles upon themes of their choice, proper for this volume.

Now, be it understood that the foregoing are only suggestions. And if the writers have suggestions relative to change of subjects, they will address us in season to make necessary arrangements so they can be ready with their article for the first number of the trial volume. Some of the writers named may urge that they have not time to prepare a series of articles. This might be difficult if all should feel that they must present new thoughts on the different subjects that have never appeared in print. But this cannot be expected. The writers should feel at liberty to draw very largely upon their printed writings.

The people must have the reasons of our faith in such portions as they would be most likely to read as they welcome the weekly visits of the *Review*. Many would not read a book half through who would read articles with interest in a weekly paper.

We wish to hear from all who usually write for the *Review*, and from others, without delay. We must know what to expect relative to the main reading matter of the next volume of the *Review*. It can be, and should be, calculated three or six months in advance, especially should this be the case in a trial volume that we hope to get before thousands of new readers.

The *Review* never can be edited as it should be in a hand-to-mouth manner. It is a paper of vast importance, and plans must be made reaching into the future, in order that it may be what it can be, and what it must be.

We call for good, sound, logical articles. But it may not be best always to seek for a precise book style, if such style make the articles lengthy and tedious, and detract from the spirit and interest of the composition.

And if all write who should write for the trial volume, the articles generally must be brief. No writer should spin his thoughts out on paper to a

certain length for the sake of making his articles about so long. Neither should he feel cramped for room in presenting a line of thought that demands room. In all articles, whatever may be their length, writers should fully and clearly express the important thoughts closely connected with, and important to, the subject in the best manner possible, and in as few words as possible, and then quit.

We do not design to exclude reports of the progress of the cause from the trial volume; but they must be brief, and free from all that twaddle about local and personal items, of no sort of interest to nine hundred and ninety-nine readers in one thousand, excepting the writers. Bro. T. J. Butler gave a glorious report of his labors, as follows:—

"SOUTH MISSOURI.

"The South Missouri tent has held, thus far, three series of meetings the present season—one at Milford, one at Clintonville, and one at Montevallo, having just closed at the last place. Seventy have embraced the truth at these places, while a goodly number more are keeping the Sabbath. Our next meeting is at Nevada City, Vernon Co., Missouri. T. J. BUTLER."

This is all right, provided that, during the tent season, reports of about this length be given showing progress every two or three weeks. We want more reports, brief, and to the point. But unless they are free from wordy talk about matters of no general interest, they will not be published.

And now let every branch of the great Tract and Missionary Society do all they can to obtain trial subscribers for the next volume of the *Review*. If funds are short, open subscription papers at once.

And this is just the time for individuals to do their best. We have a new fast press, in addition to the old one put in good repair, and are ready to receive 50,000 trial subscribers.

We do not advise sending the *Review* to doubtful cases. And, as far as convenient, it would be better to notify persons to whom you send the *Review*. Be in season! Go to work immediately! Drop a line to each of a score of friends, stating that you will order the *Review* for them. And when they have received the first number, if they do not want it, request them to notify you by letter. In all cases where the *Review* is refused, you can order it changed to other friends without additional pay.

In earnest, JAMES WHITE.
Address, Santa Rosa, Sonoma Co., Cal.

The General Conference.

WE are able to speak only of the opening of our Conference in this number of the *REVIEW*. But of this we speak with great pleasure, for never has a Conference opened with greater indications of God's mercy than has the present one. Owing to the shortness of the notice, the number of delegates and brethren from a distance that were present at the commencement, on sixth-day last, was much less than usual. But it was evident that the Spirit of God in an unusual measure was present to bless and to guide the meeting.

Sixth-day forenoon was occupied in the organization of the Conference, and in the appointment of the several committees. We were all glad to greet Bro. and sister White, who arrived from Colorado on second-day last. The remarks of Bro. White and Butler in the opening session of the Conference were especially appropriate and timely. In the afternoon, Bro. White gave the opening address to the Conference, making Rev. 10 the basis of his remarks, as being a prophetic representation of the Advent movement. He set forth the progress of the work, its present circumstances, and its demands upon us for the future. He was followed by some very excellent remarks from sister White.

In the evening, at the commencement of the Sabbath, Bro. Butler preached from James 4: 6, giving a practical discourse of great interest and profit. He showed the honorable and sacred character of the work of true repentance, and of self-abasement, confession of sin. The Spirit of God specially attended his words. God has greatly blessed Bro. Butler and Haskell in their faithful performance of the arduous labors which have devolved upon them as members of the General Conference Committee. These responsibilities have fallen very heavily upon Bro. Butler as the President of the General Confer-

ence, and he has faithfully discharged them in the fear of God. We have had in Bro. Butler, Haskell, and Lindsay, an efficient and faithful committee, and they are entitled to the gratitude of those they have so well served.

After the close of his remarks, others followed in words of exhortation. Elder J. V. Himes, who had called on us on his way to an appointment, made a few remarks expressive of his interest in the doctrine of Christ's near advent, and of his approval of the practical truths to which he had listened. We differ with Elder Himes in the several important particulars wherein we are not in agreement with other Adventists. But we can never cease to feel a debt of gratitude to him for his efficient labor in connection with Mr. Miller, in the great Advent movement of 1843-4, which he performed in the face of the bitterest opposition.

Sabbath morning, we met at 9 o'clock for social worship. But Bro. White was led out to speak at length words of exhortation, instruction, encouragement, and admonition. The Spirit of God especially attended them to all present. At 10.30, sister White spoke on the temptation of Christ. The discourse was full of instruction, and of the deepest interest. In the afternoon, Bro. White preached on the unity of the people of God, the perpetuity of spiritual gifts, and the sacred nature of our work. All hearts were deeply touched. Then followed an hour of testimonies, in which the Spirit of God rested down in a very special manner. The remarks of Bro. Uriah Smith cheered all hearts.

In the evening, Bro. Butler read an essay, a portion of which appears in this number of the *REVIEW*, setting forth the fact that in every important work which God has committed to his people to perform, he has raised up and qualified men to lead in the accomplishment of the same, and showing the duty of the church to strengthen the hands of those upon whom such responsibilities are laid. There was perfect unanimity of opinion and of feeling in the discussion of this subject. Our meeting thus far has been given almost wholly to religious services, and they have been of a deeply interesting character. At the time of this writing (first day morning), the delegate from the S. D. Baptists has not arrived. We trust he will arrive before the close of our Conference.

J. N. A.

The Outlook.

OTHERS have spoken in this paper of the cheering and encouraging opening of the present session of the General Conference. Strong confidence prevails that the Lord will work signally for his people at this time. He has already commenced. Light is being elicited, of which we have long stood in need. A basis will be found for strong and permanent union among all lovers of the cause of truth. The time has fully come for the people of God to take their stand like a well-disciplined army, the ranks all closed up, and all alienation of attitude or feeling banished from their counsels.

By the evident workings of the providence of God, and much to the joy of our hearts, Bro. and sister White are present with words of counsel and good cheer. The Lord is leading out the mind of Bro. W. in reference to the great work before us; and we believe that those who should especially stand by him, as well as believers everywhere, will be ready to second his efforts as they have not been seconded in the past. Those who have made failures are determined to retrieve them. The time that has been lost shall be redeemed.

The foundation has been well laid, and now the building must go up. The time has come for an onward movement, and there must be an advance along the whole line. So our leaders feel and talk, and so our hearts respond. And when we all find our position, and understand and do our duty, and purses which have long been empty and collapsed shall be filled with the gold which the True Witness counsels us to buy of him, and with love as the ruling motive, and with joined hands and united hearts, all take hold to push on the great work, it will go forward as surely as Israel went through the divided waters of the sea. Be that day not far distant.

URIAH SMITH.

LIKE the gush of morning light, truth must go forward.

THE more we help others to bear their burdens the lighter our own will be.

Leadership.

THERE never was any great movement in this world without a leader; and in the nature of things it is impossible that there should be. As nature bestows upon men a variety of gifts, it follows that some have clearer views of what best advances the interests of any cause than others. And the best good of all interested in any given object will be attained by intelligently following the counsels of those best qualified to guide. There never could be real union of counsel and action without the judgment of some person was regarded of importance and especial weight. While the minds of men are so various and contradictory, and while the counsels of some would lead to destruction, success will be apt to attend that movement which closely follows the suggestions of those whom experience teaches give intelligent and judicious advice.

