

# The Advent Review

AND HERALD OF THE SABBATH.

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

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## THE MARRIAGE OF THE LAMB HAS COME.

ASCEND, beloved, to the joy;  
The festal day has come;  
To-night the Lamb doth feast his own,  
To-night he with his bride sits down,  
To-night puts on the spousal crown,  
In the great upper room.

Ascend, beloved, to the love;  
This is the day of days;  
To-night the bridal song is sung,  
To-night ten thousand harps are strung,  
In sympathy with heart and tongue,  
Unto the Lamb's high praise.

The festal lamps are lighted now  
In the great marriage hall;  
By angel-hands the board is spread,  
By angel-hands the sacred bread  
Is on the golden table laid;  
The King his own doth call.

The gems are gleaming from the roof,  
Like stars in night's round dome;  
The festal wreaths are hanging there,  
The festal fragrance fills the air,  
And flowers of Heaven, divinely fair,  
Unfold their happy bloom.

Long, long deferred, now come at last,  
The Lamb's glad wedding day;  
The guests are gathering to the feast,  
The seats in heavenly order placed,  
The royal throne above the rest;  
How bright the new array!

Sorrow and sighing are no more,  
The weeping hours are past;  
To-night the waiting will be done,  
To-night the wedding robe put on,  
The glory and the joy begun;  
The crown has come at last.

Without, within, is light, is light;  
Around, above, is love;  
We enter to go out no more,  
We raise the song unsung before,  
We doff the sackcloth that we wore;  
For all is joy above.

Ascend, beloved, to the life;  
Our days of death are o'er;  
Mortality has done its worst,  
The fetters of the tomb are burst,  
The last has now become the first,  
For ever, evermore.

Ascend, beloved, to the feast;  
Make haste, thy day is come;  
Thrice blest are they the Lamb doth call,  
To share the heavenly festival,  
In the new Salem's palace-hall,  
Our everlasting home!

—H. Bonar, D. D.

## PRE-MILLENNIAL ADVENT.—No. 3.

In my last I commenced to show that "to deny the pre-millennial coming of Christ you must spiritualize every 'promise of his coming' connected with millennial descriptions, in the Bible."

2. Let any one attentively consider the 45th and 46th Psalms, in illustration of this point, and ask if they do not appropriately describe the millennial era? Christ is here described as triumphantly riding forth. The people fall under him. His throne is for ever and ever. At his right hand stands the queen, "The Bride, the Lamb's Wife." The marriage festival is celebrated. And scarce a feature of the whole description can fail to be recognized as belonging to the millennium; that blessed era when "he maketh wars to cease unto the end of the earth."

But, in this millennial Psalm, are there no passages to which St. Peter might have looked as "promises of his coming"? Indeed, are there any which do not sustain that character? Is not this the glorious approach of one not "more marred than any man," "without form or comeliness," but now at length "fairer than the children of men"?

Does he not come to sit, not at the right hand of the Father's throne, but upon what is here proclaimed His throne,

for ever and ever? And is not the burden of triumph this "Jehovah of hosts is WITH US"? And do we not hear him quell the tumult of the nations by saying, "Be still and know that I am God, I will be exalted among the heathen, I will be exalted IN THE EARTH"?

Are not these promises of his personal return? Or must these fade before the waving of the allegoric wand? But what reason is there for spiritualizing the advent here described? Is a triumphal procession, and a marriage festival, a fit emblem of the outpouring of the Holy Spirit? Is it the third person of the adorable Trinity, which is the Bridegroom and must espouse the church? Or is it the second? And what good reason can be assigned for perverting these symbols from their usual, their obvious, meaning, except that it is necessary to escape the belief of the pre-millennial advent? Will not this be a second step in eliminating every "promise of his coming" from the millennial prophecies of the Bible?

3. Consider next, Psalms 96, 97 and 98; all three closely related in spirit. Do not these manifestly allude to millennial times? When but in the millennial jubilee shall they "say among the heathen, the Lord reigneth, let the heavens rejoice, let the earth be glad, let the sea roar and the fullness thereof, let the field be joyful and all that is therein, then shall all the trees of the wood rejoice"? "Confounded be they that serve graven images, that boast themselves in idols, worship him all ye gods." "O sing unto the Lord a new song, for he hath done marvelous things, his right hand and his holy arm have gotten him the victory, his righteousness hath he openly showed in the sight of the heathen, he hath remembered his mercy and truth toward the house of Israel. ALL THE ENDS OF THE EARTH HAVE SEEN THE SALVATION OF OUR GOD."

But if these Psalms manifestly describe millennial times, what shall be thought of the solemn enunciation: "Let the floods clap their hands, let the hills be joyful together before the Lord, for he cometh! FOR HE COMETH! TO JUDGE THE EARTH. With righteousness shall he judge the world, and the people with equity." If this be not a "promise of his coming," thrice so solemnly repeated, to which St. Peter might refer, as a coming to JUDGMENT, where can such promise be found? How is his coming described? "Clouds and darkness are round about him." "A fire goeth before him and burneth up his enemies round about." "HIS LIGHTNINGS ENLIGHTENED THE WORLD, THE EARTH SAW AND TREMBLED."

Compare with this what Christ says, Matt. 24:27: "As the lightning cometh out of the east and shineth unto the west, SO SHALL ALSO THE COMING OF THE SON OF MAN BE."

"The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth."

Now if St. Peter could not refer to this as that day when the "elements shall melt with fervent heat," to what passage could he allude? And if this be wrested from his grasp by modern spiritualizing, well might the scoffer ask, "Where is the promise of his coming?" and the apostle be puzzled for a reply. What answer could he give but, "Nowhere! these spiritualists have given all those passages I used to rely on a different meaning."

And what reason for this spiritualizing? What reason for divesting these solemn Psalms of their obvious meaning? What, unless it be because the coming here described is evidently a coming at which the earth rejoices, and millennial glories begin? If this be his personal coming, it is pre-millennial. Therefore spiritualize it, and so add another step to that process of eviscerating any promise of his coming from the whole millennial writings of the prophets.—Charles Beecher, in Letter to Henry Ward Beecher.

## THE RECORD OF 1873.

In opening a new year, it seems fitting that a daily journal, which has laid before its readers events as they have occurred during the year that is gone, should give a brief summary of the most important of these events, so that those who watch the progress has been made, or when there has been a retrograde movement, and thus note the tendency of the age, and learn by what means the interests of humanity may be advanced, and the evil that impends may be averted.

### POLITICAL EVENTS.

When the year 1873 began, the 42d Congress was holding its last session. The principal topic of interest was the investigation of the Credit Mobilier scandal, which was instituted on a motion of Speaker Blaine. The extortion of railway managers, and the growing importance of cheap and abundant means of carriage from the West to the sea-board, have made the question of transportation of national importance. In view of this fact, the Senate appointed a Special Committee, with Senator Windom of Minnesota as Chairman, to visit various parts of the country and take testimony as to the needs of the country and the most judicious remedy to be applied. Several transportation societies have been organized, in connection with which the wonderful growth of an organization called the Patrons of Husbandry, may be noticed.

During the past year, a very satisfactory state of quietude has prevailed in the South. The results of the election of 1872 seemed to settle the questions growing out of the war.

In the Dominion of Canada there has been a complete overturn in political parties. During the year, the Province of Prince Edward Island has been joined to the Dominion.

The Gladstone Ministry in Great Britain still retains its ascendancy, though its majority has been diminished by death and new elections. The Ministry carried through the Geneva Award, and, in August, paid over to the United States \$15,500,000 on account of the Alabama claims. Early in the year, a feeling of temporary bitterness existed between England and Germany and Russia, growing out of the eastern question; but it soon subsided. Aside from a war with the Ashantees on the gold coast, Great Britain is at peace. During the year, her agents effected a treaty with Zanzibar to prevent the slave trade. The East India Company, after an existence of 273 years, was dissolved by Parliament.

In France, there has been a continual conflict between the several factions of the Monarchists and the Republicans. The Assembly still contains a majority of Monarchists. Some changes in the cabinet of President Thiers aroused the suspicions of the Monarchists, and accordingly, the assembly demanded to know the policy of the Ministry. Thiers met his questioners half way, and declared himself in favor of the definite establishment of the Republic. Thereupon, an order was adopted declaring that the present form of government was not under discussion, and expressing a virtual want of confidence in Thiers and his ministers by a vote of 360 to 344. Thiers and his cabinet at once resigned, and Marshal MacMahon was elected and formed an anti-Republican cabinet. Since that time, the Monarchists have been plotting to overthrow the Republic, declare a Monarchy, and enthrone the Bourbon Count de Chambord. The Orleanists do not warmly favor, and the Bonapartists oppose the Chambord movement, so that it has proved a failure. Meanwhile, the Republicans have carried nearly every election since the overthrow of Thiers.

On February 11, King Amadeus of Spain announced his abdication of the throne to the Cortes, and a Republic succeed-

ed without tumult. Since that time, the situation of the new Republic has been critical, on account of divided counsels and the opposition of the church and Monarchist party.

Germany has been securing the results of her victory over France, and altogether appears to feel its importance as the first power of Europe. The principal subject of general importance is the conflict between the pope and the emperor William respecting the rights of each in the State.

The Italian government has not only maintained its hostile attitude toward the claims of the pope for temporal power, but has asserted its authority by abolishing a large number of religious corporations which were inimical to the State in that they did not recognize its authority over them in any way. There seems to be a disposition on the part of Germany and Austria to support Italy in the exercise of its rights as a government, and to resist the intervention of any power in behalf of the restoration of the temporal authority of the successor of St. Peter. Switzerland has been engaged in a conflict with the authority of the pope, which has resulted in the expulsion of the ultramontane bishops from that country.

Russia has begun a war with Khiva during the year, subdued that country, and extorted from its rulers pledges that they will not again trouble the dependencies of Russia in Asia. The movement of Russia in the East attracted the jealous eye of England, and, early in the summer, ill-omened prophets announced a war cloud; but after some correspondence, the British government retired from the field of diplomacy.

Mexico has enjoyed a tranquil year, and its Congress has declared for religious liberty and the legality of civil marriages. The government has issued a decree banishing the Jesuits from its soil.

The republics of Central America and the West Indies have continued in their normal condition of revolts and revolutions. South America has been, in general, tranquil.

### NOTABLE EVENTS.

Having briefly sketched the principal political events which mark the progress of nations in a general way, we next proceed to notice the most notable events of the year.

In New York, it appears that there is such a thing as justice. Foster, the car hook murderer, has been hanged, and one jury found Stokes guilty of murder, but a new trial being granted, under the new law of that State, he was found guilty of manslaughter, and sentenced to State Prison. Tweed, who so long defied courts of justice, is now clad in the convict's stripes at Blackwell's Island.

The International Exposition at Vienna, was opened May 1. The season was unfavorable, and a monetary crisis occurring in Vienna at the same time on account of the vitiated currency of Austria and the ruinous spirit of speculation, the exhibition was not a financial success, and closed after a run of three months, leaving a heavy debt for the Austrian government to pay.

The centennial commission has, during the year, perfected its plans for an industrial exhibition at Philadelphia, on our national centennial in 1876. The plans announced indicate that the exhibition will be of magnificent proportions.

In our own country, we have had the Modoc war, which resulted in the capture and hanging of Capt. Jack and was the conclusion of that trouble.

On Sept. 19, the suspension of Jay Cooke & Co., the well-known bankers, was announced. Within a day or two, this suspension was followed by several others in New York, largely dealers in railroad bonds. The country became alarmed, and a financial panic followed that promised to prostrate business throughout the country.

Early in November, the steamer Virgin-

ius sailing on the high seas under the flag of the United States, near Santiago de Cuba, was seized by a Spanish man-of-war, taken to that port, the crew and passengers tried and condemned as pirates and a number of them shot. Our Government demanded and received the surrender of the vessel to the United States. The surviving prisoners were also surrendered.

May 10, Capt. Tyson with eighteen of the survivors of Capt. Hall's Arctic Expedition arrived at New Foundland. The party had been landed from the *Polaris*, which left them in a storm, Oct. 15, 1872. They brought the intelligence of the death of Capt. Hall of paralysis, Nov. 8, 1871. Capt. Tyson's party drifted 1500 miles on an ice floe, from which they were taken by the *Tigress*. The *Polaris* reached the latitude of 82 degrees and 16 minutes. The balance of the *Polaris* crew was rescued by a whaling ship, July 20, 1872, near Cape York, and taken to Scotland. This party were in boats made of the remnants of the *Polaris*.

After twenty years effort, the Hoosac Tunnel pierced the mountain, Nov. 27.

The growth of our manufactures, and the wonderful change that has taken place during the past year in the trade between this country and England, is important enough to be called a notable event. Our imports from that country have fallen off nearly fifty per cent, while our exports to the same have increased in a greater ratio, thus entirely changing the balance of trade.

