

# 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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### LOOKING OFF, UNTO JESUS.

O EYES that are weary  
And hearts that are sore,  
Look off unto Jesus,  
And sorrow no more!  
The light of his countenance  
Shineth so bright  
That on earth, as in Heaven,  
There need be no night.

Looking off unto Jesus,  
My eyes cannot see  
The trouble and danger  
That throng about me;  
They cannot be blinded  
With sorrowful tears;  
They cannot be shadowed  
With unbelief fears.

Looking off unto Jesus,  
My spirit is blessed;  
In the world I have turmoil,  
In him I have rest.  
The sea of my life  
All about me may roar;  
When I look unto Jesus  
I hear it no more.

Looking off unto Jesus,  
I go not astray;  
My eyes are on him  
And he shows me the way;  
The path may seem dark,  
As he leads me along,  
But following Jesus  
I cannot go wrong. —Sel.

## The Sermon.

I charge thee therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; PREACH THE WORD. 2 Tim. 4:1, 2.

### GRACE AND GLORY;

Or, the Two Thrones, Representing the Kingdom of Grace, and the Kingdom of Glory.

BY ELDER JAMES WHITE.

(Concluded.)

#### THE WORD KINGDOM

Which often occurs in the New Testament, sometimes refers to the means and work of grace in the present state; and in other passages it evidently applies to the future immortal state. The terms used in texts where the word occurs, and the connections, will decide the application.

The New Testament, at different periods, speaks of the immortal kingdom as future. It was not set up when our Lord taught his disciples to pray, "Thy kingdom come." Matt. 6:10. The prophets, Christ, and the apostles, all point the church forward to the coming and kingdom of Christ as the time of the consummation of her faith and hope, the end of her toils and sorrows, and the fullness of her joys. Hence, in the pattern prayer for the Christian church of all ages is the petition, "Thy kingdom come."

The mother of Zebedee's children understood the kingdom to be future when she desired our Lord to grant that her two sons might sit, "the one on the right hand, and the other on the left," in his kingdom. Matt. 20:20, 21.

Again, the kingdom was still future when our Lord ate the last passover with the twelve. He said to them, "I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come." Luke 22:18.

But did not Christ set up the kingdom before his ascension to Heaven? Just before his ascension, the disciples inquired, "Lord, wilt thou at this time restore the kingdom to Israel?" It was not then set up. Both Jesus and Paul associate the kingdom with the second advent. Jesus addresses those who are waiting for his coming and kingdom, thus: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that

wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately." Luke 12:35, 36. In this connection, he comforts his people with these precious words: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Verse 32. And Paul solemnly charges Timothy "before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom." 2 Tim. 4:1.

Paul takes a preaching tour, A. D. 46, to Lystra, Iconium, and Antioch, "confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." Acts 14:21, 22. This address was made not less than twelve years after the day of pentecost to those who were already Christians, enjoying the blessings of the kingdom of grace. There was still before them the kingdom of glory, to enter through much tribulation. How say some that the kingdom was set up on the day of pentecost?

James addresses his epistle to the scattered brethren, A. D. 60, not less than twenty-five years after the day of pentecost. These were all in the kingdom of grace at that time, and yet he presents the kingdom of glory before them as a matter of promise. He says: "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him?" James 2:5.

And the apostle Peter writes his second general epistle to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, not less than thirty years after the complete establishment of the Christian church. He exhorts those who had "obtained like precious faith" to add to their faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity, that an entrance might be ministered unto them "abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Pet. 1:5-11. And Paul declares that "Flesh and blood cannot inherit the kingdom of God." 1 Cor. 15:50. This settles the question that there is a kingdom not to be enjoyed by the saints till they put on immortality, or till they enter the immortal state, which the apostle says, verse 52, is "at the last trump."

#### THE KINGDOM IN MINIATURE.

The miniature exhibition of the kingdom of God at the transfiguration is designed to show the nature of the kingdom, and when it will be set up. "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom." Matt. 16:27, 28. Or, as it reads in Luke, "Till they see the kingdom of God." Chap. 9:27.