A true leader represents and embodies the views and will of those who follow his counsels. His success is their success. The difference between the true leader and the tyrant is this: While the latter exercises influence and authority to gratify his own wishes or caprice, the former labors for the good of those he represents, and to carry into effect their wishes.

Never can much be accomplished in any movement until those interested become settled in their minds that the one of their choice is worthy of their confidence and support. Confusion will mark their counsels, and their strength will be wasted in laboring to no purpose, or in opposite directions. Efficiency is the result of wise leadership. All therefore who are interested in the success of any cause are interested in the success of the ones they have chosen to lead out. They represent the united interests of all. And in supporting them they are really supporting their own cause.

An intelligent support of leaders is best obtained when confidence is founded on past faithfulness, and sufficient evidence of fitness, or by reliable evidence of God's special selection. And when all these are combined, the evidence in the case is overwhelming. When plans are laid, somebody must lay them, and carry them into effect; and it is self-evident to all that those should do this who give most evidence of fitness. And the success of all interested will be most likely obtained by a careful attention to the counsel of such.

It is fully believed that the facts of history and the declarations of God's word show the truthfulness of the above principles. The Bible authorizes the existence of human governments. And what are governments but an application of these principles among mankind? What would an army be without a leader? What would a government be if all concerned in its administration were of equal authority. What would it accomplish if all were captains, equal in authority? The whole economy of God, as brought to view in the Bible and in the universe, recognizes this principle. There is not a single important movement spoken of in Scripture but that some person was chosen in it, to lead out. Noah, Moses, Joshua, Samuel, Jephthah, Samsun, Gideon, Deborah, David, the different kings, Ezra, Nehemiah, and many others in the Old Testament might be mentioned, while John the Baptist and Christ's apostles furnish examples in the New. And in every great religious movement since their time, God's providence has plainly shown the fact of his selection of proper instruments to accomplish his work. We are free to grant that these have been weak, fallible men, with human infirmities. But this matters not so long as we have plain evidence that God chooses to work by such means.

An objection may be raised here that the spirit and genius of the New Testament are against this idea because our Saviour says, "But be ye not called Rabbi, for one is your Master, even Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father which is in Heaven. Neither be ye called masters; for one is your Master, even Christ. But he that is greatest among you shall be your servant; and whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted;" Matt. 23: 8-12; and because it is repeatedly stated that Christ is the "head of the church." We are as ready to grant the full force of these statements as any. But such a view of them should be taken as will harmonize with other scriptures and with Christ's own appointment.

There is a plain rebuke here to man worship, and seeking for ourselves honors and titles of men which is so natural to the human heart. Man is nothing, only as God honors him. And the one he honors is the one who will labor most, and sacrifice most, in his cause. It is not for us to seek place and position for our own aggrandizement. This we are forbidden to do. Christ is the head of all his people. His life must be our example. His Spirit must be our guide. He is the one we must follow. No man must pretend to take his place, or take honors to himself which belong to Christ.

But does it follow from this that there is no authority in the Christian church? that all are exactly upon a level so far as position is concerned? Has Christ forbidden the church to assign to those best qualified to guide and direct any office of authority or influence? Let his word decide this point. "And when it was day, he called unto him his disciples; and of them he chose

twelve, whom also he called apostles." Luke 6:13. When he sent them out, he gave them especial instructions and authority. As he closed his charge to them, he said, "He that receiveth you receiveth me; and he that receiveth me, receiveth Him that sent me." Matt. 10:40.

The word apostle signifies "one sent with commands or a message."—Greenfield. In the ministry of Christ, he saw fit to choose just twelve. But the office was not confined to just those persons originally chosen, for upon the apostasy of Judas, Matthias was set apart to fill the vacancy. "And the lot fell upon Matthias; and he was numbered with the eleven apostles." Acts 1:26. Neither was the office confined to just twelve, for Paul and Barnabas are expressly called apostles. They were first solemnly set apart to the work for which God had called them. Acts 13:2. And as they went forward in this work, the inspired record says, "Which, when the apostles, Barnabas and Paul, heard of, they rent their clothes and ran in among the people," &c. Acts 14:14. Paul is many times called an apostle. Christ himself is also called an apostle. "Consider the apostle and high priest of our profession, Christ Jesus. Heb. 3:1. And in the original, others are called so. "Yet I supposed it necessary to send unto you Epaphroditus, my brother, and companion in labor, and fellow-soldier, but your messenger." Phil. 2:25. The word messenger in the original is "apostolos," the very word from which apostle is translated. Paul therefore called him an apostle. When Titus and the "brother whose praise was in all the churches," and others, were sent to Corinth to attend to things there, Paul speaks of them as follows: "Whether any do inquire of Titus, he is my partner and fellow-helper concerning you; or our brethren be inquired of, they are the messengers of the churches, and the glory of Christ." 2 Cor. 8:23. Read connection. In the Greek, the word messenger is the one from which the word apostle is always translated.

From these plain facts, it will readily be seen there is no warrant for confining this office to just those twelve persons originally chosen. As the term signifies "one sent with a message," it seems properly to refer to those specially raised up, and sent out by the providence or Spirit of God, to act a leading part in his work. It is evidently the highest office in the church, for in Paul's enumeration of the gifts, he says, "And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Cor. 12:28. When he says, "first apostles," he must refer to authority or position. Neither is there any intimation that these were designed to continue but a brief period. On the contrary, the connection plainly intimates they were designed to continue with the church. And in Eph. 4:11, Paul expressly states that apostles, prophets, pastors, evangelists, and teachers, were placed in the church for one and the same object, to continue the same length of time.

While we are therefore willing to freely admit that Christ is "head of the church," we must also conclude that some men are placed higher in authority in the church than others. There seems to have been a special precedence existing even among the apostles themselves. Peter, James, and John, were often the special companions of the Saviour himself, and shared most in his special counsels. And Paul, who reckoned himself not a whit behind the chiefest apostles, did, on a certain occasion, think it best to lay matters before these principal men. "Then fourteen years after I went up again to Jerusalem with Barnabas, and took Titus with me. And I went up by revelation, and communicated unto them that gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run in vain. . . . They who seemed to be somewhat, in conference added nothing to me. But when they saw that the gospel of the uncircumcision was committed unto me as the gospel of the circumcision was unto Peter; (for he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles;) and when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision." Gal. 2:1-9.

Some interesting facts are here stated bearing on this question. Paul, though a special instrument raised up by miracle, thought it advisable to consult with these highest in authority among the circumcision, lest he had "run in vain." But these "pillars" in the church, led by the same Spirit which led Paul, perceived that God, in his providence, had specially appointed and qualified him for his work among the Gentiles. God had given Peter a special position in the work among the Jews. He had all he could do there. So he raised up Paul for another special position. Here was no conflict. Each was to work in his special sphere. But some were higher in position than others, and that by God's appointment. God carries on his work upon the same general principles in all ages. And we have every reason to believe that he has raised up special instruments all the way down to the present time to carry on his work. Luther, Wesley, William Miller,

and others, we believe were such. Yet Christ is head of his people at the same time. He works through these agents, and leads them to exert a strong influence upon others; and thus far more is accomplished for man's salvation than could be were none especially led by him.

But if there are those who still think no man is ever authorized to exert any authority in the Christian church, and that all stand upon a level, let them carefully consider the following scriptures: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." Heb. 13:17. The word in the Greek rendered, *rule*, Greenfield defines to mean, to "lead the way, to be over, i. e., have authority over, be leader, chief; to preside, govern, rule." Obedience is to be rendered to such, and submission. "Let the elders that rule well, be counted worthy of double honor," &c. 1 Tim. 5:17. Here the word rendered, *rule*, Mr. Greenfield says means, to set over, to appoint with authority. In giving directions to Timothy and Titus, two gospel ministers, the apostle Paul defines their duty as follows: "Them that sin rebuke before all, that others may fear." 1 Tim. 5:20. "I charge thee therefore before God, and the Lord Jesus Christ, . . . preach the word; be instant in season, out of season; and reprove, rebuke, exhort with all longsuffering and doctrine." 2 Tim. 4:1, 2. "Wherefore rebuke them sharply, that they may be sound in the faith." "These things speak, and exhort, and rebuke with all authority. Let no man despise thee." Titus 1:13, and 2:15. These scriptures are sufficient to show that there is authority placed upon some in the Christian church, if human language can show anything. Those who object to this must object to the Bible, for these passages are quoted from that book. This authority is not contrary to the leadership of Christ, but by his direct appointment, and can only be exercised by those who are appointed by his direction, and who live in harmony with his Spirit. When they cease to do this, none are under obligation to obey them.