A session of the World's Evangelical Alliance was held in New York during the month of October. The assembly embraced many of the leading so-called Evangelical clergymen in the world, and its meetings were of great interest.

During the year, the Supreme Court of the State of New York has declared that municipal loans to railroads are unconstitutional.

The appearance of Asiatic cholera in the South-west created wide-spread alarm. It did not, however, spread beyond a town where it made its first appearance, and was in no case epidemic.

The yellow fever scourged several towns along the Mississippi river and in Texas, during the months of August and September. In Memphis and Shreveport, the suffering and panic have hardly been paralleled in this country.

#### OBITUARY.

The year 1873 has witnessed the death of an unusual number of illustrious men and women. Death has visited all walks of life, and from every one the spoiler has taken some of their foremost names.

Of royal personages, we note first and foremost the ex-Emperor Napoleon, whose death occurred the 9th of January. Charles, ex-Duke of Brunswick, died in August, the Emperor of Morocco in September, and King John of Saxony in October.

In Europe, the mortuary list embraces a few names of note in the diplomatic world like Signor Urbano Rallozi of Italy, Count Bernstorff, German Ambassador to Great Britain, Lord Ossington, for fifteen years speaker of the British House of Commons, Sir Geo. E. Cartier, for many years a prominent Canadian political leader, and Gov. Howe of Nova Scotia.

In the ranks of science, the ravages of death would be great indeed if the mortuary list contained no other than the name of Louis Agassiz. To this illustrious name must be added those of Liebig, the great chemist, Professor Adam Sedgwick of England, Professor M. T. Maury and M. Jean Coste, the well-known French naturalist.

The Christian church mourn many eminent prelates and clergymen. The Rev. Dr. R. S. Storrs, senior, the Rev. Dr. Joel Parker of New York, the Rev. Dr. Gardiner Spring of New York, the Rev. Dr. Ferris, chancellor of the University of New Jersey, Bishop George M. Randall of Colorado, Bishop William E. Armitage of Wisconsin, and Vicar General Starrs, Roman Catholic, of New York, are the most notable losses of American churches.

The English church has lost Bishop Wilberforce and Ewing, and the Scottish church, Rev. Dr. Candlish. The Old Catholics have lost Dr. Munziger of Berne University. The highest Catholic prelate that has died within the year was the Cardinal Archbishop of Chambéry.

Among the leading authors who have died the past year, are John Stuart Mill, Lord Lytton, M. M. St. Marc Girardin, Amadee Thierny, Prof. Friedrich van Raumer, Charles Collins, John R. Thompson, and Caroline Cherebro'.

Art has lost Hiram Powers, Sir Edwin Landseer, Gustave Ricard, and a few others. The stage has lost William Charles Macready and Laura Keane.

#### CASUALTIES AND DISASTERS.

The year has been one that will long be remembered for the number of its marine accidents and the frightful loss of human life. The record of casualties growing out of carelessness in the use of steam, the working of mines and explosive materials, is a long one, and indicates that however otherwise the age is improving, it has made no progress in caring for human life. In noticing this part of the record of the year, it will be possible to give only a few of the more important occurrences:

During the night of January 22, the emigrant ship, *Northfleet*, bound for Australia, was run down by a Spanish steamer in the British channel, and over 400 persons drowned.

January 9, the U. S. steamer, *Tuscarora*, sunk in a storm, and the captain and 14 men were lost.

January 13, a terrible earthquake visited parts of India. In the city of Soonghur alone, 1500 perished.

February 1, 100 persons were frozen to death in England.

February 3, an earthquake began in the island of Samos and continued four days with great loss of life and property.

February 3, 20 persons were killed, and 40 injured, by boiler explosions in iron works in Pennsylvania.

February 15, by the burning of the steamer, *Henry A. Jones*, in Galveston Bay, 21 lives were lost.

February 27, at a fire in Hanover St., Boston, several persons were killed, and 17 seriously injured.

March 4, the Alaska mail steamer, *George S. Wright*, was lost with 23 persons on board.

Gov. Austin of Minnesota reports to the Legislature that 70 persons lost their lives by the snow storm of January 7, 8, and 9.

Four-fifths of the town of Laurenceburg, Ky., was destroyed by fire, March 17.

March 22, forty-four acres of houses were destroyed in Hong Kong, China.

March 19, the city of San Salvador was absolutely destroyed by an earthquake, only one large building being left. The loss of life is estimated at about 500, and of property from \$12,000,000 to \$20,000,000.

April 1, the steamship *Atlantic*, of the White Star Line from Liverpool to New York, while attempting to put into Halifax, N. S., for a supply of coal, struck, while running at full speed, near Meagher's Island, and in a few minutes became a total wreck. Of 957 persons on board, 535 were drowned.

April 8, the wall of a new building, at Rochester, N. Y., gave way and precipitated a crowd of persons into the Genesee river, 30 of whom were drowned.

May 2, three cars of the Portland Express on the Grand Trunk Railway jumped the track at Soixante, Canada, and 32 persons were injured.

May 4, at Dixon, Ill., an iron bridge, crowded with 300 persons witnessing a baptism, broke down, and nearly 100 lives were lost.

May 13, fifty-nine miners lost their lives by a mine explosion at the Drummond colliery, Westville, N. S.

May 30, a destructive fire occurred in Boston, burning over an area of five acres, incurring a loss of \$1,291,000, on which there was an insurance of \$763,000. Among the buildings destroyed were the Globe Theater, Chickering's building, the International Hotel, and the Boston Library. Five lives were lost.

July 4, a severe storm prevailed in Ohio, Indiana, etc., doing immense damage to crops.

The steamship, *City of Washington*, from Liverpool to New York, struck on Gull Rock, N. S., and became a total loss. All the passengers were saved.

July 25, ten acres of the poorer portion of Baltimore was burned over. Loss, \$1,800,000.

July 26, a disastrous fire occurred in Norfolk, Va. Loss, \$275,000.

August 2, twenty-three blocks were burned at Portland, Oregon. Two hundred and fifty dwellings were burned, and the loss computed at \$1,500,000.

August 8, the steamer, *Wawassett*, of Washington, burned near Aquia Creek. In the panic which occurred, seventy-five lives were lost.

August 15, a collision occurred on the Chicago and Alton Railroad near Lemont, Ill. Fourteen passengers were killed and thirty-two injured.

August 25, a train of the Southside Railroad, Long Island, ran off the track, injuring fifty passengers.

August 24, a very destructive gale took place off the coast of British North America. Two or three hundred vessels were badly injured, or wrecked, and at least three hundred lives lost. On the land, the destruction was prodigious; crops, barns, and houses were swept away. The loss must have been several million dollars.

Sept. 6, the *Plaza Vapor*, Havana, Cuba, and the entire square of buildings adjacent, were burned. Twenty lives were lost, and the loss of property was estimated at \$8,000,000.

Thirty-seven villages were destroyed by floods in China, with many lives.

Sept. 20, the ship *Indus*, loaded with coolies, was lost near Calcutta, and four hundred and eighteen of them drowned.

Sept. 27, the town of Lampsass was flooded by the sudden rise of a creek, and 21 buildings swept away, and six persons drowned.

A terrible prairie fire swept over Salmie and Jefferson Counties, Nebraska, destroying many houses and much grain. Several persons were burned to death.

Oct. 6, a most destructive cyclone passed over the Gulf of Mexico, doing great damage to shipping and coast property.

Nov. 16, a fire at Haverhill, Mass., destroyed sixteen buildings, valued at \$175,000. Two lives were lost.

Nov. 23, the steamship, *Ville du Havre*, collided with the ship *Loch Ern* at sea, and sunk in a few minutes. By the casualty, two hundred and twenty-six lives were lost.

The steamship, *Ismalia*, which sailed from New York in September, has not been heard from, and is probably lost.

[The foregoing record of the year 1873 is condensed from an elaborate article in the *Maine State Press* of Jan. 8, 1874. To those who note the "signs of the times," it will be a useful compilation.

G. W. A.]

#### The Lying Wonders of the Last Days.

"For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16: 14.

That there is an agency at work at the present time which claims to have the power to work miracles, is patent to all. But that they do possess that power is usually denied. But this text, with many others which might be quoted, plainly points out a miracle-working power that shall go forth to the kings of the earth and the whole world. From Adam down to the present time, the Spirit of God and the spirit of the devil have been in the world.

The Spirit of God has had for its office, to lead men to the truth, and assist them in the work of developing heavenly characters. That of Satan has brought all his available forces to battle against the truth of God, and has ever waged a relentless warfare against God's chosen people.

Both powers have, as circumstances seemed to demand it, wrought miracles. What, says one, the devil work miracles? Yes; we have a case at hand. The magicians which withstood Moses wrought miracles. Ex. 7: 11. In Job 1: 16, Satan is represented as having called fire down from heaven and burned up the sheep and servants and consumed them. In verse 19, he brings to his aid the winds of the wilderness.

Surely this is a miracle-working power. But God also works miracles through the agency of good angels. Acts 12: 7-10, 23; 1 Chron. 21: 14, 15. But Satan is a fallen angel, and was cast out of Heaven with others who joined with him in rebellion against the just and wise government of Heaven. 2 Pet. 2: 4; Jude 6. Notwithstanding his fall, he is an angel still, and retains to a great degree all the powers of mind and body which belong to that high order of created intelligences.

Angels of God render themselves visible or invisible at will. It is also said of Satan that he is transformed into an angel of light. 2 Cor. 11: 14. Then he possesses a transforming power also. But we have before shown that Satan and his angels were cast out of Heaven. Hence they were originally a part of the heavenly family, Eph. 3: 14, 15, and possess, except so far as weakened by the fall, all the faculties of mind and body that belong to the angels of God.

That angels can impress, and by various means communicate with, men, is a fact so universally admitted that we assume it to be true without an argument in its favor.

The foregoing statements we think satisfactorily explain the various developments of spiritualism. The angel of God appeared to Daniel, and presented to him in symbols four great beasts which, to Daniel, had all the appearance of real beasts, and yet they were not in fact real beasts, but symbols. To John, other symbols of beasts were presented, varying in some particulars, and with some additions not presented to Daniel, all having the appearance of life and activity. On the other side, Satan presents to Christ the kingdoms of the world and the glory of them in a moment of time. Probably this presentation was a landscape view, and had all the appearance of reality. And when he appeared to Eve, he came in the form of a beautiful serpent.

Now if angels possess the power of presenting any image or symbol they desire at will, and giving it all the appearance of reality, so that it is indelibly impressed on the retina of the eye, is there any reason why the same symbols presented before the camera of the artist would not produce the same effect as the living subject, and that the object so presented would be reproduced on the camera? We think there is not.

If the foregoing conclusions are correct, the only mystery connected with spiritualists' taking the likenesses of the dead would be that of angels' possessing the power to present at will any image they desire. Certainly if they presented the images and views to which we referred, they could vary them at will, to an almost endless variety. And being acquainted with the dead of all past ages, they would know just what kind of an image to present to produce a picture bearing the features of the person called for, so as effectually to deceive the individual calling for the likeness of a dead friend, thus making persons believe that their friends were really present, when, in fact, the agency behind the curtain was only a fallen angel.

Then we can say emphatically that they

are the spirits of devils working miracles to deceive the nations of the earth.

If the foregoing illustrations are correct, we are furnished with an explanation of all spiritual phenomena. If Satan could call fire from heaven, and the winds from the wilderness, who can say that he does not possess power to heal the sick, and perform many other wonders for the purpose of deceiving the people? Miracles are borne on the very front of the profession made by spiritualists. Hence not only are their claims in harmony with the powers possessed by angels, but in harmony with the prophetic declarations on the same subject. And there is no excuse for individuals' being led away by its influence, if they will investigate the word of God. But the doctrine of spiritualism abounds with pleasing fables, and the belief in the doctrine of the conscious state of the dead has paved the way for this great deception, and almost all are falling into line, and are being rushed through with impetuous speed. They are too busy to stop and think, too busy to investigate their Bibles, and, as the result, will be held in deception till their day is past and probation is ended.

J. H. Cook.

Nevada, Mo.

#### Walking by Faith.

No character in the Old Testament impresses me with a higher veneration than the patriarch Abraham. His title of nobility was this: he was "the friend of God." Born and reared in a land of Sabian idolatry, he was converted by the Lord in his own sovereign way and by means of which we have no knowledge. The first thing we learn of him is the abrupt announcement of God's call to him: "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I shall show thee."