This promise was soon fulfilled on the mount. "And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into a high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. And behold, there appeared unto them Moses and Elias talking with him. Then answered Peter, and said unto Jesus, Lord, it is good for us to be here. If thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, behold, a bright cloud overshadowed them; and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him." Matt. 17:1-5. Notice the following points:—

1. Jesus Christ appeared there in his own personal glory. His countenance shone like the sun, and his raiment was white as the light.

2. The glory of the Father was there. It was a "bright cloud" of the divine glory, out of which came the Father's voice.

3. Moses and Elias appeared; the one, the representative of those saints who shall be raised at Christ's coming, and clothed with glory; the other, Elias, the representative of those who will be alive and be changed at the appearing of Christ.

4. The use the apostles made of the scene. Peter was one of the witnesses; and his testimony shows that the design of the scene at the transfiguration was to illustrate Christ's second, personal, glorious coming and the future kingdom of glory; and that this kingdom will be set up at the period of the second advent, and the resurrection and change of the just to immortal life. He says:—

"For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from Heaven we heard, when we were with him in the holy mount. 2 Pet. 1:16-18.

#### THE KINGDOM OF GRACE.

As we have before stated, the kingdom of grace, and the kingdom of glory, have a close relation to each other. The design of the former is to prepare subjects for the latter. And although they are distinct, and in many respects different, yet their relation to each other is such that they are sometimes mentioned in the New Testament in very close connection. This is the case in the parable of the

#### WHEAT AND THE TARES.

"The kingdom of Heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn." Matt. 13:24-30.

This parable applies to the present imperfect state when sinners need, and may enjoy, the means of grace. It cannot apply to the future state of glory. There are, however, two references to the future kingdom which are indicated by the words supplied in brackets in Christ's explanation of this parable.

"He answered and said unto them, He that soweth the good seed is the Son of man. The field is the world. The good seed are the children of the kingdom. But the tares are the children of the wicked one. The enemy that sowed them is the devil. The harvest is the end of the world. And the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out [of the territory] of his [future] kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire. There shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the [eternal] kingdom of their Father." Verses 37-43.

The sowing mentioned in this parable did not commence at the first advent of the Son of God. The children of the kingdom, and the children of the wicked one,

both appeared long before Jesus died for sinners. Abel and Cain represented the two classes. During the entire period from the time of these sons of Adam to the close of the day of grace, this parable has a clear and forcible application.

#### GRAIN OF MUSTARD SEED.

"The kingdom of Heaven is like to a grain of mustard seed, which a man took, and sowed in his field; which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." Verses 31, 32. This parable forcibly illustrates the kingdom of grace, embracing at first only our first parents immediately after the fall, and finally, in its grand results, embracing all the redeemed of every age, and from every land.

#### PARABLE OF THE LEAVEN.

The parable of the leaven hid in three measures of meal illustrates the work of grace in the believer's heart. "The kingdom of Heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened." Verse 33. This parable teaches entire sanctification of the mind and heart to God. The apostle expresses this sentiment when he says, "And the very God of peace sanctify you wholly; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. 5:23.

#### THE HIDDEN TREASURE.

"Again, the kingdom of Heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field." Verse 44. This parable illustrates the joyful state of mind of those who experience the blessings of the kingdom of grace.

#### PEARL OF GREAT PRICE.

"Again, the kingdom of Heaven is like unto a merchantman, seeking goodly pearls; who, when he had found one pearl of great price, went and sold all that he had, and bought it." Verses 45, 46. The purchase of the pearl of great price represents the immense cost of salvation through Jesus Christ, and the sacrifices that should be cheerfully made to obtain it.

#### THE GOSPEL NET.

"Again, the kingdom of Heaven is like unto a net, that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire; there shall be wailing and gnashing of teeth." Verses 47-50. This parable shows that although both good and bad men may be gathered by the gospel, and remain in apparent union for a time, as was the case with Judas and the eleven, the final separation will come that will declare the true character of all.

In Matthew 25, the kingdom of Heaven is likened to an Eastern marriage. This parable illustrates the action of the church just before, and not after, the second advent. "Then shall the kingdom of Heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom." In this connection, our Lord points to a specific time, in which the work of divine grace upon the minds and hearts of believers would give them an experience that would be likened to an Eastern marriage.