While it is thus seen necessary, and in accordance with Christ's appointment, that certain ones should exercise authority and influence in the church in ordinary times, there are occasions when God evidently designs to accomplish a special work, and to this end raises up special agencies to carry out his design. The natural tendency of humanity is downward, and during the six thousand years of man's history while the great controversy with sin has been going on, there have been different epochs in which God has seen fit to make a special manifestation of his power for the purpose of causing his truth to take more effect upon the hearts of men. These epochs have been after long periods of backsliding and settling down in the public mind, until some of the great principles of God's government were lost sight of. Then the Lord raised up agencies and prepared them to go forth and give the message to the people which was necessary that his truth perish not from the earth. The preaching of Noah, the leading out of Israel by Moses, the work of Elijah, and several of the prophets, the preparing of the way by John the Baptist, the work of the apostles, and other reform movements since the Dark Ages, are illustrations of these special movements of God. These come in the time of religious declension, and are always unpopular. Through them the loyalty of man to his Creator is tested. He shows by his conduct whether he loves the down-trodden truth of God most, or the approbation of the world.

The responsibility of leading out in such a work is great, not to say fearful. Nothing short of special instruction by the Spirit of God can qualify feeble man to do it. When God calls a person to this position, and the one called works with his counsel, it is no small thing to hinder him in his work. Doing so really works against God, who has made him his agent. We must acknowledge this to be true, or deny that God ever does work by special agencies. In carrying forward such movements, perfect union among those in leading positions is most important to success. Without it, success is next to impossible. Satan and all his allies will do their utmost to hinder God's special work, and in no way can he work more successfully than by hindering and discouraging those who have a leading part to act. These being weak and fallible men, are exposed to his temptations, and only can overcome them by walking in the counsel of God. When they fully do this, God's arm will support them, and those not willing to receive their testimony, or stand in the way of their work, will certainly bring upon themselves the frown of God.

One illustration from the Bible will suffice. The case of Moses is in point, because we have a particular account of his trials and life, and because the apostle Paul tells us the conduct of Israel toward him is an example or type of those upon whom the ends of the world come. He was specially prepared for his ministry by his experience in exile until he had learned humility and how to walk with God. In every instance when that people murmured against him (and they were many), it was counted as murmuring against God. Why? Simply because God had chosen him and instructed him. He chose to lead his mind, and talked with

him. They had evidence of this, and yet in every trial they complained of Moses. I think there is not a single instance on record where the people complained directly of God, but only of his servant.

This principle is seen to be the same in all ages when we admit that God has chosen to raise up any special agent to accomplish his work. Even wicked Saul, when placed in his position by the providence of God, David dared not to harm. The Lord had placed him there. David had no right to injure him, though the prophet Samuel had anointed David himself to be king. The meekness and respect of David toward wicked Saul, because of his position, is not only one of the most beautiful traits of his character, but clearly shows our duty to respect God's appointments.

I now propose to come to our own cause, and apply these principles. We believe we have the truth of God for the last days—a special message of warning to the world, containing the most fearful threatening in the Bible, and the principles upon which a grand reform is based, preparatory to Christ's coming. God's down-trodden Sabbath and law must be vindicated by his people, and their majesty proclaimed. The great issue in the closing work turns upon these. The great apostasy which ruled for 1260 years has buried them in the dust. A partial reform in Christendom has not given them their proper position. The final struggle between God and Satan turns upon these. Is not the issue broad enough? important enough? It comes at the close of six thousand years of wickedness, and here the great controversy closes, with the destruction of all wickedness, and the eternal salvation of the righteous. Never in the history of the world was there a movement more important than this. It is clearly foretold in prophecy in many places. It is impossible for us to overestimate the greatness of it. It is the grand point of interest in all revelation. The coming of Christ, the destruction of the wicked, the salvation of the righteous, the purification of the earth, who can sense the magnitude of these issues? We profess to be giving a special warning concerning these things. And has not God raised up and qualified any agencies to lead out in this work? Has no person or persons any special responsibilities laid upon them in such a time as this? When we reach the closing message of probation, the greatest of all movements, has he placed everybody upon a level so far as responsibility or authority is concerned, and that right against his uniform course for six thousand years? Has God changed? or learned better by experience? I leave others to answer. GEO. I. BUTLER.

Essentials and Non-Essentials.

We believe that all of God's requirements are essential; and that men have no right to sit in judgment on the doctrines and duties of revelation, classifying them as essentials and non-essentials. Who shall say that some of the doctrines and duties taught in the Bible are essential to be believed and observed, and that some are of no particular importance? Is it not to the honor of God to say that all he has revealed in his word is important to be believed and obeyed? And do we not dishonor God by calling anything he has revealed and required non-essential? Yet men professing godliness talk of the essentials and non-essentials of their religion. If indeed they have doctrines in their creed not taught in the Scriptures, they are worse than non-essential; but to characterize anything which is taught in the Scriptures as non-essential is impious. When God speaks, it is not for man to decide that what he says is of no special importance.

To elucidate the subject we quote the following item of news:—

"American missionary societies are almost in exclusive possession of the opening field in Japan. In Yokohama, the Reformed, the Baptists, the Presbyterians, and the Woman's Missionary Union, are established, and now the Methodists have joined them with one missionary, who has just entered on his work. Sectarian lines, however, are very wisely ignored, and the native Christian church in that city, comprising fifty members, has confined its creed to the essentials of the Christian faith. The same policy is adopted also in other places which are open to missionaries. The number of American workers in Yokohama is nineteen."

Now if sectarian lines are "very wisely ignored" in a foreign missionary field, would it not be equally wise to adopt "the same policy" at home and everywhere. If there is no essential difference between these different sects, why not discard entirely these non-essentials that divide them, and not only ignore, but break down and utterly destroy these sectarian lines? But if plainly revealed truth and duty separates any one of these sects from another, what right have they to compromise the truth of God by acknowledging error to be equally good?

We think it would be well for every Christian church to "confine its creed to the essentials of the Christian faith." But when these sects speak of the essentials of their faith, it is implied that there are also non-essentials among them. What are the non-essentials? Evidently they are those doctrines and duties which divide them. All that they are agreed in is essen-

tial; and all that they are not agreed in is non-essential. This is the only rule, we think, by which they can agree in a decision. For example: they differ in regard to baptism. Therefore baptism is a non-essential. The Lord says, "Repent and be baptized every one of you." But this jury of sects, instead of deciding according to law, become judges of the law, making a part of it non-essential. Accordingly it is decided that baptism is a non-essential; and you may practice immersion, pouring, or sprinkling, or no baptism at all. Suppose them to be divided on the subject of Sabbath observance, some holding to the original Sabbath, some to a change of the day, and some to no Sabbath at all. Of course it is decided that the Sabbath is non-essential; and so you may keep either day or no day at all.

Now I submit that all this talk about the essentials of Christianity, implying that there are doctrines and duties belonging to the system that are non-essential, is an insult to the Majesty of Heaven, and a libel on the revelation that God has given us. If men will take the Bible for their guide, there will be no necessity of a division on the commandments of God or the institutions of the gospel. The fault is not in God and his word, but in men. They will hold their traditions in preference to what God has plainly said. He has not spoken to us of non-essentials, but he says, "In all things that I have said unto you be circumspect," that is, do just what I say. "What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it." Ex. 23:13; Deut. 12:32.

R. F. COTTRELL.

Popular Religion.

It has been the aim of certain classes of professors of religion, for more than a thousand years, to get religion into such a position in society that there would be no cross connected with it. From the days of Constantine till now, men have been trying to dress up religion so that the offense of the cross should cease; and the masses have succeeded in doing this in our day, most effectually. This has been done by compromise. People think, because the religion of the day has become so popular, that the world is almost converted, and the "good time coming" looked for by sages, poets, philosophers, spiritists, and doctors of divinity, is about to dawn. Has the gospel changed? Was Jesus mistaken when he said, "Ye shall be hated of all nations for my name's sake"? Was he mistaken when he said, "He that taketh not up his cross daily, can not be my disciple"? Was the apostle in the wrong when he said, "All that will live godly in Christ Jesus shall suffer persecution"? No; the Master was not mistaken. The gospel has not changed. The trouble is with men. Jesus says, "I am the way, the truth, and the life." Men are trying to invent another and smoother way; but I find, upon examination, it leaves its travelers outside the kingdom of God. The way that leads to "life" is a narrow one, and few there be that find it.