Abraham obeys. He asks no questions. No map of the strange country is shown him, and no guide-book is given him. By faith, he sets out with his household caravan and follows whither the heavenly hand conducts him. "He went out, *not knowing whither he went.*"

In this one beautiful line, I read the spiritual history of every child of faith. This line reveals the deepest lesson that a human heart can learn, the lesson of obedient trust in God. It describes itself in one short sentence, the *walk of faith*. And what is that? Is it an aimless venture, a haphazard wandering by chance? No; but the exact opposite of this. It is the going in God's way, and not in the way that self most covets. The walk of faith is just walking with my Heavenly Father hand in hand, step by step, over smooth places or rough, up hill or down, moment by moment. Believe implicitly that "the steps of every good man are ordered by the Lord." I am to obey his orders. To-day, I am to do just to-day's work only. To-day's burden I am to carry. My rule of duty is for to-day. The promise of help is for to-day; as my day so shall my strength be. To-morrow's journey and to-morrow's toil and to-morrow's trials I must leave until to-morrow comes. Whatsoever thy hand findeth to do, do it; and be not careful for the morrow. This is faith's first lesson. Suppose that Abraham had lain awake all night worrying over his next day's route, and refusing to stir a step in the morning till God gave him a map of the road to Canaan! The Lord would have grown tired of his troublesome charge and left him to drift back to Ur.

Abraham knows not whither he is going; but he knows that God knows. Two things he is certain of. The first is, that the way in which God leads him is the right way; and next, that it is a safe way. This is all you and I can expect to know. The future is an unmapped territory; every step is literally a step into the dark. The future is a "seven-sealed book," and no man can unloose the seals thereof. We discover its contents only as God unlooses the seals, and turns over leaf by leaf, one at a time. Selfishness often aches to peep into the sealed pages. But faith whispers: "No, no; trust God." And very soon I discover that this, too, is all for the best. Every joy that is lying in wait for me at some new turn in the road, breaks on me as a sweet surprise. The mercies, like transporting views in mountain travel, are all the more bewitching that they were not spoiled by anticipation. God does not let us "discount his mercies in advance."

The whole journey to Heaven is a walk of faith. Obey and trust is all that God

requires of us. Our poor, blind timidity often falters and whimpers: "Lord, how can we know the way?" Our divine Leader replies: "Follow me. I am the way. I will lead the blind in paths they have not known. I will make the darkness light before them." Blessed is that soul which has learned to trust and to obey. The real conflict in life is between choosing our own way or walking in God's way. The sin of the sinner lies just in this, that he follows the path that seems more pleasant to himself; and the end of it is—hell! Even Christians are often terribly tempted to be willful and wayward. Lot chose his own way, and it led him to Sodom. When he took God's directions, they led him up to Zoar, and he was safe. Jonah chose his own way, and it sent him overboard into the raging sea. Then he took God's way, and it led him to Nineveh, on a mission of love. Peter undertook to look out for himself, and he turned liar and coward. Afterward he let God take care of him, and he went to sleep calmly in a prison, to be waked up by a delivering angel. Reader, have you not always found the sweetest peace when you fed most on faith?—*T. L. Cuyler.*

The foregoing thoughts should be read often because of their practical bearing. We should think often of this sentence, "Even Christians are often terribly tempted to be willful and wayward." Is not this fearfully true at this time when so many are inclined to walk in their own way instead of walking in the way God has marked out? God has pointed out a way which tests the faith and loyalty of his people, and he has in great mercy in these last days given them crosses to bear, and required of them sacrifices, which may prove to be blessings which will test the genuineness of their faith; and those who are wayward and unyielding will be sifted out; so that there will be nothing left but the pure wheat. Then, if we would be safe, let us not walk in our own way, but walk by faith in God's way.

WM. PENNIMAN.

**The Righteousness of Christ.**

THE relation this sustains to Christian experience is an important point, and the misapprehension respecting it, that exists in some minds, seems almost inexcusable, as will appear from the following considerations.

1. Justification, as it relates to the sinner, is not a vindication of injured innocence from unjust aspersions, or false accusations, but a restoration to innocence and the favor of God, of those who have become vile and sinful through their transgressions, and are consequently exposed to death.

2. This the sinner cannot accomplish for himself; for no subsequent obedience, however strict or perfect it may be, will ever remove the guilt of former transgressions, or the penalty of the law attaching to them; therefore, some means outside of himself must be furnished.

3. What these means are, and how to be used, is clearly shown in Rom. 3, where the apostle, asserting on the above principle, that "by the deeds of the law there shall no flesh be justified," because "all have sinned," says in verses 24-26, "Being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness, that he might be just, and the justifier of him that believeth in Jesus." From this it appears that Christ's righteousness affects us simply as regards the sins that are past.

4. But it also appears, from what follows in the same epistle, that it will not avail even so far as this, unless we retain our justification, procured by faith, by a life of obedience; for in chapter 8:4, the reason given for God's sending his own Son into the world is, not to furnish a license for sin, but, "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit;" and verse 13 adds, "For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." Therefore, we are required to be holy, to purify our souls "in obeying the truth, through the Spirit." Christ also speaks of "your righteousness," while it is said of the redeemed, that they are

"clothed with white robes," or spotless characters; and those robes are "their robes," which they have washed and "made white in the blood of the Lamb."

The blood of the Lamb cleanses, but we must apply it by faith to our own robes, or characters; and those who come to the judgment, hoping that the robe of Christ's righteousness will conceal their impurities and deformities, while they neglect to obey God's requirements, will find themselves fatally deceived, and wofully disappointed; for the Saviour says, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father which is in Heaven." Matt. 7:21. S. B. WHITNEY.

**Commemoration.**

AMONG the many so-called arguments used to support the first-day Sabbath, none is more frequently used than the one drawn from John 20:19. The text reads as follows: "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you."

The argument drawn from this passage in support of first-day observance is something like this: "Christ rose from the dead on the first day of the week, and here is a record of the disciples' meeting upon that same day, evidently to commemorate his resurrection."

This argument is used by every one who undertakes to find scriptural reasons for first-day observance. Now, setting aside the fact plainly revealed in the text, that the disciples were thus assembled for fear of the Jews, also the fact recorded by another evangelist, that at that time the Lord upbraided them for their hardness of heart, because they believed not them who had seen him after he had risen from the dead; setting aside these facts which clearly demonstrate that at this very time the disciples had no faith in his resurrection, we wish to inquire, Would it be possible for the disciples to commemorate the resurrection of Christ the same day he was raised from the dead? Or, to give our question a wider scope, Can an event be commemorated upon the same day the event takes place which makes the day commemorable? We unhesitatingly reply that it cannot.

For instance, the signing of the Declaration of Independence could not be commemorated upon the fourth of July, 1776, not till the fourth of July, 1777. So of your birthday, it could not be commemorated the same day you were born. To commemorate is to preserve the memory of something by some act. It would be the greatest folly to talk of preserving the memory of something by some act the same day the event occurs which you desire to preserve in memory.

The thing to be commemorated, then, must necessarily be in the past. If a yearly observance, it can be commemorated in a year from the event which makes the day commemorable; if a monthly, in a month; if a weekly, in a week, not sooner. How, then, can people believe that the disciples at this time were commemorating the resurrection of Christ? It is a manifest absurdity to suppose such a thing. The next meeting which we have a record of took place after eight days, which reaches to Monday, and possibly to Tuesday. M. E. KELLOGG.

*Richford, Vt.*

**Mr. Disraeli's Political Prophecy Again.**

MR. DISRAELI, who has been in Parliament for forty years, and leader of the Conservative party for twenty-five years, and who was characterized by Mr. Baird to be the greatest living statesman of the age, warned the students of Glasgow University in his famous address to them on November 20, that "the disturbing spirit of the age, which was now rising in Europe like a moaning wind, was the spirit of Socialism, which demanded social, material, and physical equality for all men; and before they (the students) had entered the world, might very possibly become a HOWLING TEMPEST." Again, in his Conservative Address on November 22, in Glasgow, he said:—

"One thing that gives me uneasiness is the relation at present between capital and labor, between the employers and the employed. It is an extremely painful thing that, of late years, we so frequent-

ly hear of misunderstandings between the employed and employers (*i. e.*, Strikes and Lockouts) that they look upon each other with suspicion, as if each was rapaciously inclined to obtain or retain the greater share of the profits of their trade. There is another point to which I wish to draw your attention, namely, the contest commencing in Europe between the spiritual and temporal powers. Gentlemen, I look upon it as very grave, as pregnant with circumstance that will greatly embarrass Europe. A religious sentiment is often very generally taken advantage of by political causes which use it as a pretext; and there is much going on in Europe at the present moment which, it appears to me, may occasion us soon much anxiety in this respect, that I myself look upon it as the greatest danger to civilization, if, in the struggle that is taking place between faith and free thought, the respective interests should only be represented by the papacy and the Red-Republicans.

I may say that we have before us the prospect of struggles—perhaps of wars and anarchy ultimately—caused by the great question that is now rising in Europe, and it will not easily be in the power of England entirely to withdraw itself from such circumstances. Our connection with Ireland will then be brought painfully to our consciousness, and I should not be at all surprised if the vizor of Home Rule were to fall off some day, and you behold a very different countenance. Now, gentlemen, I think we ought to be prepared for those circumstances. The position of England is one which is indicated, if dangers arise, of holding a middle course upon these matters. It may be open to England again to take a stand upon the Reformation, which 300 years ago was the source of our greatness and our glory—(cheers)—and it may be our proud destiny to guard civilization alike from the withering blasts of atheism and from the simoon of sacerdotal usurpation. (Loud cheers.)

These things may be far off, but we live in a rapid age, and my apprehension is that they are nearer than some suppose. If that struggle comes, we must look to Scotland to aid us. It was once, and I hope it is still, a land of liberty, patriotism, and of religion. (Loud cheers.) We all know that a general election is at hand. I don't ask you to consider on such an occasion the fate of parties or of Ministers. But I ask you to consider this, that it is very probable that the future of Europe depends greatly on the character of the next Parliament of England. But I ask you, when the occasion comes, to act as becomes an ancient famous nation, and to give all your energies for the cause of faith and freedom." (Loud and prolonged cheering.)

The *Daily Telegraph* (Liberal Journal) remarked upon this: "Mr. Disraeli said that a battle is beginning between the temporal and spiritual powers on the Continent, and that civilization would be menaced with the greatest of all dangers, if the respective sides in the struggle should be represented by the papacy and the Red-Republicans. He is quite right. He sees the real issue and the real point. And in some degree, his statement is also true that the future of Europe may depend greatly on the character of the next Parliament in England. With Russia and Germany nursing a cause of strife in the Baltic provinces; with France menaced by civil war and another Revolution; with Italy arming herself against French sacerdotalism; with Prussia recommencing the battle of the Reformation, the next Parliament of England may indeed do much for Europe. When the occasion shall come, we hope that England may give all its energies to the cause of truth and freedom."

Lord Shaftesbury, speaking from the chair at a missionary meeting this November, said, "God was working in a marvelous way in blessing missionary efforts at home and abroad. But how long would it continue so? The door might soon be shut. The time might come and probably was near at hand, when such opportunities would no longer exist, and then their neglect would be regretted in vain. The signs of the times were very terrible, and no text of Scripture was now more applicable than the words of our blessed Lord, 'And what I say unto you, I say unto all, Watch.'"—*Signs of our Time.*

WE can work out a good character much quicker than any one can lie us out of it. Therefore never chase a lie. Let it alone and it will run itself to death.

**Sowing Discord.**

IN Prov. 6:16, 19, Solomon mentions seven things which are an abomination to the Lord, and one of these things is: "He that soweth discord among brethren." Is it not sowing discord to carry news from one to another? Mark: this sower of discord among brethren, God himself calls an abomination. It is first the proud look, then the lying tongue, next, the hands that shed innocent blood, &c. Tongue, hands, heart, and feet, separately and individually; but when it comes to sowing discord, it is not the heart alone, not the tongue, or hand, or feet, which may all act a part, but it is *him*, the whole person, him that soweth discord is an abomination. Oh! who would be in God's sight an abomination? Much pain might be saved if we but had our tongues sanctified.

Solomon says again, "The words of a talebearer are as wounds." Prov. 18:8. Here he compares talebearing to very painful wounds. Would you like to be pained in this way? If not, cease to carry news. Remember the golden rule is to do unto others as you would have them do unto you. Is it not a fearful sin to engage in this kind of work, when by it we make ourselves an abomination to the Lord?

Backbiting and talebearing are the enemy's work. Oh! how much better to be doing the Lord's work and talking about his coming. It is better to be engaged in the service of the Lord than in the service of Satan. How unkind it is to talk wrongfully of one of God's children. How far from doing as we wish to be done by.

If we lack a subject for conversation, let us search the Scriptures wherein we may find an inexhaustible store that will not grieve the Spirit. J. F. BAHLER.

*Rochester, N. Y.*

**Signs of the Times.**

IN the *Waverly Republican*, published at Waverly, Bremer Co., Iowa, Jan. 1, 1874, I find the following significant item:

"In the Free-Thinkers' Association, the following resolution was introduced and set for debate, the debaters speaking on which side they like, on next Sunday evening:

"Resolved, That it is the duty of the State and Nation to enact and enforce a law, making one day in seven a day of rest."