The mental struggle in order to break away from the powers of darkness, and by faith receive the blessings of the kingdom of grace, is thus described by our Lord: "And from the days of John the Baptist, until now, the kingdom of Heaven suffereth violence, and the violent take it by force." Matt. 11:12. See Luke 16:16.

The apostle speaks of the blessings of the kingdom of grace thus: "For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." Rom. 14:17. The connection shows that Paul applies the word kingdom to the present dispensation, and not to the future period of reward.

#### THE KINGDOM AT HAND.

John the Baptist came preaching in the wilderness of Judea, and saying, "Repent ye, for the kingdom of Heaven is at hand." Matt. 3:1, 2. "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand. Repent ye, and believe the gospel." Mark 1:14, 15. And as Jesus sent forth the twelve to the lost sheep of the house of Israel, he said to them, "And as ye go, preach, saying, The kingdom of Heaven is at hand." Matt. 10:5-7.

We have now reached a very important point in the discussion of this subject. Many will meet us here with the popular view that the kingdom was set up at the time of the first advent. They will use the phrase, "The kingdom of Heaven is at hand," expressed by John, Jesus, and the twelve, with force upon the minds of those who do not study the subject in all its bearings. But, as we have shown, in no sense of the word whatever was the kingdom set up at the time of the first advent of Christ. The words, "kingdom of Heaven," and "kingdom of God," have but two significations: first, the plan to save men by grace; and, secondly, the future condition and reward of the saved. The plan of salvation, or the kingdom of grace, was instituted soon after the fall; and the reward of the saved, or the kingdom of glory, is future.

The Greek word translated "at hand," as used by Jesus, John, and the twelve, is *enggizo*, and is defined by Greenfield as follows: "To approach, draw near. By metonymy, to be at hand, to impend." Matt. 3:2; 4:17; 10:7; Luke 10:9, 11; Mark 1:15. The immortal kingdom was not at hand, according to this definition, or the obvious meaning of the phrase, in the days of John and of Jesus. In fact, Paul warned the church at Thessalonica against the idea that the day of Christ—the day to destroy earthly kingdoms, and establish the immortal kingdom—was even then at hand. "Be not soon shaken in mind," says the apostle, "or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand." 2 Thess. 2:2.

The Greek word translated "at hand" in this text is *existemi*, and signifies, according to Greenfield, "To place in, or upon; to stand near, be at hand, impend." 2 Thess. 2:2. In their bearing upon the subject of the kingdom, there is really no difference in the signification of these two Greek words. But, does Paul contradict John, Jesus, and the twelve? Certainly he does not.

What, then, did John and Jesus mean in proclaiming the kingdom of Heaven at hand? Not that the kingdom of grace was soon to be set up. No; that had been instituted more than four thousand years before that proclamation. Neither did they urge immediate repentance on the ground that the kingdom of Heaven was at hand in the sense of being the next universal kingdom! With this view, their fervent announcement would seem to lose its force. But their proclamation had direct reference to the wonderful manifestations of divine power and grace immediately to follow, during the work of confirming the covenant, Dan. 9:27; first, by Christ, for three and a half years, and by the apostles, Heb. 2:3, the same period of time. John looked forward to the ministry of Jesus, which was approved of God "by miracles, and wonders, and signs, which God did by him," Acts 2:22, and proclaimed the kingdom of Heaven at hand. And Jesus looked forward to his own ministry, and also to that of the apostles as "they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following," Mark 16:20, and proclaimed the kingdom of Heaven at hand. This view of the subject is sustained by the commission given by our Lord to the seventy: "Go your ways. Behold, I send you forth as lambs among wolves. And into whatsoever city ye enter, and they receive you, eat such things as are set before you. And heal the sick that are therein, and

say unto them, The kingdom of God is come nigh unto you." Luke 10:3, 8, 9. The kingdom of God in this connection can mean nothing more, and nothing less, than the manifestation of divine power and grace.

And with this agree the words of Christ addressed to the worthy scribe. "And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God." Mark 12:34. This scribe was sound on the fundamental principles of God's government. He only needed to know Christ and the power of his great salvation, in order to enjoy all the privileges and blessings of the kingdom of grace.