The standard of popular religion is lowered so much that men can be all bound up in the spirit, fashions, honors, and pleasures of the world, and think it is all right. But whoever will stand up boldly against these things in advocacy of the Bible doctrine, that "if any man love the world, the love of the Father is not in him," will still find a Christianity with a cross in it.

Many seem quite unwilling to follow Jesus, unless they can do so without associating with the poor and ignorant. They forget the footsteps of Jesus in the lanes of the lowly. He that is not willing to come down on a level with the poor, can never enter the kingdom. This aristocratic religion is an abomination in the sight of God. James says if we show preference to the man with a gold ring and goodly apparel, we are carnal. And yet this spirit is among us everywhere. There is a great bowing and scraping to the rich, while the poor are passed unnoticed.

Jesus Christ is the poor man's Saviour; and if the wealthy, or those in easy circumstances, are saved at all, they must be converted the same as the poor man. The high must be brought down, or they can not be saved. If ministers of the gospel show any preference at all, it should be to the poor, and such as feel forsaken by the upper class. But alas, how few do it! The rich are applauded if they do a benevolent act. They are put forward in almost everything, while God's worthy poor are too often crowded aside. These things ought not so to be. "The poor have the gospel preached unto them." "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom?" We must be willing to follow Christ in his humility. The cross precedes the crown. We shall never "reign" with Jesus unless we are willing first to "suffer with him." One way of suffering with Christ is to bear burdens and reproaches with his "little" ones in this world of toil and tears. "Ye have done it unto me," is the glad greeting that waits all such in the dawn of that day that shall never be followed by night.—Golden Censer.

ONE step backward is equal to two steps forward; hence, retreating from duty is a compound loss.

IF WE KNEW.

If we knew when walking thoughtless
Through the crowded, noisy way,
That some pearl of wondrous whiteness
Close beside our pathway lay;
We would pause when now we hasten,
We would often look around,
Lest our careless feet should trample
Some rare jewel in the ground.

If we knew what forms were fainting
For the shade that we should fling,
If we knew what lips were parching
For the water we should bring,
We should haste with eager footsteps,
We would work with willing hands,
Bearing cups of cooling water,
Planting rows of shading palms.

If we knew when friends around us
Closely press to say, Good-by,
Which among the lips that kiss us,
First should 'neath the daises lie,
We would clasp our arms around them,
Looking on them through our tears,
Tender words of love eternal
We would whisper in their ears.

If we knew what lives were darkened
By some thoughtless word of ours,
Which had ever lain among them
Like the frost among the flowers;
Oh! with what sincere repentings,
With what anguish of regret,
While our eyes were overflowing,
Would we cry—*Forgive,—forget.*

If we knew—alas, and do we
Ever care or seek to know,
Whether bitter herbs or roses
In our neighbor's garden grow?
God forgive us, lest hereafter,
Our hearts break to hear Him say,
Careless child, I never knew you,
From my presence flee away.
—*Friends' Tract.*

Progress of the Cause.

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

Minnesota.

My labor in Meeker County, Minn., has come to a close for the present, although it seems as if it was only begun. I was to be present at the quarterly meetings at Chisago Lake and the Cambridge churches, and they have now waited on me over two months; I am now on my way. The good Lord has blessed my labor of late far more than was expected. In the midst of opposition and confusion, forty-two earnest souls have taken hold of the commandments of God. Thirty-two of them have united in the brotherhood known as the Litchfield church. Eighteen have been buried with Christ in baptism. The s. b. is raised so as to exceed \$100. Two months ago, when I began my labor here, there were six disheartened Adventists.

The members of this church chiefly consist of the leading men and women of the community. Some have held valuable positions in the church to which they formerly belonged. In regard to nationality, they are a mixture of Danes, Swedes, and Norwegians. They have come out from the Methodist, Baptist, and Lutheran churches, which churches they now think, in taking a view of their position, in faith and practice, compared with the word of God, constitute a part of the "fallen Babylon." Rev. 14:8.

Oh! what a glorious truth the Lord has given unto us. What could unite hearts of different nationalities, and different religious sentiments, but this great truth? May the great God be blessed forever that I, poor mortal, have been thought of in his mercy, and have a part in this glorious work. It is daily bread to me.

Our opponents here have become very quiet, to what they were once. The only thing we now hear from them is, that they are getting up a mob to drive me out of the settlement, and that the shepherds declare to their flocks that if they cannot succeed in getting quiet and becoming settled as before, they will mob them. I wonder if they cannot see and know that they give evidence to the truthfulness of the words of the Lord, when he speaks about hirelings! My prayer is to God that he may open their eyes, that God's holy truth can lead them on the way of life. And may the great and merciful God bless the dear brethren and sisters, who here have taken hold of God's covenant, that they may grow strong in the Lord and be received by Jesus in glory at his coming! My address is now Chisago Lake, Chisago Co., Minn. CHARLES LEE.

Encouraging Meetings.

Our meetings at Bushnell, Sabbath, Oct. 25, exceeded in interest our most ardent expectation. From surrounding churches, a goodly number of brethren and sisters were present at an early hour. I do not know that I have ever seen more interest manifested to get out to Sabbath meetings than I have witnessed in Ionia and Montcalm Counties. The Sabbath previous to this meeting, I spoke on the Gifts of the Spirit, at Greenville, which I think did much to prepare the

way for the good meeting at B., as nearly all who here met with us were present at Greenville. There seemed to be an awakening up anew with gratitude of heart to God for manifesting himself to his people in this direction. Many can testify that the gifts have to them been a great source of comfort and edification. The language of my heart this morning is, Praise God for spiritual gifts!

Says Paul, "Prophesying serveth not for them that believe not, but for them which believe." We will not crowd the gifts upon the unbeliever, but we do ask the privilege to believe in them, and to rejoice in the Lord for the signal blessings they have been, and are, to the church. The same apostle says, "Now concerning spiritual gifts, brethren, I would not have you ignorant." 1 Cor. 12:1.

If those dear brethren will carefully live in harmony with the resolutions made under the impress of the divine Spirit, I am confident a growth in grace and in the knowledge of the truth will characterize the church here. To this end, may every soul most earnestly pray and work.

On first-day, our meeting was, owing to rain, small, but very encouraging. We feel a deep interest for the spiritual prosperity of this church, and would gladly have remained here longer, had it not been for the state of my health, and other circumstances. We hope those living where they do not often meet with the brethren will not neglect their pledges on Systematic Benevolence. It is very much desired to start the year 1874 with a clean list.

On Sabbath, Nov. 1, spoke to the church in Orleans, on the self-examination and preparation of heart requisite for communion. The brethren generally seemed to be impressed with the importance of coming nearer to God, and nearer to each other. With this object in view, a meeting was held on first-day, with very gratifying results. The hearts of strong men, both leaders and laymen, were moved by the spirit of weeping and confession. May brotherly love and Christian union hereafter characterize this church.

After this, by request of the companion of Eld. P. Strong, a very worthy sister, fast sinking to the grave by consumption, a few of us repaired to his house with the emblems of the broken body and shed blood of the crucified Redeemer, that our dear sister could once more join in commemorating the sufferings and death of Him who died for us.

On being informed of the pleasing results of the meeting just held, her countenance radiated with heavenly light, and she said, "Praise God! I can go in peace now." We seemed to be in the house of death, yet the occasion was rendered sacred and memorable by the gracious presence of the Spirit of the Lifegiver, who so quickly will come in person, to gather his saints unto himself. Taking the emblems in her emaciated and trembling hands, with a firm consciousness that this was her last privilege of the kind, she praised God for that redeeming love which enables her with a calm and sweet composure to pass down into the "valley of the shadow of death," fearing no evil.

From here, we returned to the house of prayer, where the church celebrated the ordinances together. May the language of every heart be,

"O thou, my soul, forget no more
The Friend who all thy sorrows bore;
Let every idol be forgot,
But, O my soul, forget him not."

A. S. HUTCHINS.

Nov. 10, 1873.

Our Duty in Meeting.