The secretary of the Association then goes on to say: "Debaters to be limited to fifteen minutes. All liberal free-thinkers, whether members or not, are invited to attend and participate in the discussion. Those persons who think that because we are liberal to all, we desire to uproot the whole established order of things, are invited to come and see us and disabuse their minds of the idea."

As a people, we have been disposed to regard the free-thinker as opposed to the movement upon the Sunday question. But it would seem by the above extract that they, too, have caught the spirit of the times, and soon we will be left standing alone in opposition to the great Sunday movement of the day. Those who have relied upon this class of persons for sympathy, I verily believe, are soon to find that they have been deceived.

It has long been preached by our people that this government would enact a Sunday law, and compel observance of the same, and this would constitute the mark of the beast of Rev. 13:12. On the other hand, it has been claimed by the world generally, and by the infidel especially, that this lamb-like government of ours could not do so wicked and foolish a thing as this. And thus the contest has been waged for nearly a quarter of a century. But the lovers of the Bible, and believers of prophecy, have seen one after another of these pretended friends drop off, until they find themselves almost deserted.

My brethren, I feel very thankful to God for the light we have upon the Bible. I would not exchange this knowledge, and the hope I have of eternal life, for a thousand worlds like this. We have great light, precious light. We have the true interpretation of this prophecy. The image is soon to be made. Jesus will soon come, the saints will be rewarded, and the wicked punished. Shall we stand the test? My hope is in the Lamb of God, who taketh away the sins of the world. In him will I trust. Blessed be the name of the Lord. E. R. GILLET.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, JAN. 27, 1874.

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

### Immortality through Christ.

IN a former article, we have given some reasons for discarding the generally received opinion that immortality is the universal inheritance of the human family through Adam the first. We shall, in this, endeavor to show that the true source of immortality is Christ, and that he gives it to the righteous only. Why should this view be thought an infidel opinion? Why should Christian men count this so great a heresy that they cannot even listen to it long enough to know the reasons which are urged in its support?

When God made man, he made him an upright, innocent being. He placed him upon trial, that is, he so situated him that he should have an opportunity to form a true, faithful, obedient character, while exposed to influences and motives which, unless resisted, would lead him into rebellion. It was at least possible that he would fall into sin. The event was that he did thus fall. The object of the Creator in giving existence to man was, that he might glorify Him who formed him. God is not glorified by a life of wickedness.

Now, if we might be allowed to ask such a question, At which point, so far as our minds can determine, is it wisest and safest that the Creator should give to man an immortal nature? at his creation, or at the close of his probation? If given at his creation, and man in his trial should rebel, then all sinful men must be immortal, and must live forever though they persist in rebellion against God. But if not given till after man has passed his trial, then it will be given to those only who have formed a virtuous character. At least, such would be the case unless it can be shown that God is glorified by giving to wicked men an eternal existence in which to blaspheme his name and to hate and dishonor his holy government.

But there is still another thing to be considered. In man's case, probation resulted in apostasy. Then God, that he might not leave man to ruin, gave to him a second probation, that he might recover his lost innocence, and in that work of recovery become confirmed in virtue even as it was designed that he should by his first probation. But he can only recover from sin and condemnation by a Saviour and by the means of an atoning sacrifice. This Saviour is Christ the Lord, or the second Adam, so called because he is made the second head of the human family, or rather, the head of all who are adopted into his family by receiving him as their Redeemer.

Now it is plain that if immortality is through Christ, it will be given only to those who are redeemed through him and who are adopted into his family. But as the probation of those who come to Christ does not close till their work in his cause is done, it is manifest that whatever he gives them as the reward of their faithfulness in his service will not be given till they have been judged.

If, therefore, immortality is through Christ, none will have it except those who are his faithful people. These will have endless life. All others will fail of this most precious boon. There will be no immortal sinners. There will be no endless life in suffering to the countless millions of heathen who have never heard of Christ, nor to the innumerable host of young persons who have died in sin after barely passing the line of accountability. These difficulties are involved in the doctrine that immortality comes by natural descent from Adam, and they are wholly avoided in the doctrine that it proceeds from Christ, as the gift of God to the overcomer.

Is it infidelity to hold and teach that immortality comes from Christ rather than from Adam? If so, why? Does such doctrine involve the denial of any moral principle? If so, what one, and in what manner? Does it in any way weaken man's sense of personal accountability to God to understand that immortality is given only to those that overcome? Why should so un candid a spirit prevail with respect to that question? That man has aspirations for immortality is certain, and this doctrine does not cut him off from its acquisition. It does, however, teach him that he must seek after it if he would possess it. But it offers this great gift of God to all who form a character such as God approves. Why should not such a

condition in the offer be esteemed reasonable? And who are thereby excluded from obtaining it who ought to have it? No man is excluded because of poverty, or because of lowliness of station in life, or even because of having sinned against God, if he will truly repent. The conditions are such as all may comply with. They are also such as all should fulfill as a matter of personal obligation toward God. If any fail to inherit this great blessing, it will not be because they could not have it, but because they would not accept it upon the conditions offered.

That God is the fountain and source of immortality is plain from the statement of Paul. He speaks thus of God the Father: "Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see; to whom be honor and power everlasting. Amen." 1 Tim. 6:16. This text is evidently designed to teach that the self-existent God is the only being who, of himself, possesses this wonderful nature. Others may possess it as derived from him, but he alone is the fountain of immortality.

Our Lord Jesus Christ is the source of this life to us. "For as the Father hath life in himself, so hath he given to the Son to have life in himself." John 5:26. "As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me." John 6:57. The Father gives us this life in his Son. "And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12. These scriptures do clearly indicate that Christ is the source of endless life, and that those only have this who have Christ.

The time when this shall be given to the saints is thus stated by Paul: "For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:3, 4. This cannot mean that the saints are spiritually dead, but, rather, that they are under the sentence of death as members of Adam's race, and that they now have eternal life by promise, as when Christ shall appear, in whom it is now hidden, they shall have it in actual possession, because he shall then confer it upon them.

Their present relation to this eternal life, or immortality, is thus stated by the same apostle: "Who will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." Rom. 2:6, 7. This is a most instructive text. It shows that God will give immortality as the award of the judgment to the righteous, for it is given when God renders to every man according to his deeds. Eternal life may be called the sum of glory, honor, and immortality, for God gives it as the equivalent of these three. And these are given to the righteous because they seek them by a patient continuance in well-doing. They certainly would not seek immortality if they had it by nature, and God would not give it as their reward if they had always possessed it from the time when they began to exist.

But this act of giving immortality is very fully set forth in 1 Cor. 15:51-54: "Behold I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

These are most precious words. Immortality is given at the sound of the last trump. And the trumpet sounds when Christ our life descends from heaven. At that instant, every one of his saints is changed to immortality in a moment of time, so brief that it is compared to the twinkling of an eye. All who have sought immortality by a patient continuance in well-doing will receive this infinite boon, and all others will be counted unworthy of participating in it. J. N. A.

### We Must not Despair.

WE are never, while our probation lasts, justified in despairing of God's mercy. It is very true that we have no right to expect the approval of the Lord while we are living in disobedience to his precepts.

But, inasmuch as it is in our power to cease to do evil and learn to do well, and as he commands us to do this, let us attend to this very thing rather than to giving ourselves to gloom and to despair. There is hope in God for us if we will only put away our sins and seek him with all our hearts. And indeed, if we will not do this, it will be our own fault beyond all excuse if we are lost.

Seeking God with true repentance and with active zeal is far better than sitting down in sullen gloom and despair. Let us hope in God and manifest that hope by true repentance and by faithful obedience. J. N. A.

### Babel to Be Outdone.

THE year 1876 will be the one-hundredth anniversary of American independence. A commission duly appointed by the government has been at work devising a plan for an appropriate centennial celebration. A grand Industrial Exposition, outrivalling anything in that line that has yet been undertaken, is to be held in the city of Philadelphia; and near the building of the Exposition, it is proposed to erect a colossal tower one thousand feet in height.

In the *Scientific American* of Jan. 24, 1874, appears an article on this subject, and an elaborate engraving of the proposed tower, behind which, to show more strikingly its altitude by way of contrast, are grouped ten of the most notable and loftiest monuments of human skill. The proposed structure is twice as high as any monument yet reared by the hands of man. "The graceful spire of Cologne's far-famed cathedral" is 501 feet high; the great pyramid of Cheops, 480; the pinnacle of Strasburg's minster, 468; the gilded cross on the dome of St. Peter's at Rome, 457; the pyramid of Cephron, brother and successor of Cheops, 454; St. Paul's in London, 365; the dome of our own capitol at Washington, 287; trinity church, New York city, 286; and Bunker Hill monument, 221. By the side of any of these, the proposed structure is like the giant trees of California, compared with the ordinary trees of the forest.

But what particularly arrested our attention in the article above referred to was a reference to the tower of Babel. "As did the descendants of Noah," says the writer, "so propose we to do." The builders of Babel undertook a very impious work in the face of High Heaven. They thought that nothing would be restrained from them which they might wish to perform. And, disbelieving God's promises, they proposed also to defy his authority. God suddenly brought the race to a sense of their impotence by touching them where they had never dreamed of difficulty, and sending confusion into their speech. That enterprise met with an ignominious failure.

But now the race is ready to complete the work. Babel is referred to as the "prototype" of this modern tower. That was a pile of sundried clay, and had reached, it is said, when the language was confounded, only one hundred and fifty-six feet. And to that, it is thought that the proposed thousand-foot shaft, which is to be built of iron, would be a fitting contrast, "typical of the knowledge and skill which intervening ages have taught mankind." That is to say, Now we will show how much better we can do than the builders of the tower of Babel.

We would not be understood as saying that men now engage in these enterprises with the same spirit of defiance that characterized the builders of old. Yet there is in the human race at the present day, in view of the great achievements of late years, an ill-concealed disposition of self-laudation, an assertion, almost, of omnipotence, and independence of any higher power. The virtual language of the human heart to-day is, "Nothing shall be restrained from us which we imagine to do." And whenever an enterprise is proposed, no degree of magnitude, or apparent impossibility which the work involves, prevents it from being long and seriously considered.

Activity is commendable; and progress is praiseworthy. But when it leads to the exaltation of the creature at the expense of due reverence for, and dependence on, the Creator, it is destined sooner or later to receive as well-defined and effectual a rebuke, as was administered to the builders of ancient Babel. U. S.

OUR principles are the springs of our actions, our actions the springs of our happiness or misery. Too much care, therefore, cannot be taken in forming our principles.

### "They Began to Make Excuse."

THESE words occur in one of the parables of our Saviour which evidently has reference to the last days. "A certain man made a great supper, and bade many; and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that servant came, and showed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you that none of those men which were bidden shall taste of my supper." Luke 14:16-24.

It will be noticed that the call here extended is to supper, and that it goes forth at "supper time." This is at the close of the day. There are three distinct calls to this supper. This harmonizes with three distinct messages to be given just previous to the revelation of our Lord in glory at the close of the Christian dispensation. Rev. 14:6-16.

Those who receive a gracious call to the supper begin to excuse themselves. They have what appears to them to be more important business than to heed this call. The terrible consequence is that they are passed by as utterly unworthy, and the solemn declaration goes forth that none of them should taste of the supper.

I quote this scripture for the sake of illustrating an important principle. Our Lord, here represented by the "certain man," in mercy calls certain persons to the marriage supper of the Lamb. This call, if heeded, will take them from certain things which are dear to them. But these things are of small consequence in comparison with the blessings to be derived from heeding the call. Seeing the ground, proving the oxen, and the society of the wife, are of small consequence, indeed, compared with the blessings which will accrue to those who partake of the supper.

Their begging to be excused under the circumstances is virtually a deliberate insult to the Lord, inasmuch as it shows that they value those things higher than they do the honor of his society, and the blessings he has to give. They show by it that their heart is not really with him. They speak to him very respectfully to be sure. They seem to pay a certain deference to him, and partially, at least, acknowledge the claims of the Lord upon them. They would no doubt like to retain the favor of the Prince and be acknowledged as his friends. But there are other things after all which are more important in their estimation. This fact settles the question. The Lord has freely offered them great privileges, as a matter of his royal bounty. They have chosen something else—their own pleasure and profit. He will not accept them with such feelings. They are rejected. Those who are thus passed by seem to have been eminently respectable. They had property, and doubtless stood well in society. But as the heart was lacking, the Lord rejects them and takes others who are poor, wretched, and despised. He prefers these to the other class with all their respectability, if they give him their hearts and cheerfully accept his offer.