Deception has been the work of Satan ever since he so successfully deceived Eve. He led the Jews to expect in the Messiah a ruling monarch, instead of the meek and lowly teacher, and finally the sacrifice for sinners. The Pharisees supposed the kingdom of Israel would then be established with outward show. "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation; neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." Luke 17:20, 21. But was the kingdom within the unbelieving Pharisees? The marginal reading—"among you"—helps the case. What was then among them? Christ had just cleansed ten lepers who showed themselves to the priests, and one of them returned to give glory to God. In their midst were the wonderful manifestations of divine power and grace in the miracles of Christ; hence he said to the Pharisees, "The kingdom of God is among you."

At the time of the second advent, and the establishment of the eternal kingdom, the people will doubtless be under as great deception relative to the nature of the coming and kingdom of Christ, as the Jews were relative to his mission at his first advent. Then he came as the humble teacher of the people, closing his mission with giving himself a sacrifice for sinners. The Jews rejected Jesus because he did not meet their vain expectations. Satan led them to look for the coming of Messiah with outward show, and grandeur, when he was to come in humility. And now that he is soon to appear the second time in the clouds of heaven with power and great glory, to raise the righteous dead, and reign in his tangible kingdom forever, Satan has the delusion prepared for the people, that Christ's coming is spiritual, at death, at conversion, or in the outpouring of the Spirit of God. Jesus anticipates the heresies of our time, and says: "The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, See here! or, See there! go not after them, nor follow them. For as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day." Luke 17:22-24.

But in order to enter the kingdom of glory, we must first be in the kingdom of grace, sharing all its privileges and blessings. The faithful John bears testimony: "I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." Rev. 1:9. The beloved John was in the kingdom of grace.

Paul to the Colossians delineates true Christian experience in a style wonderfully rich and full. He sets forth the deliverance from the bondage of spiritual darkness into the light and liberty of the sons of God, and the attainments which believers may reach in fullness of spiritual understanding, and of strength, in order to a moral fitness to be partaker of the eternal inheritance, in words that should stir the soul, and burn their way to every Christian heart.

"For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; giving thanks unto the Father, which hath made

us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins." Col. 1:9-14.

The words, delivered, translated, and redemption, may usually express the transition to the immortal state; but in the foregoing quotation they express the power and work of grace in connection with the forgiveness of sins. Redemption through the blood of Jesus Christ is three-fold. The first stage brings the believer to the blessings of the kingdom of grace; the last two, to all the rewards and glories of the kingdom of glory.

1. Redemption from the condemnation of transgression, and the power and bondage of darkness, to the freedom, the fullness of spiritual knowledge, and the strength of the adopted sons and daughters of the Lord Almighty.

2. Redemption from the grave, by the resurrection to immortal life, of all those who are redeemed in this life from the condemnation and practice of transgression, and the power of darkness. The moral fitness for the next life must be obtained in this. The change to immortality is not a moral change. It is simply an exchange of the corruptible body for one that will be incorruptible. This second stage in the Redeemer's stupendous achievement of the work of man's redemption is expressed by the apostle thus: "Who shall change our vile body, that it may be fashioned like unto his glorious body." And the Redeemer will not complete his work of redemption in a manner to leave man invisible and immaterial. When redeemed, the just will stand in all the tangible perfection of Adam's unfallen manhood, with the exceeding glory that their bodies will be fashioned like unto Christ's glorious, resurrected body.

3. The redemption of the just from the disgrace of transgression and the fall, completes the work of the Redeemer, and places the redeemed on higher and safer ground than that on which Adam stood. And in the estimation of Jehovah, Jesus, angels, and all created intelligences in the universe, they will be regarded the same as if our first parents had not disgraced themselves and their children, in recklessly and basely yielding to the power of appetite. The Redeemer has borne their sins and shame, and has accepted the punishment due to them, in his own sinless person. Man's failure to form a righteous character was complete. Jesus took man's place, stood the test, and his success in working out a righteous character in man's behalf, is as complete as was Adam's failure. And by a life of self-denial, self-control, and following by faith their triumphant Head, the righteousness of Christ is imputed to the just, and the redeemed lose all their shame and disgrace in their Redeemer. The redeemed will then stand complete, not only in the purity of their own robes of character, which they had washed and made white in the blood of the Lamb, but they will shine with a brighter luster from the divine righteousness and eternal glory imputed to them from their adorable Redeemer.