We heed the injunction, "Forsake not the assembling of yourselves together," but the remainder of the text we seem to have forgotten. I think it says something about speaking to each other in regard to our hope of the approaching day of triumph and deliverance, or exhorting one another. Please get your Bible, and study Heb. 10:25.

Some of us seem to think that, when we have taken the trouble to get to meeting and taken our seat among the worshippers, our duty is done; and so the meeting progresses, and some timid, shrinking ones make our silence an excuse for them to sit still, and the meeting drags, and the Spirit of the Lord is grieved, and our souls become more barren than they were before, and we go to our homes with less strength to meet the perplexities and temptations of life. And our brethren go home saddened because of our silence.

Could n't do any good if you did speak? How do you know? Satan told you that; he knew you would be weaker and fall an easier prey to him if you kept silent in the assembly of the saints. He knows that those who express a determination to serve the Lord are strengthened by that expression, provided it comes from the heart; and he knew, too, that your testimony would cheer others, if you said only, "I am striving to be

a child of God." And he knows, too, that so long as he can keep your tongue silent from God's service, you are pretty surely in his power for the eternity beyond. Satan knows that angels are saddened and God's work hindered by your silence. You cannot see how you hinder God's work? No! you will not be apt to see it until you break away and speak for the Lord, whether you feel like it or not. I do not care if you cannot think of one word to say that you think would encourage, rise up, and the Lord will give you something to say. Perhaps you will say as I did once, that you are determined not to act from feeling, but from principle, and then experience such a sweet blessing from the Lord that you will want to rise again and tell how the Lord has encouraged your heart, and taken away your dark feelings and thoughts because you did not yield to feeling, and sit still, and as you go from such an experience you will see how, by yielding to such feelings, you have hindered the work of God in your own heart if nowhere else. Instead of going away from meeting with a shadow on your heart and brow, to cast the same over all you meet, you will go with sunlight flooding your entire being, the sweet sunlight that comes from a sense of duty done; and all you meet will be made the happier by your happiness, and then you will grow in grace, and wisdom, and patience, and by-and-by you will be a perfect overcomer.

But so long as you yield to Satan in this, speak no word for the Saviour, your influence is deadening, and discouraging to others, and you gain no strength. The victories you gain are so few that you sit down completely discouraged, overcome. Remember that your duty at the house of God remains undone, and you are, consequently, an unfaithful servant, so long as you speak not for the Master. M. J. BAHLER.

Immortality—Heathenism.

WHEN people fail in fair reasoning, they sometimes resort to calling hard names, which, of course, with candid, reflecting minds, is but a poor substitute for argument. A sister in this place a few days since, being requested to state her views of the future life, was showing that she had no hope of life except through Christ and the resurrection; and as none but those who had faith in Christ and obeyed God were to have eternal life, therefore the wicked, when raised, could not live eternally. A third party, the wife of a minister, said, "That is heathenish doctrine; you don't believe that." The sister remarked, that it was Bible doctrine, and she must believe the Bible, if people did call it heathenism.

But, candidly, what is heathenism upon this question? Sometimes it is the immortality of the soul, and an eternal existence for all, and sometimes it is nonentity, and blank silence after death to all men, to all eternity.

Mr. McClay, who was twelve years a missionary to China, says, "The far greater part of the Chinese believe in no future state of existence whatever." If we judge of the belief of others of the Chinese, the followers of Confucius' doctrine in this country by their actions, we shall find it nearer spiritualism than it is to the Adventist's doctrine of life only through Christ.

Within the past year, a noted Chinaman by the name of Ah Quong was brutally assaulted in the streets of Sacramento, was carried into a police station-house, and died there. His brother, a wealthy Chinaman, made a great funeral, employing (according to the report in a Sacramento daily) a large portion of the hacks of Sacramento, to carry the invited guests to the funeral. When the long procession was passing with the corpse of the murdered Chinaman through the streets, the brother ordered a halt in front of the station-house where his brother died. He went up to the keeper of the station-house, accosting him in these words: "Mr. Fred, I want see my brudder." It was difficult for the man to know what was wanted. Perceiving, however, from the Chinaman's looks and actions that he wished to go into the station-house, the keeper let him in. There he went through various prayers, gestures, incantations, and invitations to some imaginary being. Finally, with a smile of satisfaction, he went out to join the procession. Being interrogated as to the meaning of all this, he informed them that he had been to invite the spirit of his murdered brother to attend the funeral, and witness the proceedings and display.

Chinamen constitute over one quarter of the human race, and are perhaps a fair specimen of the heathenism of the world, but, if the far greater portion of the Chinese believe in "no future state," and the rest believe in existence while dead, and a species of spiritualism, as shown above, it does not look much like the Adventist's doctrine of "life only through Christ."

In Siam they believe in a thousand years of suffering only to the worst of men, and

that then all will be saved, so that is not the heathenism that agrees with Advent faith. Where is it? Where is the heathen nation or sect that believes in "life only through Christ;" that all will be raised from the dead, and that the wicked, after receiving an amount of suffering adequate to their guilt, will be cut off, while the righteous shall receive the gift of eternal life, and the whole universe of God shall be clear from sin and sinners?

The simple facts are, that no such class or nation of heathens is to be found. If there is such a class, we would like to know where they live, and to know more of their peculiar doctrines; for, certainly, if they hold the sentiments of Seventh day Adventists on this question, there would be great hope that such a nation of heathens, acknowledging God's Son as the only source of hope of eternal life, might be brought more easily to truly worshiping him than those who bow to stocks and stones. Till this proof concerning such a heathen nation is presented, let none be turned from the doctrine of the Bible by slurs, such as, "Your doctrine is heathenism."

J. N. LOUGHBOROUGH.

Oakland, Cal., Oct., 1873.

The Glass Railroad.

I ONCE read a dream that made quite an impression upon me; and I have often thought of it as being applicable at the present time. It was something like the following:—

"It seemed to me as though I had been suddenly aroused from my slumbers. I looked around and found myself in the center of a gay crowd. The first sensation that I experienced was that of being borne along with a peculiarly gentle motion. I looked around, and found that I was in a long train of cars which were gliding over a railway, and it seemed to be many miles in length. It was composed of many cars. Every car opened at the top, was filled with men and women, all gaily dressed, all happy, all laughing, talking, and singing.

"The peculiarly gentle motion of the cars interested me. There was no grating, such as we hear on a railroad. They moved on without the least jar or sound. This, I say, interested me. I looked over the side, and to my astonishment, found the railroad and cars made of glass. The glass wheels moved over the glass rails without the least noise of oscillation. The soft motion produced a feeling of exquisite happiness. I was happy! It seemed as if everything was at rest within. I was full of peace. While I was wondering at this circumstance, a new sight attracted my attention. All along the railroad, on either side, within a foot of the track, was laid long lines of coffins, and every one contained a corpse dressed for burial, with the white face turned upward to the light. The sight filled me with horror. In my agony, I tried to scream, but could make no sound. The gay crowd around me only redoubled their singing and laughter at the sight of my agony. We went on, every moment coming nearer to the end in the road, far, far, in the distance.

"What are those?" I cried at last, pointing to the dead in the coffins. "These are the persons who made the trip before us, was the reply of one of the gayest ones near me. 'What trip?' I asked. 'Why, the trip we are now making, the trip on this glass railroad,' was the answer. 'Why do they lie along the road, each one in his coffin?' I was answered with a whisper and a hollow laugh which froze my blood: 'They were dashed to pieces at the end of the railroad,' said the person whom I addressed. 'You know the railroad terminates at an abyss. It is lined with pointed rocks. As each car arrives at the end, it precipitates its passengers into the abyss. They are dashed to pieces upon the rocks, and their bodies are brought here and placed in the coffins as a warning to other passengers. But no one minds it; we are so happy on the glass railroad.' I can never describe the horror with which those words inspired me. 'What is the name of the glass railroad?' I asked. The person replied in the same strain: 'It is *Habit*. It is very easy to get into the cars, but very hard to get out. For, once in these cars, every one is delighted with the soft, gliding motion. The cars move so gently! Yes, this is a railroad of *HABIT*, and with glass wheels we are whirling over a glass railroad toward a fathomless abyss. In a few moments we will be there, and they will take our bodies and put them in the coffins as they have the others; but nobody will mind it; no one does!'