All men will be tested upon this principle. The service of the heart is the main thing that is wanted. When the heart is enlisted in the service of God, there will be ready, willing effort made to accomplish all that can be accomplished. The great question will be, How much can I do in the service of the Master? What can I do to help forward his work in the earth? Where is there an opening that I may enter and accomplish good? The constant bent of the mind will be in that direction.

As a man starts out in some business or profession in life, and devotes himself to a thorough understanding of it, and a constant effort to accomplish the greatest results, so the one who enlists in the service of Christ, if his heart is really enlisted, will be on the constant watch for opportunities to be useful in this profession. This will be his one great aim. He will not be hunting up plausible excuses to justify himself in doing little or nothing. The moment he does that, he shows he would be glad to do something else rather than to work for the Lord. Something else has a larger interest to him than his Master's business.

I am driven to these reflections by the course of many in the Christian profession, especially of those who might be useful in the special service of the Lord as laborers in his vineyard. The Lord calls for these, and, while it is a truth that the harvest is great and the laborers are few, and the necessity that something should be done is of infinite importance, it is greatly to be deplored that the very ones who might work acceptably should excuse themselves from so doing. The very ones whom the Lord would most gladly accept, persons of cautiousness, refinement, and natural modesty, are those who are most given to "making excuse." They leave the field to those who are more self-confident and who have less realization of the true nature of the work.

There are scores of young or middle-aged men who should be engaging in the work of the Lord in a special manner, or preparing themselves to do so, who cling to their farms or other business till it seems almost impossible to wrench them away. Their own hearts are troubled. They see enough to do. They admit that something must be done; that our faith requires it. They have a high appreciation of the holy work of saving souls. They are conscious that they are not living up to their duty. Some of them think that they will try at some more convenient season, when they can get certain worldly projects worked out to their own satisfaction. Those things, of course, must be attended to first. They have been reflecting over these things, and are troubled about them. But let any person approach them in regard to their duty, and some of them will become almost eloquent in "making excuse." Their abilities are sadly deficient, their educational advantages have been so poor that the thought of their doing anything as laborers is out of the question. Their views of the elevated calling of the ministry are such that it would be wholly out of place for them to undertake to do anything in that direction. They would be sure to disgrace the profession and wound the cause. They would be very glad to have other properly qualified laborers take the field. They earnestly desire the good of the cause. They only understand farming, or some other branch of business, or perhaps have never succeeded very well anywhere. They do not know but possibly they may make a little trial of the matter by-and-by, when they have got everything fixed up to their mind, but not yet. These, and such as these, are the excuses made.

In many of these cases, if any other person but the one excusing himself should state these things of the person in question, I fear he would have a very serious trial over it and think himself ill-treated. This would show plainly that it was not all sincere conviction which prompted these excuses. Some may possibly desire to draw out praise from the other party by thus lowering their own ability. With many, these excuses spring from a dread of meeting the difficulties of the position, and the fear of having to make sacrifices they will not be willing to make. Possibly, they may not succeed as brilliantly as they would desire. Many would go if they could be sure of making a Whitefield, or some other wonderful pulpit orator. But there is a great lack of earnest souls who are willing to labor in any manner and in any place, if they can only win souls to Christ.

All these excuses and reasons spring from some other motive than the pure love which the Saviour of sinners possessed. They are not the product of a full consecration. Faith and love are lacking. The soul which is fully consecrated to God will earnestly long to labor in some sphere of usefulness. Instead of looking around for good excuses with which to ease conscience, such will be hunting up openings for labor where they may work in bringing souls to the joy and rejoicing of true Christian experience. And what an immense difference it will make in the conduct and emotions of a person whether he is seeking with all his heart to do something for the cause of Christ, or whether he is looking up plausible excuses with which to ease conscience for doing nothing. Can intelligent Christians be satisfied to continue in this latter condition and think themselves justified before God? Impossible.

Our young men must not deceive themselves here. They must scan closely their motives, and see what is the real reason of their not working more ardently in the Master's cause. When the leading brethren in our Conferences feel anxious that certain persons should improve their gift, there is not much danger of failure, if intelligent effort is put forth in faith.

The very experience which most young men fear to meet is just that which they really need. If every person could feel strong in himself, and sure to succeed in his own strength and wisdom, there would be a plenty to go forth. But it is

this fear of failure that binds poor souls. How should I feel when brought into certain strait places when my own strength would not support me? Probably you would feel the need of a higher strength, a more reliable support. Perhaps you would fly to the mighty One of Jacob. Peradventure you would learn to lean upon God and draw strength from him. Ah! there is where our young men lack. There is the lesson God would teach them. But oh! how the poor heart fears this experience. And yet it is the most precious men can have.

Look at the eaglets upon the crag. Though all feathered and winged, how terrible to look down into the deep beneath them! We may well suppose the prospect terrifies. The old eagle pushes them off in spite of their screams. But now they discover a hidden power, new and wonderful. This experience is worth more than it costs. My young friends, God wants you to wade out from the shore into the deep waters of his love. Go to work. Resolve in the strength of the mighty One that you will succeed. When the providence of God opens the way, determine not only to try, but to *succeed*. Be as constant as you would in any other business or profession. Make intelligent efforts to qualify yourselves, and commence with no thought of failure.

If people should talk about going to work in their common business as they do in laboring for God, they would all starve to death. Oh! but I know I could succeed there, says one. How do you know it? Because you are conscious you possess certain powers which if well employed will accomplish the desired result. But those powers are merely human; therefore, weak and unreliable; while he who goes forth believing God's promises and determined to labor for him in spite of shame, or persecution, or neglect, can lean on an Arm which holds up the universe. What we want is, to learn how to do that. We can only learn it by going out beyond our poor human strength. Those who are strong laborers in the cause to-day are such simply because they have been practicing upon this lesson, and have learned how to avail themselves of this strength. Go and do likewise.

Oh! how my heart yearns for men here and there who I know might do good, if they would only sink into God, and go to work for him. Various influences are holding them. The cause of God suffers for their help. "Not doing one-twentieth of what we might" and should; and yet souls who could work acceptably excusing themselves! The burning day before us, the world to warn, and our little worldly business standing in the way, or we hunting up plausible excuses for doing little or nothing!

Dear friends, this will hardly answer at the bar of God. "Go labor in my vineyard," says the Master. You may talk of your "lands," your "oxen," or "your wife," but remember that He who calls says that such as will not accept the call shall not taste of the supper.

Every talent must be called into exercise. We may think the Lord a hard master, if we desire to bury our talent in the earth. But he only calls for his own. Ye are bought with a price, even the precious blood of Christ. He left the glory of Heaven to labor for you and me. "Without the Spirit of Christ, ye are none of his." "The willing and the obedient shall eat the good of the land."

There is a high premium for faith and courage in every cause; and fear, irresolution, and love of ease, are always at a discount. The heroes of the world were men of faith; not of a little temporary, spasmodic feeling, but a settled, stern resolution to do something in the cause of their choice.

The earnest workers are ready to embrace you. The columns are never full. There is room for more. The crown of glory will be given to those who have done well—those who have worked steadily for a true object.

Perishing souls are crying, Come over and help us. The workers are few, and their burdens great. It is blessed to labor for Christ. There is a sweetness and joy in it which cannot be described, even amid toil, weariness, and affliction.

Come, my friends, leave off your "making excuse." "Watch, pray, and work," are our watchwords. We have a great work to accomplish, and no time to lose. Can you not see that steps are being taken looking to immense results? The world is to be warned.

Nelson's watchword at the battle of Trafalgar was, "England expects every man to do his duty." A mightier One expects us to do ours. No amount of plausible excuses ever did a single duty. Earnest action is called for from every one who loves the cause of God. The fields are white all around us. Let us labor in the harvest of souls.

GEO. I. BUTLER.

### Is the Promised Kingdom Real?

It is promised in prophecy that in the days of certain earthly kingdoms, the God of Heaven shall set up a kingdom, that shall not be destroyed, but stand forever. Dan. 2:44. Jesus Christ, the Son of God, is to be the king, and the uttermost parts of the earth are to be his possession. Ps. 2:6-8. It is said that he shall have dominion from sea to sea, and from the river to the ends of the earth. Ps. 72:8. This kingdom is promised to those who love God, and believe on Jesus Christ. James 2:5. The time will come when it will be said to them, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Matt. 25:31-34. And the kingdom and dominion under the whole heavens, *i. e.*, over all the earth, is to be given to the saints of God. Dan. 7:25-27.

But we are told of a spiritual kingdom, set up in the hearts of believers, and we are cited to the text that says, The kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Spirit; and it is confidently set forth that there is sufficient evidence that the kingdom of God is not a real kingdom, consisting of a king, subjects, territory, and laws, as taught in the texts already referred to, and many more; but is merely a something invisible and intangible in the hearts of Christians; that this kingdom is already come to the Christian, and hence he has no interest in those prophecies that point out some future time of its coming.

Now I have no objection to the idea of the Christian having the kingdom of God in his heart, in the sense that Paul had his brethren in his heart, *i. e.*, in his affections; 2 Cor. 7:3; neither that he should have Christ within him by the Holy Spirit, reigning supreme in his affections, and guiding the acts of his life. I humbly trust that I have the kingdom of God in my heart in both these senses; and this leads me to pray, Thy kingdom come; thy will be done on earth as it is in Heaven. But where is the text of Scripture that says that the kingdom of God is within Christians? *It is not*. The text which is supposed to prove this was addressed to the enemies of Christ, the unbelieving, captious Pharisees. Luke 17:20, 21. When they demanded when the kingdom should come, Jesus replied in substance that when it did come it would be without ostentatious parade, with the people saying, Lo, here, or there, but it would be suddenly within or among them, *i. e.*, the people then living, the King appearing from Heaven like the lightning. Matt. 24:27.

But to evade the present truth, and to close the eyes to the signs of the times, Paul's language in Roman 14 is quoted with as much gravity as Romanists quote "This is my body" to prove the doctrine of transubstantiation. "The kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost." Therefore it is inferred that no real kingdom is to be expected; because Christians are in possession of it already. But should it be affirmed that the kingdom of Great Britain did not consist in beef and bread, coffee and ale, but in the righteousness of its laws and the consequent peace and happiness of its subjects, who would conclude from this that there was in reality no such kingdom as Great Britain? that the abstract principles, or emotions of righteousness, peace, and happiness, were the sum and substance, the beginning and end, and all that there is of any such kingdom? Who would assert in the face of history and geography that the British kingdom was a mere myth, having no real, tangible existence, but that whenever peace and joy are found, in the heart of an Arab or a Hottentot, there is the kingdom of Great Britain?

How is it that men of mind can, with such flimsy perversions as these, close their eyes, and deceive themselves in regard to the signs of the times and the near approach of that kingdom that shall break in pieces and consume all earthly kingdoms, and stand forever? Why should they desire to remain in darkness, so that the day of the coming King shall come upon them as a thief in the night? Why not rather choose to be children of the light? 1 Thess. 5:1-5.

R. F. COTTRELL.

### Is Present Truth Essential?

WE term present truth that truth which is especially applicable to the present time, and which relates to the immediate coming of Christ and a preparation to meet him. It may seem strange to some that we should propound such a question as this with reference to Bible truth. But our apology is that the force of truth is sometimes evaded by the idea that we should unite on the essentials.

We claim there was to be a present truth in every age, especially at the close of each dispensation. In Noah's time it was present truth that a flood was coming and that a special preparation was needed to meet it. It was the duty of Noah to preach this truth, and it was the duty of those who heard Noah to receive it; and for not receiving Noah's testimony, the masses of the antediluvians perished in the waters of the flood.

At the close of the Jewish dispensation, the present truth was that the Messiah was about to make his first advent, and that the people should prepare to receive him. John the Baptist was raised of God and filled with the Holy Spirit to proclaim this message; and those who rejected it rejected the counsel of God against themselves.

And we solemnly believe from the teachings of the Holy Scriptures that such will be the case at

the close of the Christian dispensation, just before the second coming of Christ. And we claim that our faith is reasonable as well as scriptural. Christ will be as sacred and honorable when he comes the second time as he was when he came the first time. If it was necessary to proclaim his first coming, it will also be necessary to proclaim his second coming. And if a special preparation was required to meet him at his first advent, when a large door of mercy and hope was to be opened to the world by his life, death, and intercessions, will not a more special and thorough preparation be needed to meet him at his second advent, in connection with which human probation will close, and the final judgments of God shall fall upon a guilty world? And if the first advent was precious because that by it the foundation of our hope was to be laid, how shall we regard the second advent, which brings salvation in the final sense and the consummation of our hope?