The pope must feel very savage over the passage of the Religious Corporations Bill by the Upper House of the Italian Parliament. The worst of it all is that the Parliament went a great deal farther than the government asked it to go, in circumscribing the privileges of the Jesuits. The bill confiscates, absolutely, for State uses, the real estate of the monasteries and convents, as well as of the hospitals, libraries, etc., under their care. The generals of the various orders reside at Rome, and the bill contained a clause allowing the heads of the religious institutions to retain their residences during their lifetime. After that, their residences revert, along with the other property, to the State. From the enjoyment of this exemption, however, the General of the Jesuits—the celebrated Father Beckx—was shut off. What with the Old Catholic movement and the anti-clerical legislation in Germany, and the anti-Jesuit demonstration in Rome itself, it is not surprising that the venerable pontiff feels sick most of the time.

WE know not how much dross is in our system till we pass through the furnace.

No man can avoid his own company; so he had best make it as good as possible.

#### PRE-MILLENNIAL ADVENT.—No. 5.

THE canons of criticism I have shown to be logically necessary to the denial of the pre-millennial advent are substantially explained in one, viz.: "Whatever is for pre-millennial advent, spiritualize; whatever is against it, leave literal."

I now proceed to show the manifest infidelity of this principle. Not that I suppose, or would imply, that the opposers of the pre-millennial advent are infidel in heart. By no means. I mean to show that it is to the piety of their hearts alone we are indebted for escape from general infidelity.

I have shown that of all passages relating either to advent, resurrection, judgment, or conflagration, the largest part, and those most unequivocal, are to be spiritualized, while but a small class remains to be treated as literal. I now add that the course pursued in spiritualizing the former class, and the liberties taken, furnish ample preparation for spiritualizing the latter, and thus eradicating the obnoxious ideas of a "coming resurrection" and "Judgment" from the whole Bible.

For there are no passages in the latter class more difficult to subject to this process than others already disposed of. And why not be consistent?

Take for example our Saviour's words, Matt. 24:30: "And then shall appear the sign of the Son of man, coming in the clouds of heaven with power and great glory."

Now Prof. Bush, the Universalists, *et alii* *genus omne*, find all this to be spiritual. And how can you prove them who have just been spiritualizing the very same words in Daniel? You spiritualized the words to escape a pre-millennial, they to escape a post-millennial, and both with equal reason.

2. Will you cling to 1 Cor. 15? "As in Adam all die, even so in Christ shall all be made alive," &c., &c. But Prof. Bush and the Swedenborgians find in all this chapter no allusion to the resurrection of the body at all. It is all spiritual. And how can you prove them when they apply the very process you furnish in Isaiah 25, from which Paul here quotes? If Paul identifies the two passages as he does, and you spiritualize one, blame not Prof. Bush for being more consistent than you are willing to be and spiritualizing both. And why should 1 Thess. 4:16, give you any qualms of conscience? Having swallowed many a camel, are you now straining at a gnat? Having disposed of Isa. 25, Hos. 13, Rev. 20, &c., shall this stand in your way?

3. But suppose we turn to 2 Pet. 3, will you repose here? Does not Prof. Bush spiritualize all this with as much apparent satisfaction as you did similar expressions in Isa. 65 and 66? or in Ps. 97? And why regard the mote in the Professor's eye?

4. And will you cherish a regard for the antiquated notion that there is ever to be such a thing as a "great white throne," Rev. 20:11, and One sitting thereon, "from whose face earth and heaven fled away"? Has not Prof. Bush, aided by the principles furnished by you in the beginning of this very chapter, satisfactorily changed all this? When you have spiritualized the resurrection of part of the dead, called "THE FIRST RESURRECTION," why chide him for spiritualizing what is said of "the rest of the dead," where no resurrection is mentioned?