"I choked with horror. I struggled to escape. I made frantic efforts to leap from the train, and in the struggle, awoke. I knew it was only a dream, yet whenever I think of it, I can see that long train of cars moving gently along the glass railroad. I can see cars far ahead as they are turning the bend of the road. I can see the dead in their coffins, clear and distinct, on either side of the road, while the singing and

laughing of the gay and happy passengers sound in my ears. I only see those cold forms of the dead, with their glassy eyes uplifted, and their frozen hands upon their shrouds. It was a horrible dream. But 'there was a moral in that dream.'

The power of habit is great. It is far easier to pass carelessly along than to break away from a sinful habit. Satan so lulls us by his fair promises that we feel no great anxiety to break away from our old habits of sin; and although we may have been repeatedly warned of our danger, we cannot seem to feel it, nor to realize that it will soon be too late to escape the fearful doom of all who thus pass on regardless of their duty to God.

It is an awful thing to become so stupefied as to be careless in regard to our eternal welfare; but how many of us are in danger of giving this world too large a place in our hearts, and thereby losing sight of the life that is to come.

May the Lord help us to arouse to a sense of our true condition before it be forever too late. E. R. DEWEY.

Noah.

This good man lived in an eventful period of the world's history. God made known to him his determination to destroy the ungodly inhabitants of the earth by a flood. But Noah found grace in the eyes of the Lord. He was a just man, and perfect in his generations, and he walked with God. Gen. 6: 8, 9. The prophet Ezekiel mentions him with Daniel and Job as the three men that might deliver their own souls by reason of their righteousness, when God should bring his sore judgments upon the house of Israel because of their many sins. Eze. 14. Paul gives him a place in his list of the faithful of past ages. Heb. 11. And Peter gives us the record of his employment, "a preacher of righteousness." 2 Peter. 2: 5.

Did God determine to destroy the inhabitants of the old world because they were righteous and holy? Did he do it because they were his faithful servants, doing that which was pure, just, and good? Every one at all acquainted with the facts in the case, must answer, No! It was their sins (transgressions of the law of God), their ungodly deeds, and the evils of their corrupt hearts, that brought this terrible calamity upon them. Gen. 6.

But Noah stood among them "a preacher of righteousness." The inspired definition of righteousness is given by David in these words: "My tongue shall speak of thy word; for all thy commandments are righteousness." Ps. 119: 172. And the Lord by Isaiah says: "Hearken unto me, ye that know righteousness, the people in whose heart is my law." Chap. 51: 7. Righteousness consists in keeping the moral law of God. Noah and his family kept this law, and were saved in the ark. And as Noah was a preacher of righteousness, we must conclude that in his preaching he advocated, and kept constantly before that ungodly generation, the claims of God's moral law. This furnishes clear evidence that the principles of the ten commandments were known and observed by the righteous previous to the flood. These facts forever do away the idea that this divine law was not known nor binding upon the human family before the days of Moses.

In our Lord's prophetic discourse relating to the signs of his second advent, Matt. 24, he refers to the time of the flood, and says: "As the days of Noah were, so shall also the coming of the Son of man be." In this, the Saviour draws a parallel, and would have us know that the character and actions of the people of the old world at the time of the deluge would be acted over again in the generation that should live to witness his second advent. The gross and corrupt things of earth will take their attention, while their reverence for God and his holy law will become less and less.

But there will be men of God standing here, as Noah stood among the people in his day, "giving meat in due season," faithfully warning the people of their great danger in the coming crisis, and, at the same time, holding up before them the claims of the moral law. The prophetic word and the signs of the times show unmistakably that we are in the last days, the closing moments of this world's history. The proclamation of the coming of the Lord has been sounding in the earth for more than thirty years. Closely connected with this three-fold warning is the "commandments of God and the faith of Jesus." May the work speed on, and may we, like faithful Noah, act our part nobly and share in the final triumph. I. D. VAN HORN.

To be well spoken of, you must die. Even a pauper, when dead, is mentioned without asperity, and that is as much as any pauper can expect.

THE only gratification a covetous man gives his neighbors is to let them see that he himself is no better for what he has than they are.

HUMILITY.

THE bird that soars on highest wing
Builds on the ground her lowly nest;
And she that doth most sweetly sing,
Sings in the shade, when all things rest;
In lark and nightingale we see
What honor hath humility.

When Mary chose the "better part,"
She meekly sat at Jesus' feet;
And Lydia's gently-opened heart
Was made for God's own temple meet.
Fairest and best adorned is she
Whose clothing is humility.

The one that wears Heaven's brightest crown,
In deepest adoration bends;
The weight of glory bows him down,
Then most, when most his soul ascends.
Nearest the throne itself must be
The footstool of humility.

Earth and Heaven.

To the devout Christian mind, every spire of grass, and every leaf and flower, speaks volumes of silent inspiration. In the delicacy and perfection of their texture, and in their bloom and fragrance, they reveal the existence of a God, and breathe of Heaven. Who has not admired the beauty of the cherry tree when in full bloom, its dense white blossoms embosomed in a foliage of dark green leaves; or the apple, with its pink and white blossoms, or the rose, and the lily, and many other beautiful flowers, while the breath of spring was burdened with their aroma, and did not rejoice in their evanescent beauty? These are starlights in the rifted clouds of earth's moral night; mementoes of the treasure lost by sin; glimpses of the glories of the world to come.

Human art is not worthy of comparison with the perfection of the Creator's work. "Solomon," said Christ, alluding to the lilies of the field, "in all his glory was not arrayed like one of these." But "the grass withereth, and the flower thereof falleth, and the grace of the fashion of it perisheth." Thus, these beauties of the field and forest witness to the curse that presses so heavily upon the earth. What Christian that has witnessed these scenes of evanescent growth and decay, but has longed for the land of perennial beauty, untouched by the curse of sin. But some minds have no sense of the beautiful. To such, corn tassels and potato blossoms, inasmuch as in them are seen visions of future plenty, have greater charms than the lily or the rose. Some are not pleased with harmony of sounds; and Heaven, in their minds, is associated with holiday costume, and endless formal singing; and they turn for relief to the freedom of competent toil.

But Heaven, associated as it is with a renewed earth, offers material good to all. Those who love toil may plant vineyards and eat the fruit of them, build houses and inhabit them, and long enjoy the work of their hands. Those who love song may go up to the jasper-walled city, that hath no need of the sun to light up its gold-paved streets, its mansions of glory, and gates of pearl, and with those who came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb, and with sinless angels, join in the symphonies of Heaven.

Those who love the beauties of nature may tread the new earth and witness at every step the fulfillment of the prophetic declaration, "The wilderness and solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." The beauties of a golden sunset, and the soft, mellow light of evening, penciling earth and heaven with gorgeous hues, will, doubtless, find more than a counterpart in the land where the light of the moon shall be as the sun, and that of the sun sevenfold its present volume. The associations of that heavenly land subdue the grief of those who mourn the loss of friends. God will restore to us our loved and lost ones who have gone down to the grave in good hope of a resurrection to eternal life. "And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away." A. SMITH.

The Seen and the Unseen.

INSPIRATION tells us that the things which are seen are temporal, but the things which are not seen are eternal. If we look only at the things which are seen, it is not strange that our spirits droop in sadness, that even faith's bright wings trail in the dust, as with tearful eyes we question, Why all this suffering and sorrow? Why are our hopes so often crushed—our aspirations unfulfilled?

Does not our life at times appear a failure? Why is it given only to flourish its little hour, so brief, and then cut off like a delicate flower, swept by some chilling blast? When death has stilled the beating of some loving heart, silenced the voice heard only in tones of affection and kindly counsel, and a friend, lovely and beloved, is laid low in dreamless slumber, then the bereaved and bleeding heart questions, Why was it permitted? With our short vision, we oftentimes fail to penetrate the cloud that hides from us our pitying Lord, who "doth not willingly afflict nor grieve the children of men." Oh! who does not long to have these things which now seem so dark and mysterious made

clear in the light of the unseen and eternal? Sickness, suffering, and sorrow, meet us on every hand. No position, however exalted, is exempt; no pathway but has its thorns; no household so carefully guarded but sorrow and death may enter its charmed inclosure; no heart so happy but it has its bitterness. All that is seen, is smitten with the curse, marred by imperfection. The clearest mind sees only through a glass darkly; the purest heart is not without spot; the fairest and loveliest things of earth are doomed to decay. Passing away is written upon all things earthly.