But if the message that is applicable to these times is uncalled for and nonessential, then we are forced to adopt the following conclusions:—

It was not essential for inspired men to write the numerous prophecies relating to our times. Then we need not understand these prophecies, and they were written in vain and are unprofitable. Then the truthfulness of Christ is impeached when he promises to send his Spirit to guide into *all* truth and show of things to come, John 16:13, and when he declares that man shall live by every word that proceedeth out of the mouth of God. Matt. 4:14. Then God deals in nonessentials, and man's judgment is above that of his Creator, and man has a right to set aside a large proportion of the word of God. Then it is unnecessary to proclaim the coming of Christ when he is near, and to tremble when the day of the Lord is at hand. Joel 2:1. We need not know when Christ is near even at the doors; Matt. 24:33; or watch lest he come upon us as a thief; Rev. 3:3; 1 Thes. 5:4, etc.; or be sober when the end of all things is at hand; 1 Pet. 4:7; or seek meekness and righteousness when the great day of the Lord hasteth greatly. Zeph. 1:14; 2:1-3. Then the keeping of *all* the commandments of God and the faith of Jesus is a matter of minor importance; and should not be mentioned at all. Rev. 14:12.

Then we need not grow in grace and in the knowledge of the truth, 2 Pet. 3:18, and be wholly sanctified and preserved blameless unto the coming of Christ, 1 Thess. 5:23; and when Bible knowledge increases, and additional light shines on our pathway, Dan. 12:4, 10, we may turn away from God's blessings, and repay him for his goodness by not walking in the light. Or, perhaps, we may conclude that God has given us more rays of divine light than we need to guide us in this dark world. Then it was unnecessary for the sins of the last days to be pointed out and reproved in prophecy, 2 Tim. 3, etc., that the people might reform; and while it was right in past ages to warn cities and nations of coming judgments, now that the unmingled wrath of God is about to fall on the ungodly, a warning is uncalled for.

If present truth is nonessential, we need not understand the perils of the last days as described in prophecy that we may be better prepared to meet them; we need not show our love to Christ by longing to see him. Rev. 22:20. And if these conclusions are adopted as a commendable rule of conduct, then why not conclude that Noah and John the Baptist engaged in a superfluous work; for similar circumstances demand a similar course of action. Then Noah need not have been so definite in his preaching. He might have accommodated himself to the unbelief of his hearers, and there was no necessity of his building an ark. Such a course would have suited his hearers, and proved the ruin of the whole race.

And most of the Jews at Christ's first advent would have been highly pleased with John had he been less definite in reproving sin, and had he proclaimed the coming of a Messiah adapted to flatter their national pride. But in pursuing this course, he would have failed to prepare a people to meet and receive the true Messiah.

If present truth is composed of nonessentials, then the evil servant who said, "My lord delayeth his coming," and opposed those who proclaimed the advent near, acted the part of wisdom, and the wise and faithful servant who gave the household of faith "meat in due season," was the one who should have received censure. Matt. 24:45-51. Then the scoffers who were to arise in the last days and scoff at the idea of Christ's immediate coming, should scoff on, 2 Pet. 3:1, etc.; for that idea is nonessential. Men may eat, drink, and be drunken with the cares of this life, as in the days of Noah. The church has no reason to rejoice when their redemption draws nigh, when their friends who sleep in Jesus are to be restored to them, and all the saints of all ages are about to receive the gift of immortality, and be saved from temptation, the fear of death, and from all that would mar their perfect bliss. Luke 21:28; 1 Thess. 4:16-18; 1 Cor. 15:51-53. And if it is extravagant and nonessential to go and meet the Bridegroom when he is near, Matt. 25, then angels erred and were extravagant when they came to earth and rejoiced in announcing his first advent; and all the angels of Heaven will make a great mistake when they escort him in grand display on his way to earth at his second advent.

Dear reader, can you indorse all these conclusions that force themselves upon us in claiming that present truth is nonessential?

D. T. BOURDEAU.

## ABIDE WITH ME.

ABIDE with me; fast falls the eventide:  
The darkness deepens; Lord, with me abide  
When other helpers fail, and comforts flee,  
Help of the helpless, O, abide with me.

Swift to its close ebbs out life's little day;  
Earth's joys grow dim, its glories pass away,  
Change and decay in all around, I see,  
O Thou who changest not, abide with me.

Thou on my head in early youth didst smile,  
And, though rebellious and perverse meanwhile,  
Thou hast not left me, oft as I left thee;  
On to the close, O Lord, abide with me.

I need thy presence every passing hour,  
What but thy grace can foil the tempter's power,  
Who like thyself my guide and stay can be?  
Through clouds and sunshine, O, abide with me!

Hold up thy cross before my closing eyes;  
Shine through the gloom and point me to the  
skies;  
Heaven's morning breaks, and earth's vain shadows  
flee,  
In life and death, O Lord, abide with me!

## Progress of the Cause.

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

## New England and Maine.

On the evening of Dec. 21, I left Battle Creek for the East. The 27th and 28th, I was at the quarterly meeting in Lancaster, Mass. Jan. 3 and 4, was at Deering, Maine, and the 10th and 11th, attended the general quarterly meeting in South Norridgewock, Me.

In each place there was an interest manifested on the part of some to draw near to God and obtain more of an experience in divine things. There are others who do not seem to see any special need of putting forth greater effort to raise the standard higher. Yet there are indications of a general coming up in the work of God.

There were tract and missionary meetings held on each first-day. It was very manifest that in this department of the work there is an increasing interest. The result of scattering our publications and obtaining subscribers for our periodicals is becoming manifest in many localities. In several places within the New England Conference, where much prejudice has formerly existed, there are individuals embracing the Sabbath. The truths of God's word are taking hold of individuals in every community where a godly life by those who profess it has been exemplified, and where there has been a judicious distribution of reading matter.

Much interest was manifested in the call for 10,000 subscribers, both in New England and Maine. Although the money panic has seriously affected the financial interests of our people in these Conferences, yet, when the matter was simply referred to, the unanimous expression, both in private and public, was, "We can fill our quota of names and raise the necessary means." Two brethren in the N. E. Conference at once put down \$100 apiece, another \$125, and a number \$50, for the purpose of scattering tracts in new fields.

Maine also took a lively interest in the enterprise. Probably there is no State, unless it be Missouri and Kansas, where it is more difficult to raise means at the present time than in the State of Maine. Yet, when the brethren were asked if their Conference could raise \$200 to send the REVIEW and REFORMER to four hundred respectable families, and place them into reading rooms, there was a ready response of about \$300, and it is thought that hundreds more can be raised by those who were not present. And now, while I write, the Secretary of the Tract Society in New England informs me that already there have been over six hundred names forwarded from this Conference to the Office, all obtained within the last two weeks. The remaining four hundred will be forthcoming. Maine will also fill her quota. It being the most difficult for these Conferences to do their respective proportion, there is no reason why the entire list of ten thousand will not be received before February, 1874.

These moves speak loudly that God is in this work, and that he has men and women who believe it. Money is of but little account, unless it can be used for the promotion of the cause of Christ upon the earth. Life is worse than a failure if it cannot be devoted to the saving of precious souls for whom Christ died. The fields are all white, ready for the harvest, and with the Spirit of Christ in the heart, souls can be reached in almost every place. It is the warmth and ardor of the "first love" that is needed in the cause of God, and an understanding heart that can tell when good cometh. Blessed is he that knoweth the joyful sound.

S. N. HASKELL.

## Nebraska.

HAVE been laboring in Dodge Co., Neb., for the past few weeks. Am holding meetings in two places. A few have commenced

to keep the Sabbath. Dear brethren, pray for the prosperity of the cause here in this State.

My address is Hooper, Dodge Co., Neb. Shall be glad to hear from the scattered brethren of this State.

CHAS. L. BOYD.

Dodge Co., Neb., Jan. 14, 1874.

## Watsonville, California.

I CAME to Watsonville, California, Oct. 1, and after working at farming about two months, I found my health sufficiently recovered to begin speaking again. So I hired a hall, and began meetings Dec. 12. The rainy season had now well set in, and I had plenty of mud and rain and dark nights to begin with. Yet a few came out, from fifteen to twenty the first week, from twenty to thirty the second week, about forty the third week, and from sixty to one hundred and sometimes two hundred now.

Though I have now given a full course of lectures, most of my present congregation have heard only upon the nature of man. I shall now begin back again for their benefit. Twelve have come out upon the Sabbath, and we have a Sabbath-school of over forty. The whole town is greatly stirred about these things, so that it is nearly the whole talk on the streets. The Methodist minister has helped us by preaching against the Sabbath. Others also are trying their hand at it. We hope for a few more souls here yet. Have obtained seventeen subscribers for the REVIEW, and sold about \$30.00 worth of books. I now hope by the help of God to be able to labor again as in the past. We are located here for the present.

D. M. CANRIGHT.

Jan. 12, 1874.

## Wisconsin.

I GAVE twenty-three discourses in the school-house in Hundred Mile Grove. The interest was good throughout. I made each discourse as comprehensive as possible, so as to cover the main ground of our faith in the time which I considered it consistent to remain. Having been requested to go to Indiana, I felt anxious to get there in time to do something before the winter closes.

A new responsibility rests upon the Hundred Mile Grove church. All who are now convicted of duty to keep the Sabbath are near enough to meet with them; will there be a general interest all around? There is scarcely a family within a circle of several miles in which there is not some interest on these subjects, and missionaries and tract distributors will find open doors and a readiness to converse and read in every direction. So far as I can observe, I have judged that there has not been much labor of this kind done in this part of the State, and an excellent opening is now before the members of the Tract Society in this district.

The members of the church very generally attended the meetings, and it was the opinion of the elder that as much good had been done to the church as to others. They have been trying of late to put away some difficulties which have troubled them in the past, and the meetings coming so soon after that effort, they were prepared to appreciate and to be stirred up by the evidences of the truth as presented to the world around them. May the Lord lead them to a faithful discharge of duty, that the curse of Meroz shall not fall upon them.

I have two appointments to fill in Lodi village, which will close my work here.

The Lord has blessed me much in speaking while I have been here. A severely cold spell prevented my doing as much visiting as I wished to do. I hope others will feel the burden of the work, and improve the opportunity thus offered.

J. H. WAGONER.

Lodi, Wis., Jan. 19, 1874.

## Ohio.

NEARLY eleven weeks have elapsed since our meetings began, and the interest is as good as ever. Several have embraced the truth since our last report, making the number of converts not far from sixty. Many more are under conviction.

Have been obliged to cease labor nearly two weeks on account of sickness, yet the meetings have continued, the brethren holding eight meetings per week. All are workers. Bro. A. A. Hutchins was providentially here, and spoke in part of these meetings. Bro. Oliver Mears has helped much. Last Sabbath, seventy-three testimonies were borne in forty-five minutes, following a short discourse.

The "Young People's Prayer-meeting" is a power. Two young men made a start at their last, and kept the following Sabbath. Older brethren do not attend. Their congregations number from thirty to forty. Nearly all pray and bear testimony, following each other in quick succession. I have never heard more thorough confessions made by older brethren. Personal injuries, profanity, falsehood, wrong influence that had been

passed by for years, have been called up, and confessed by them with contrition of heart.

Our meetings have been in progress nearly three months. It seems a long time; but had they closed one or two weeks ago, much would have been lost. We are willing to remain as much longer, if we can only see the people continue to embrace the truth. While speaking, the power of God is felt by the congregation till scores are in tears. Some have spent nights in weeping and praying after returning home. They have struggled long with conviction, but have finally yielded. I can only praise God for what I have witnessed. Many neighborhood difficulties have been settled since these meetings have been in progress. Calls for labor are coming in from all around. Bowling Green village has offered a large hall, and invited us to come there. Have some idea of going as soon as it seems duty to close here.

E. B. LANE.

Bowling Green, Ohio, Jan. 13, 1874.

## Maine.

SINCE the close of our good camp-meeting, I have labored in the following places: Ipswich, Mass., Deering, Cornville, Bridgewater, Smyrna Mills, Monticello, Me. Eight have been baptized. Some new ones have embraced the truth, and others have become interested. Prejudice is giving way in the minds of some, and a spirit of candor is taking its place. Truly, this work is the work of the Lord, and it is destined to triumph. The third angel's message will finally bear away the victory.

The tracts and pamphlets are doing a good work; and every Sabbath-keeper should cultivate the true missionary spirit, and send out the light and truth in all directions. There are some in almost every place that are inquiring after truth; and all can work if they will. Some have sent a few tracts to their friends, and, after reading them, those friends have sent back for more. What the result will be, He only knows who governs the universe and knows the secret counsels of every heart. "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

J. B. GOODRICH.

Hartland, Me., Jan. 1, 1874.

## South Vineland, N. J.

WE have been for several weeks arranging for a residence in South Vineland, N. J. Meanwhile have held meetings as the way has opened. Have preached from one to four times a week, aiming more to remove prejudice than to present the strong, distinctive points of our faith, and dwelling considerably upon practical subjects. Have much prejudice to encounter. Two classes of Adventists (Church of Christ, and Age to Come) hold meetings near each other at Vineland every first-day. There are more than twenty that are, or have been, preachers in this township. It is one of the strong holds of spiritualism.

Evening after the last Sabbath, organized Systematic Benevolence. Fifteen, nine adults and six children, pledged \$90 for 1874. The few here desire to be united to the N. E. Conference, that they may be prepared to enter more fully into the tract and missionary work, and share in the blessings and burdens of a united effort to hold up and scatter the truth. Cannot the General Conference Committee do something for us?

N. ORCUTT.

South Vineland, N. J., Jan. 1874.

## Burnside, Wis.

I HAVE been laboring here about ten days. The congregations increase every night. Five are now keeping the Sabbath. Several others are favorable, and will soon obey I hope.

The little company at Modena, where I held tent-meetings, are growing in grace and humility. I have never met more determined opposition than here. An opposition meeting is now being held in a school-house near by. The people have prevailed on two first-day (or no-day) Adventist ministers to come and oppose our positions.

The good work is prospering in the face of our enemies. I have never felt like humbling myself before God as now. I hope to recover from my mistakes, and work for the Lord in humility. I greatly need the prayers of all friends of truth.

D. DOWNER.

Burnside, Wis., Jan. 5, 1872.

A SISTER writes from San Diego Co., Cal: Some of your books and papers were sent to me by some one. I began to read with prejudice, but I very soon discovered that it was myself that was in the wrong. I began to read in April, and commenced keeping the

seventh-day Sabbath in July. My mother and myself are the only ones that keep it in this part of the country. We should be very glad to have some minister come here.

## The True Missionary.

I HAVE just read the first number of this sheet, and am much interested in it. This number alone is worth the price of the volume. It is just the paper for the times. I wish to call the attention of the brethren and sisters, especially in Iowa and Nebraska, to the importance of sending for the *True Missionary*. It ought to be in every family. Send for it at once, dear friends; you cannot afford to do without it. Time is short. The end is near. The world must be warned, and in order to do this, the last message must spread, and widen, and deepen, until the earth is lighted with its glory.

The *True Missionary* will doubtless treat more upon the ways and means of carrying forward this work than all the rest of our periodicals. My dear friends, in order to keep pace with this message, you must have the *True Missionary*. H. NICOLA.

## The Atonement.—No. 2.

THAT man has this innate sense of, and aspirations for, justice, cannot be denied; and that they are not gratified in the present state need not be further argued. My moral nature, my sense of justice, cannot be satisfied to see virtue trodden under foot; to see the libertine mocking over the grave of blighted hopes and broken heart; to see the priceless treasure of virtuous purity, around which cluster the fondest hopes of earth, sported with as a mere toy of little worth; to see honest toil sink unrequited, and hide itself in squalid poverty and a pauper's grave; to see the vain, rolling in wealth accumulated by fraud and oppression; to see vice exalted to the pinnacle of fame; to hear the praises of him whose very presence is loathsome by reason of the filthiness of his iniquities; can I look upon these things with complacency, and say, This is right; this satisfies my sense of justice? No; but this is but a mere glance at the facts as they have existed, and will exist in the present state.

It cannot be possible that these aspirations, these discriminations of right and wrong, were placed within our breasts to be mocked—to look and long in vain. It cannot be that the Supreme One has placed moral balances in our hands to no purpose; that we are never to see a complete vindication of the principles of justice. We must accept the truth that God has a moral government. Our moral sense is evidence that we are within the limits of such a system. Our consciousness, or self-conviction of wrong, is proof to ourselves of our amenability to such a system. That we discriminate, as all do, between moral and natural laws, is proof of a recognition of the fact that there is a *moral government*. Thus, to look above nature—to acknowledge God as a *moral Governor*—is necessary in order to be true to our own natures, to the convictions planted in every breast. In this great truth our aspirations find rest. Here our sense of justice takes refuge; for a government is a *system of laws maintained*, and the very idea of a *moral government* leads us to look forward to a vindication of the right principles or laws now trampled upon. Why should we pronounce upon the nature or demerit of human actions, if there is no accountability for those actions? Our feelings of responsibility are but the expectations of a great assize in which wrong will be requited, and virtue and justice be vindicated. In this only do we find a vindication of the divine government in respect to the anomalies of the present state.

We sometimes find those who, in theory, deny the existence of moral wrong; their denial is founded mostly on the supposed inability of man to act with freedom of will, or except in a prescribed line. But they, as readily as others, condemn the actions of their fellow-men, and complain of any encroachments on their rights. But it is folly and injustice to blame any one for doing that which he cannot avoid. And as these plead for reason and against revelation, it cannot be made to appear reasonable that God bestows upon man a moral sense, and plants within us the monitor, conscience, to lead us to do right, and yet *compels* us to do wrong. We count the man immoral and degraded who disregards the distinctions of right and wrong; what, then, should we think of a Diety who would frame a system wherein these distinctions could not be preserved? And yet such is the case if man has no freedom to act. All but the utterly debased acknowledge the existence of right and wrong as principles; that it is right to regard our neighbor's life and property; and hence, that he who disregards them does wrong. And all are conscious that the wrong we do is of ourselves, and no one seeks to throw it back to any other cause until his moral sense is perverted by selfishness and false reasoning.

Akin to the above position is the oft-repeated assertion that God is so loving, so

kind, that he will not mark to condemn our aberrations from duty. This is contrary to, and of course a denial of, the declarations of Scripture. But let me ask the objector, laying the Bible aside, Where is your evidence that God so loves us? You surely do not learn from nature that love is the sole attribute of Deity. How came you by the idea that the Deity must possess love? Reflect on this. Whence do you derive your conceptions of love, and of its necessity in the divine character? Can you tell? Your only answer must be that they are intuitive; that you owe this conception to your own consciousness. You have, in a degree, an innate knowledge of the moral fitness of things; and according to this, you clothe the Deity with such attributes as your moral sense determines to be fitting to him.\* But, in the idea above advanced, you are only partially true to your consciousness or innate sense of right in awarding to Deity only love. Our judgment of the moral fitness of things, gives us as definite and clear conceptions of justice as of love. All the propositions established in this argument tend to this point. We are apt to lose sight of justice, and to exalt love, even in the divine character.† This is quite natural with all who have any sense of wrong (and who has not?), for we feel the need of love or mercy, and are ever willing or anxious to screen ourselves from justice. But in this, as before remarked, we do violence to our moral sense, to gratify our selfish feelings. Can any one dispassionately reason and reflect upon this subject, and accept the idea of a God of even partial justice? The idea is alike repugnant to reason and to reverence. God must be strictly, infinitely just. Annihilation would be preferable to immortal existence in a universe governed by a being of almighty power, but lacking justice.

But it is humiliating to think that a word is necessary to prove to any human being that moral wrong exists. Must we enter into argument to prove that it is wrong to commit adultery, to steal, or to kill? To argue the question seems but to insult the sense of mankind. The question which invites our attention and which ought to command our earnest interest is, How shall existing evil be disposed of? How may criminals be rescued from the awful consequences of their violations of the law of Him who is infinitely just? The question is not as to how they might stand before a being of limited or partial justice, or even whether it would be possible to rescue them by suspending justice; but how they are to stand when justice is maintained and vindicated on the scale of infinity. In examining this question, only the plainest and most evident principles of government will be recognized, and the attention of all is invited to the examination, in which we think it will be shown that it is not possible to save a sinner without an atonement, unless it be by trampling justice and government under foot; that an atonement, such as is presented to us in the Christian system, is at once reasonable, merciful, and just, and is the only remedy for sin which does not lead to immorality. J. H. WAGGONER.

\*By this it is not intended to admit that the skeptics of our day derive their knowledge of right solely from the light of nature. Raised amid Bible influences, they are indebted to the Bible, though they deny its authority. But it is intended to show that when they appeal to nature and reason, they may be successfully met on any ground that they may, with any appearance of reason, claim.

†Many professed Bible believers manifest the same tendency. It is a great perversion of the gospel system. God is infinite in every perfection.

The Man of Sin.

PAUL, in writing to the church in Thessalonica, says, "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he, as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that when I was yet with you, I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. 2:3-8.

Some few modern expositors of prophecy have taken the position that the words above quoted relate to some individual who is yet to figure largely in a blasphemous work against God. Before me lies an English work, entitled "Signs of Our Times," published as late as Nov. 1, 1872, in which the writer claims Napoleon III. as the great power who is to accomplish twelve wonderful acts, and his career end by his "fall at the battle of Armageddon." But as Napoleon III. is dead, and his dynasty has passed away, it is time for calm reflection. We wish to make some inquiries and present some facts relative to the great apostasy and "the man of sin."

Adam Clarke, at the close of his com-

ments on 2 Thess., chap. 2, says: "The general run of Protestant writers understand the whole as referring to the popes and church of Rome; or of the whole system of the papacy." Still further on, he says: "Bishop Newton has examined the whole prophecy with his usual skill and judgment. The principal part of modern commentators follow his steps. He applies the whole to the Romish church, the apostasy, its defection from the pure doctrines of Christianity and the man of sin, &c., the general succession of the popes of Rome."

Newton says: "The apostasy here described is plainly not of a civil, but of a religious nature; not a revolt from the government, but a defection from the true religion and worship. In the original, it is the apostasy, with an article to give it an emphasis; the article being added, signifies, 'that famous, and before-mentioned prophecy?' So likewise is the man of sin, with the like article, and the like emphasis. If, then, the notion of the man of sin be derived from any ancient prophet, it must be derived from Dan. 7:25, and 9:36. Any man may be satisfied that St. Paul alludes to Daniel's description, because he has not only borrowed the same ideas, but has even adopted some of the same phrases and expressions. The man of sin may signify either a single man, or a succession of men. It is agreeable to the phraseology of the Scripture, and especially to that of the prophets, to speak of a body or number of men, under the character of one; thus a king, Dan. 7:8, Rev. 17, is used for a succession of kings.

"Who opposeth, &c., is manifestly copied from Daniel. He shall exalt himself, &c. The features exactly resemble each other. He opposeth and exalteth himself above all; or according to the Greek, above every one that is called God, or that is worshiped.

"After the death of Christ, the temple of Jerusalem is never called by the apostles, the temple of God; and if, at any time, they make mention of the house, or temple of God, they mean the church in general, or every particular believer. Whoever will consult 1 Cor. 3:16, 17; 2 Cor. 6:16; 1 Tim. 3:15; Rev. 3:12, will want no example to prove that, under the gospel dispensation, the temple of God is the church of Christ; and the man of sin's sitting, implies his ruling and presiding there; and sitting there as God implies his claiming divine authority in things spiritual as well as temporal; and showing himself that he is God, implied his doing it with ostentation. If the apostasy be rightly charged upon the church of Rome, it follows of consequence that the man of sin, is the pope; not meaning any pope in particular, but the pope in general, as the chief head and supporter of this apostasy. He is properly the man of sin, not only on account of the scandalous lives of many popes, but by reason of their most scandalous doctrines and principles; dispensing with the most necessary duties, and granting, or rather selling, pardons and indulgences to the most abominable crimes.

"He opposeth. He is the great adversary of God and man, persecuting and destroying, by crusades, inquisitions, and massacres, those Christians who prefer the word of God to the authority of men. The heathen emperor of Rome may have slain his thousands of innocent Christians; but the Christian bishop of Rome has slain his ten thousands.

"He exalteth himself above all that is called God, or is worshiped; not only above inferior magistrates, but likewise above bishops and primates; not only above bishops and primates, but likewise above kings and emperors; deposing some, obliging them to kiss his toe, to hold his stirrup, treading even upon the neck of a king, and kicking off the imperial crown with his foot; nay, not only kings and emperors, but likewise above Christ and God himself, making even the word of God of none effect by his traditions, forbidding what God has commanded, as marriage, the use of the Scriptures, &c., and also commanding, or allowing, what God has forbidden, as idolatry, persecution, &c.

"So that he, as God, sitteth in the temple of God. He is therefore in profession a Christian and a Christian bishop. His sitting in the temple of God implies plainly his having a seat, or cathedral in the Christian church; and he sitteth there as God, especially at his inauguration, when he sits upon the high altar in St. Peter's church, and makes the table of the Lord his footstool, and in that position receives adoration. At all times he exercises divine authority in the church, showing himself that he is God; affecting divine titles, and assenting that his decrees are of the same, or greater, authority, than the word of God. So that the pope is, evidently, according to the titles given him in the public decretals, the God upon earth, at least, there is no one like him, who exalteth himself above every God, no one like him, who sitteth as God in the temple of God, showing himself that he is God.