But amid the passing away of that which is seen, we may rejoice in the assurance that the unseen is eternal. Treasures in Heaven and joys immortal shall never pass away. In those heavenly gardens where angels walk, no flowers shall fade. All is perfect and eternal there. But nothing here is sure. Do we enjoy the sweet blessing of Heaven to-day? We may to-morrow struggle with the powers of darkness. Are we happy in the love of friends to-day? To-morrow we may weep over the lifeless form. Does that which is seen satisfy us? Ah, no! If that which is seen is all upon which we can build our hopes, then life is indeed a failure and our hopes a mockery.

But we know there is a foundation infinitely better and more exalted than the transient things of earth upon which to build our hopes. We know there is reality in the unseen. We need not be of a doubtful mind. Evidence sufficient has been given both in the book of nature and revelation to satisfy the intelligent mind. And what consolation, what dignity and elevation of mind, what incentives to purity of life, does he lose who doubts the reality of the unseen? And more than this, he is in danger of losing an eternity of blessedness. But how many are vainly seeking satisfaction in that which is seen, building upon the sandy foundation of earthly things. By their actions, if not by words, they signify their indifference to the unseen and their preference for that which passes away. Oh! that they might see their sad mistake ere it is too late.

As Christians, we look too much at the things which are seen. We are too deeply absorbed in things temporal, and our eyes are blinded to the glories of the unseen and eternal. We must strive more earnestly to set our affections on things above, not on things on the earth, for "the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." NELLIE F. HEALD.

Lynn, Mass.

Increase of Pernicious Literature.

ONE unmistakable sign of the growing corruption of this generation is the wonderful and increasing demand for vile and trashy reading. On this subject, a prominent paper says:—

"WHAT ARE WE GOING TO DO ABOUT IT?"

"That is, about Pernicious Literature. Its very existence is unknown to many of our readers; its extent is hardly dreamed of by any. There lies before us, as we write, a letter from one of the leading railroad men of this country. And this is what he says about it:—

"I cannot use too strong language to express the mortification I feel at the fact that upon every road that I happen to be connected with, unless perhaps the C. & P., not only the vilest trash is sold as reading matter, but also positively licentious and infamous illustrated papers and books are thrust upon passengers, young and old, male and female. I am perfectly aware that the R. R. authorities take what they regard to be the best plan to control the character of reading matter sold by authorized agencies on their cars—but I am equally aware that, come about as it may, the fact remains that the worst possible stuff continues to be sold in spite of all the rules, regulations, schedules of works on sale, and general orders to the contrary."

"This does not in the least exaggerate this monstrous evil, albeit upon certain railroads, since this letter was written, something considerable has been done effectually to check it. But for the most part, this indescribable literature is omnipresent. It is flaunted in our faces on the street corners, thrust under our eyes in the rail-cars, insidiously offered to our innocent children by companions less guileless than themselves, brought into our houses wrapped round packages from the shoemakers, the tailors, the grocers. It is like the miasma in a miasmatic country—there is no building of the house tight enough to exclude it. It is like the poison that lurks in the air in cholera times; we imbibe it, our children imbibe it, and the first intimation we have of its presence is the disease it generates. In milder, subtler, but not less dangerous forms it creeps into books that bear the imprint of respectable publishers, and journals whose name gives them unsuspected currency everywhere. It is sometimes mawkish, sometimes morbid, sometimes sensational, sometimes covertly, sometimes openly vicious. It distorts life, depraves the imagination, portrays passion for love, paints hideous crime in fascinating if not attractive garb, and in its very mildest form destroys all desire for healthful food by creating an appetite for the intoxication of sentimentalism. Even the Sabbath-school library is not free from this form of it, and many a pupil is taught to read

the dime novel by the dollar and a quarter novellette that his Sabbath school furnishes him for his Sunday reading."

But what makes the case worse and more hopeless is the astonishing fact that popular ministers and prominent religious editors are giving their influence in favor of novel reading. H. W. Beecher, in introducing a novel in his own paper, defends it thus:—

"We notice that serial fictions are coming greatly into vogue among religious papers, though not without considerable protest. No doubt there is a danger of mere sensationalism from which such newspapers are by no means exempt. But it should be remembered that the day is long past when fiction could be treated as an intruder or an inferior in comparison with other kinds of literature. A story, as such, has as good a right to be, and as legitimate a work to do, as a sermon or a poem. Indeed, it seems as if the novel were the most characteristic literary type of our time, just as the Drama was in Shakespear's, and the Essay, in Addison's. Anybody is at liberty to lament the fact, if he feels inclined to, but it is best not to ignore it. There is an idea that religious papers ought to stick to more serious lines of work. But the first condition of success in book or paper is that it shall be read. It may be as wise as Solomon and as pious as all the saints in the calendar, but if people will not read it, it might as well be a mummy. Now, the religious newspaper ought to reach, not only the learned, the literary, the theological—but a great mass of people who are wholly incapable of much abstract thought. They must be provided for. And if the minister, for example, wishes the space given to stories were bestowed on doctrinal discussion or church news, let him remember that if his favorite elements only were furnished, two-thirds of the paper's readers would be wholly unprovided for. A newspaper is like a hotel table—there should be provision for every taste, with the single restriction that nothing positively hurtful be offered. So, if one man likes nothing but solid roasts, he should not object to the presence of lighter dishes for other folks."

The folly of such reasoning is apparent. It would justify the use of any means, good or evil, to increase the circulation of a paper. The people want the novels and the priest wants the money, and so they are happily agreed.

D. M. CANRIGHT.

What Majorities Prove.

THE *Golden Age* for June 7 has the following pointed article on this subject. We commend it to the perusal of those who reject the present truth because so few believe it.

"What says the majority of mankind as to the various religions in vogue among them? Which of the creeds, and sects, and churches, is sanctioned by the vox populi, vox Dei? If the judgment of the majority—aye, and of the overwhelming majority of the present race of men on the earth—is worth anything as to right or wrong of any particular religion, what is that judgment? Let us take an accurate measurement of the whole world's opinion, on all the great religions. Borrowing a suggestion from Mr. Armour's table, we rearrange it so as to appeal to the eye in a gradual progression as follows:—

POPULATIONS AND RELIGIONS OF THE GLOBE.	
Jew,	6,000,000
Protestants,	59,000,000
Greek Church and branches,	62,000,000
Mahometans,	96,000,000
Brahmanists;	120,000,000
Romanists,	139,000,000
Buddhists,	320,000,000
All others: Confucius, Sinitism, Mythological Naturalism, Manikism, Fetichism,	468,000,000
Total,	1,270,000,000

"The Protestants are about one in twenty-one and a half of the population; Romanists one in nine; Protestants, Romanists, and Greeks together, one in five.

"As for ourselves, the above table confirms an old conviction of ours, that the judgment of the majority on any great subject of human concern is generally wrong. Whatever great movements are undertaken for the benefit of humanity (as all history will testify), are uniformly begun by a brave and finally martyred few, and opposed by the ignorant and stubborn many. And, furthermore, when any great idea, thus originated, finally gets possession of great masses and millions of men, the race has generally, in the meantime, so far advanced, that even this idea also has been steadily outgrown, and needs to give place to some new and struggling reform, needing crusaders, and prophets, and victims, and martyrs. The above table is spread before our readers as containing rich food for thought, which the thoughtful will digest for themselves."

THE BEST PATRIMONY.—A man may leave a patrimony to his son; but how soon it may be mortgaged! He may leave him money; but how soon it may be squandered! When he gives him a sound constitution, an unblemished reputation, a good education, and an inward abhorrence of vice, in any shape or form, these cannot be wrested from him, and are better than thousands of gold and silver.

The Review and Herald.

Battle Creek, Mich., Third-day, Nov. 18, 1873.

The present number of the Review is, "42-23." By comparing with these the figures on your paper you can tell when your subscription will expire.

My address is Watsonville, California. D. M. CANRIGHT.

THE P. O. address of T. M. Steward is Rockton, Ill.

History of the Sabbath.

THIS work is enlarged to 528 pages of our usual book size. Great pains and much labor have been bestowed on its preparation, and it is needless to say that its value cannot be estimated.

In its enlarged size, it is well worth \$1.50, and probably would not be sold for less than that by any other publishing house in the country; but the trustees have decided to sell it for \$1.25.

Send in your orders, and they will be filled immediately. Price, post-paid, \$1.25.

The Map of Michigan.

To those who think that rapid growth is confined to the "Far West," it may be interesting to learn that a map of Michigan recently issued by Silas Farmer and Co., Detroit, shows 62 towns, 192 new villages, one new county, and seven changes in county lines, not shown in previous editions of their map of Michigan.

Trouble with Cuba.

THE following is from the Detroit Post of Nov. 14. The action on the part of the Cuban authorities has caused some stir in the United States navy yards, orders being given to fit up some vessels for immediate service.

"The 'Cuban Junta,' which sits in safety and ease in New York, and plots violations of international laws, sent the only men under its rule who have pluck enough to fight upon their dangerous mission without proper supplies for the vessel. It risked and lost their lives in order to save a little money. The Virginus was caught by the Spanish steamer 'Tornado' without coal, and under sail only.

The crew, and some reports say, the passengers also, were executed on short notice, the authorities even preventing the telegraph from sending information of their proceedings lest they should be interfered with by the Spanish government or by other nations.

THE WOODMAN AND THE SANDAL-TREE.

BESIDE a sandal-tree a woodman stood And swung the axe, and, as the strokes were laid Upon the fragrant trunk, the generous wood

With its own sweets perfumed the cruel blade. Go, then, and do the like; a soul endued With light from Heaven, a nature pure and great, Will place its highest bliss in doing good,

And good for evil give, and love for hate. —From the Spanish, by W. C. Bryant.

Alfred Cookman's Testimony.

WALKING one day with a friend, they passed two distinguished ministers, one of whom was smoking. Brother Cookman remarked, "I can understand how that brother enjoys that cigar. I used to enjoy it as he does. I was very fond of it, especially after the day's work was over. It was so quieting to my nervous system to rest in my easy chair with my cigar for my companion.

The Sprague Failure.

PROVIDENCE, Nov. 6.—A large meeting of the creditors of the A. & W. Sprague Manufacturing Company, and A. & W. Sprague, was held at 11 o'clock this forenoon in the Horse Guards' Hall.

William J. King called the meeting to order, and the Hon. Amos C. Barstow was chosen Chairman, and Jeffrey Hazard, Secretary.

Mr. Thurston, attorney for the house of the Spragues, presented, through the Chairman, the following communication:—

The A. & W. Sprague Manufacturing Company and A. & W. Sprague regret that they are obliged to announce to their creditors that they find themselves unable to meet their maturing obligations. The recent examination into their affairs, made by a committee appointed at a meeting of bank officers in Providence, shows that they have a surplus over just debts of at least eight millions of property, and they confidently believe that if an extension of a reasonable length is granted to them, they can pay in full all their liabilities and preserve their print works and a considerable portion of their mill property.

The A. & W. Sprague Manufacturing Company pledge to their creditors their utmost efforts to cooperate with the creditors in the means to the above end, which may upon conference be devised.

(Signed) A. & W. SPRAGUE MANUFACTURING COMPANY, per AMASA SPRAGUE, President.

The extensive house of Claffin & Co. has been granted an extension of time by its creditors, which enables it to continue business, and eventually, to meet its liabilities.

Dr. Harold Browne, the new Bishop of Winchester and successor of Bishop Wilberforce, has spoken out in behalf of the poor. At his last conference he told his clergy that he was afraid that in all Protestant countries, not the church only, but religion, was losing its hold upon the poor.

THE matter of hazing at the Syracuse University is to be tested in the civil courts. Two freshmen were assaulted by a company of sophomores for wearing interdicted hats; their hats were stolen, and the young men left to go home hatless.

Appointments.

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

** Services in Chicago, every Sabbath (seventh day), at 296 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago, are invited to attend.

QUARTERLY meeting at Greenville, for District No. 6, Tract and Missionary Society, Nov. 29, 30, in connection with church quarterly meeting. It is hoped that all who have pledges unpaid will come prepared to pay up.

Change of Appointments.

ORANGE, Sabbath, Dec. 6; Vergennes, Sabbath, Dec. 13. A. S. HUCHINS.

Meetings in Michigan.

THERE will be a quarterly meeting of the churches and T. and M. Society in districts as follows:— No. 5, at Wright, Nov. 29, 30. No. 11, at Alameda, Dec. 6, 7. No. 2, at Pottersville, Dec. 6, 7.

QUARTERLY meeting for the Greenville and McConnell's Grove church, Ill., will be held Sabbath and first-day, Nov. 29, 30, 1873, at Winslow. There will be a Tract and Missionary meeting on first-day.

QUARTERLY meetings of the N. Y. and Pa. T. and M. Society will be held as follows:—

Dist. No. 4, Buck's Bridge, St. Lawrence Co., Nov. 22, 23. Dist. No. 5, Keene, Essex Co., Nov. 29, 30. Dist. No. 6, in Warren Co., where Brn. Tyrel and Whitney may appoint, Dec. 6, 7, 1873.

NO PROVIDENCE preventing there will be a monthly meeting held with the church in Cornville, Maine, commencing 6:30 Friday evening, and holding over Sabbath and first-day, Dec. 20, 21. We hope all will make an effort to attend.

IN connection with a general quarterly meeting with the church of Alto, Indiana, Sabbath and first-day, Nov. 22, 23, 1873. WM. COVERT.

THERE will be a quarterly meeting of the T. and M. Society for the 10th Michigan District held in connection with the church quarterly meeting to be held at Memphis, Nov. 22 and 23. There is important business to come before this meeting.

I will meet with the church at Almont, Dec 6, 7, to organize a T. and M. Society in that church. R. McCONNELL, Director.

QUARTERLY meeting for Sand Prairie Church, Wis., Sabbath and first-day, Nov. 29 and 30. Sister churches are invited. THOMAS DEMMON, Clerk.

QUARTERLY meeting at Appleton, Licking Co., Ohio, Nov. 29, 1873. Wm. F. CROUS, Elder.

THERE will be a quarterly meeting of the T. and M. Society for District No. 9, Michigan, held at Vassar, Tuscola Co., Nov. 23, at 11 A. M. All members are requested to report. J. L. MILLER, Director.

THE next quarterly meeting for Allegan Co., Mich., will be held at Otsego, Dec. 6 and 7. The quarterly meeting of the T. and M. Society, Dist. No. 4, will be held in connection with this meeting. J. L. RUMERY, Director.

Business Department.

Notwithstanding in Business. Rom. 12:11.

Special Notice to Subscribers.

A blue cross on the margin of your paper signifies that your subscription will expire with two more numbers. A renewal is earnestly solicited.

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. Charles Anelefinger 44-23, Thomas Hickersen 45-1, C P Gleason 44-23, John Fullmer 44-23, George H Hall 44-23, Lucy Mott 44-21, Philip A Henry 44-23, Mary Stimpson 44-23, G M Bowen 44-23, J A Williams 44-23, C W Armstrong 44-22, J G Walston 44-24, Rebecca Ake 45-1, L O Stowell 44-20, Mrs Olive B Oaks 44-23, Albert Belden 44-23, Rufus Baker 45-1, Milton Southwick 44-23.

\$1.00 EACH. Sears Sherwood 44-23, Mary Parsons 44-4, Horatio Flower 44-1, John Brigham 43-23, Mary Irons 43-21, A Hopkins 44-1, A F Stoner 44-1, D Bennett 44-23, Mrs Maria Streeter 44-23, John Wart 43-19, G W Sheldon 44-1, J B Ingalls 43-23, Peter Owens 44-6, P G Fernelius 43-23, Emma E Sprague 43-23, Mrs E M Pierce 43-23. MISCELLANEOUS. Mary Church 50c 43-14, Mary E Caviness 50c 43-14, Wm Merrell 50c 43-10, H E Martin 50c 43-10, Wm L Lemon 50c 40-14, Joseph Yates 75c 42-21, T M Steward 50c 42-22.

Cash Received on Account.

C H Bliss \$10.00, Wm S Ingraham 25.00, N Orcutt 1.00, Wm Covert 50c, Asa Kelsey 1.50, Wis. Delinquent Fund 125.00, S N Haskell 450.00.

Share in Publishing Association.

E M Crandall \$10.00.

Donations to S. D. A. P. Association.

Horatio Flowers \$2.00, John Fullmer 10.00, John B Carpenter 5.00.

General Conference Fund.

R A Jeffries (Mo. and Kas. Tent) \$1.00, Ind. Conf. 250.00.

Foreign Missionary Fund.

Thank Offering, M M, \$2.00.

Watch Sent by Express.

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