"The foundations of popery were laid in the apostles' days, but the superstructure was raised by degrees, and several ages passed

before the building was completed, and the man of sin revealed in full perfection. The tradition that generally prevailed was, that which hindered was the Roman Empire. This tradition might have been derived from the apostle himself, and therefore the primitive Christians in the public offices of the church prayed for its peace and welfare; as knowing that, when the Roman Empire should be dissolved and broken in pieces, the empire of the man of sin would be raised upon its ruins. In the same proportion as the power of the empire decreased, the authority of the church increased, and the latter at the expense and ruin of the former, till at length the pope grew up above all, and the wicked, or lawless, one, was fully manifested and revealed.

"But how much soever the man of sin may be exalted, and how long soever he may reign, yet, at last, the Lord shall consume him. This is partly taken from Isa. 11:4 (And with the breath of his lips shall he slay the wicked one), where the Jews put an emphasis upon the words, the wicked one, as appears from the Chaldee, which renders it, 'He shall destroy the wicked Roman.' . . . The Lord Jesus shall gradually consume him with the free preaching of the gospel, and shall utterly destroy him at his second coming, in the glory of the Father. The former began to take effect at the Reformation, and the latter will be accomplished in God's appointed time. The man of sin is now upon the decline, and he will be totally abolished when Christ shall come in judgment."

Dr. Macknight quotes verse 3: That man of sin be revealed, the son of perdition. Greek, Ho anthropos tes hamartias, ho huios tes apoletias, and says, "The article, joined to these appellations, is emphatical, as in the former clause, importing that the ancient prophets had spoken of these persons, though under different names, particularly the prophet Daniel, whose description of the little horn and blasphemous king agree so exactly in meaning with Paul's description of the man of sin, and son of perdition, and lawless one, that there can be but little doubt of these being the same person."

J. N. LOUGHBOROUGH.

The Promises of God.—No. 2.

"Whoso offereth praise glorifieth me; and to him that ordereth his conversation aright will I show the salvation of God." Ps. 50:23.

To behold the salvation of God in the sense of this promise is to experience its joys in our hearts here, and dwell at his right hand forever. And this great blessing is here based upon the condition, strange as it may appear, that we order our conversation aright. Simple and easy as this condition may appear at first thought, I maintain that it cannot be complied with by any of our fallen race out of Christ; or, in other words, that no individual, without having the carnal mind removed by thorough conversion to God, can possibly order his conversation aright. And so far as my experience goes, I apprehend that he that has embraced Christ will find it absolutely necessary to constantly watch and pray, if his speech is always with grace, seasoned with salt. That I say but the exact truth in this, I refer the reader to one item of the Saviour's instruction. I do this that we may examine ourselves thereby. "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother." Matt. 18:15.

Has a brother injured us in any way, to go and tell it is duty, and, so far, the Saviour's direction is generally complied with; but it should be observed that the Saviour is very explicit in pointing out to whom we should go, "Go and tell him his fault, between thee and him alone." Right here then is a very general failure on the part of Christians to obey the Saviour's plain, yet important, instruction. Bro. A. feels that Bro. B. has injured him. He tells it to Bro. C. and Bro. D. and so on, till perhaps all in the church know it, and not unfrequently it is freely disseminated among unbelievers, and perhaps as the last one, Bro. B. hears it, to his great grief. Naturally enough he feels tried with Bro. A., and, whether he has really injured Bro. A. or not, the work of reconciliation is made more difficult by the wrong course of Bro. A. Oh, what a grievous sin has Bro. A. committed! His part of the trouble may be, and perhaps generally is, the most difficult to settle. Generally I would prefer to be the subject of a report, than the one to carry an evil report about. Now all this kind of trouble in churches, and it is very abundant, too, comes from not ordering the conversation aright. It destroys the confidence of brethren in each other, dampens the fervor of brotherly love, and, in short, grieves away the tender Spirit of God, and leaves a church cold, formal, and lifeless.

How many of my readers can plead innocent here? Can you say that you speak evil of no man? And do you not agree

with me that constant watchfulness and prayer are necessary if we would order our conversation aright in this particular? The Saviour's prayer for his people, that they might be one, even as he and his Father were one, can never be realized unless brethren understand their duty to each other, and cheerfully do it. Oh, how good and pleasant it is for brethren to dwell together in unity! But this can never be unless they learn how to order their conversation aright.

When we view the matter properly, we can see why the Holy Scriptures, in so many places, makes the subject of conversation of so much importance. Says James, "If any man among you seem to be religious and brideth not his tongue, but deceiveth his own heart, this man's religion is vain." James 1:26. Says Paul, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Eph. 4:29. Again, to the youth he says, "Sound speech, that cannot be condemned; that he that is of a contrary part may be ashamed, having no evil thing to say of you." Titus 2:8. The youth are apt to think that they are justified if they indulge in lightness because they are young, but Paul did not think so; nor Jesus, when he said, "That every idle word that man shall speak, they shall give account thereof in the day of Judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:36, 37, did not refer to a privileged class. He did not except even the youth.

To those who believe that the end of all things is at hand, and that the Saviour is soon coming, Peter says, "Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God," &c. 2 Peter 3:11, 12. Of all people on earth, they should have their conversation in Heaven, from whence also we look for the Saviour, the Lord Jesus Christ. Phil. 2:20. For to such as order their conversation aright, and are without guile in their mouths, will the dear Saviour soon appear without sin, and unto their salvation. Reader, shall we be of that number? H. A. ST. JOHN.

Spots and Wrinkles.

"Not having spot or wrinkle." Eph. 5:27. We sometimes see a garment coming from the laundry imperfectly washed; and, to complete the negligence, the ironing imperfectly done. You feel that your money is wasted, and you are greatly annoyed at the slackness of the work.

Again you receive from the same place your nice garments, all washed white and clean, and the laundress has taken pains to fold so evenly and smoothly that you are fully satisfied and well pleased, and you wear the same with sensible delight.

Now the apostle here would convey to us the idea that our sins and errors and mistakes are spots and wrinkles in the character; and for the love of God and man, he wishes to remove these spots and wrinkles, and present you faultless before God in the last great day.

How is it, brother, or sister, Are you willing to have the spots all removed? It will probably require much labor to remove these spots and to smooth down all the wrinkles. It will give you much pain; but will you shrink from the task? Perhaps the hot water and the soap have terrors for you, or the heavy smoothing-iron all heated has pain in store for you; but do not shrink, and say, I am clean enough, and I need no smoothing down. Depend upon it, Paul understood this thing. Some careless launderer had suggested this illustration in his experience, and he would improve upon the idea. Let us submit to be thoroughly washed from all our sins, have all spots removed and all our roughness smoothed down, our impatience, harshness, anger, and fretfulness. JOS. CLARKE.

NEVER make a promise to a child without fulfilling it.

Obituary Notices.

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

DIED, in North Liberty, Ind., Jan. 9, 1874, after a short illness of five days, Bro. Jacob R. Styles, aged thirty-six years and four months. He leaves a wife and five children to mourn their loss. Words of comfort were spoken by Eld. Robinson (Methodist), from Dan. 12:3. WM. R. CARPENTER.

DIED, in Albion, Boon Co., Neb., Dec. 26, 1873, of consumption, sister Emeline D. Clarke. Sister C. embraced the third angel's message about four years ago in Grant Co., Wis., under the labors of Eld. I. Sanborn, and was a consistent believer. She awaits the resurrection of the just. M. DUGAR.

DIED, in Bledso Co., Tenn., Dec. 31, 1873, Aaron K. D., son of H. A. and M. J. Weatherbee, aged thirteen years, seven months, and twenty-nine days. Bro. and sister Weatherbee have long been in the truth, and their child loved the Sabbath. They mourn, but not without hope. O. SOULZ.

The Review and Herald.

Battle Creek, Mich., Third-day, Jan. 27, 1874.

Key to Masonry.

A FRIEND has sent us a book bearing the above title, written by Rev. John Levington, which claims to be a thorough exposure of the disgusting follies and gross iniquities of Free Masonry, and kindred secret organizations. It is a work of 425 pages. Price \$1.50. Published at the United Brethren publishing house, Dayton, Ohio.

C. P. W.: We think Rev. 13: 15-17, is proof that civil legislation on religious matters will lead to persecution.

The History of the Sabbath.

ELD. S. S. GRISWOLD, Hopkinton, R. I., writes: Accept my thanks for the copy of The History of the Sabbath you sent me. From the examination given it, I consider it a most valuable book, and would recommend every Sabbath-keeper to become an owner.

Horace Greeley on Diet.

HORACE GREELEY, in his "Recollections of a Busy Life," says: "I profoundly believe that there is better food obtainable by the great body of mankind than the butcher and the fisherman do or can supply, and that a diet made of sound grain ground, but unaltered; ripe, undecayed fruits; milk, wholesome vegetables, etc., and very little spices or condiments, will enable our grandchildren to live, in the average, far longer, and fall far less frequently into the hands of the doctors than we do."

History of the Sabbath.

WE have received the revised edition of J. N. Andrews' History of the Sabbath. It contains 27 chapters and 528 pages. It is published by the Seventh-day Adventist Publishing Association at Battle Creek, Mich. The book is printed and bound in a creditable manner. Price \$1.25 per volume, in cloth.

We are glad of the appearance of this book. In its production, Eld. Andrews has shown great patience, energy, and perseverance, as well as skill, learning, and judgment. Its author has spared no pains in his researches after truth, nor has he wanted candor or courage in the presentation of the facts which his painstaking has brought to light. Nor is Eld. Andrews alone worthy of honor in the production of this book, for the Publishing Association at Battle Creek have nobly stood by him in the work.

Believing this book will become a standard work, we earnestly wish it a wide circulation. We hope that all our ministers will at an early day supply themselves with a copy, and we especially call the attention of our young men who are looking forward to the ministry to it. In this we do not forget the value of our own works, but believe in sowing beside all waters, that we may reap an abundant harvest.—Sabbath Recorder, Dec. 4, 1873.

Babylon Is Fallen.

THE fall of Babylon is a moral fall, and not her overthrow. This is evident from the fact that after her fall she becomes the habitation of demons and a cage of every unclean and hateful bird. Rev. 18. Rome is admitted to be the mother of harlots. But the announcement of Babylon's fall is made after that of the hour of God's judgment come. It would be stale news to proclaim the moral fall of the Roman church after her bloody reign of 1260 years is all past. Hence the announcement of Babylon's fall must have reference to the daughters.

R. F. COTTELL.

Appointments.

And as ye go, preach, saying, The kingdom of Heaven is at hand. \* Services in Chicago, every Sabbath (seventh day), at 269 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

General Meeting in Indiana.

THERE will be a general quarterly meeting for the T. and M. Society of Indiana, with the Ervin church, eight miles west of Kokomo, meeting to begin Sabbath evening, Feb. 21, 1874, and continue over Sunday. We desire to see a general attendance of the officers and friends generally. A full report from all the districts is expected. We expect the assistance of Brn. Geo. I. Butler and S. H. Lane. Wm. COVERT.

THE Vermont T. and M. Society, Dist. No. 5, will hold its next quarterly meeting at Jamaica, Jan. 31 and Feb. 1; Dist. No. 4, at Bristol, Feb. 7 and 8; Dist. No. 1, at Bordoville, Feb. 14 and 15; Dist. No. 2, at Worthington, Feb. 21 and 22; Dist. No. 3, at Wolcott, Feb. 28 and March 1. LEWIS BEAN, Pres.

PARTELLO, Mich., Jan. 31, and Feb. 1, 1874. M. B. MILLER.

QUARTERLY meeting of the Bowersville, Ohio, church in connection with quarterly meeting for the T. and M. Society, Dist. No. 1, of Ohio, at Bowersville, Feb. 14, 15. Members will please hand in their reports. Brethren, we hope to see you at this meeting. J. Q. A. HAUGHEY, Clerk.

QUARTERLY meeting of the churches of Little Prairie, Oakland, and Johnstown, at Johnstown Center, Rock Co., Wis., the first Sabbath and Sunday in February, 1874. Bro. and sister Sanborn have been requested to attend. May the Lord open the way. C. B. STAPLES, Clerk.

QUARTERLY meeting of T. and M. Society at Lapeer, Mich., for Dist. No. 10, to be held in connection with the church quarterly meeting, to commence Feb. 14, and hold over Sabbath and first-day.

I will see that some one meet with the church at Holly, Sabbath, Feb. 21. Will Bro. R. J. Lawrence please inform me whether he can meet them at this time? R. McCONNEL, Director.

THE quarterly meeting of the T. M. Society for Dist. No. 7, of Mich., will be held at Ithaca, Feb. 7 and 8, in connection with the church quarterly meeting. A general attendance is desired. Wm. S. NELSON, Director.

Business Department.

Not slothful in Business. Rom. 12: 11.

Business Notes.

Will some one give us the P. O. address of James Ray, of Indiana? Will Thirza M. Foster give us her address?

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 pertains—which should correspond with the Numbers on the Pastors. If money for the paper is not in due time acknowledged, immediate notice of the omission should be given.

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