And why cling to early prejudices here, you who have dissolved into mist that THRONE which Daniel saw, whence came the "fiery stream," before which myriads ministered, where "judgment was set" and "books opened"? Are you now bent on literally interpreting similar imagery, and that in so dark and symbolical a book as in the first part of the chapter you pronounced Revelations to be? Will you now cast away that allegoric wand which has been your scepter of power from the beginning of the Bible, and which has dissipated more substantial seeming texts than this? By no means. Or if you piously prefer to halt here, you cannot stop others who have followed your leading. Rising generations of uncatechized scoffers will tread your steps, and say, "Where is the promise of his coming?" And you can find no answer.—Charles Beecher, in Letter to Henry Ward Beecher.

EVERY one can see mistakes behind him; but few can see mistakes before them?

## THE PREPARED PLACE.

I go to prepare a place for thee,  
The blessed Jesus said,  
I am the way, then follow me;  
I'm Christ, the living head.

I go to prepare a place for thee,  
Thou weary, sin-sick soul;  
Lay now thy burden all on me,  
And I will make thee whole.

I go to prepare a place for thee,  
Oh! faint not by the way.  
In darkest hours, trust thou in me,  
Thy night shall turn to day.

I go to prepare a place for thee,  
Child of my deathless love,  
That where I am, there thou may'st be  
In my Father's house above.

I go to prepare a place for thee,  
Where many mansions are,  
That there thou may'st my glory see,  
And in my kingdom share.

Oh! glorious hope, oh! blest abode,  
Where many mansions be,  
When shall I be with Christ my Lord,  
In the place prepared for me?  
MRS. HARRIET M. CAMPELL.

Jackson, Mich.

## Something about the Catholics.

THAT there is a significant and alarming tendency on the part of the American people to make concessions to the Roman church, is evident from the statements made in the following paragraphs. The *Chicago Journal*, of Jan. 16, 1874, says:—

"A proposition is pending in the House of Representatives for the appointment of an Assistant Chaplain of the State Penitentiary, who shall be a Roman Catholic, and be designated by the Catholic bishop of Chicago. We are not surprised that the proposition encounters opposition. The idea of the Legislature of Illinois officially recognizing any one religious denomination as entitled to any special privileges is monstrous. It would be all proper and right enough for the Penitentiary authorities to permit the Catholic clergy, or the clergy of any other denomination, to visit and administer to the convicts at certain and proper times; but it would be very improper, and a violation of the spirit of our institutions, for the Legislature to designate either Catholics, Protestants, or infidels, as entitled to special recognition by law. Let church and State be forever kept apart, both in and out of the Legislature and the Penitentiary. The Catholic convicts can and should have the benefit of spiritual advisers of their own faith without legislative action in their behalf; but this can be done without either voting to the Catholic bishop the right of appointment, or recognizing the Catholic denomination as entitled to special privileges. By-and-by the Episcopalians, Presbyterians, Universalists, or any other religious sect, might claim like consideration at the hands of the Legislature, and if it should concede it in this case, how could it refuse it in those?"

The *N. Y. Sun* narrates the following circumstance that lately took place in Georgia:—

"No Roman Catholic bishop in this country has ever commanded so great a degree of confidence among Protestants as the late Bishop England, of South Carolina. One cause of this confidence was his great liberality in all points where he could make reasonable concessions to Protestants. Whenever he was offered the use of a Protestant church to hold his services in the large district of his diocese, embracing all of South Carolina and a portion of Georgia, he gladly accepted it. On one occasion he was called on to do duty for a Protestant pastor, in a small village in Georgia, under the following circumstances: He had been obliged with the loan of a Protestant church, for the purpose of delivering a course of lectures upon the Catholic religion. On Saturday evening the regular pastor visited him and asked of him the favor that he would continue to occupy his pulpit the next day, saying: 'I have been so engrossed with the subject of your lectures during the week, I have forgotten to prepare my sermon.' 'I should be happy to oblige you,' said Bishop England, 'but you know my church principles will admit of no copartnership in the services of religion.' 'That makes no difference,' replied the Protestant minister, 'regulate everything to suit yourself. My flock desire it so, and I am willing.' Bishop England, not to be outdone in liberality, promised that nothing should be said or done to create disapprobation in the congregation, or offend the minister.

"The next morning, the novel spectacle was presented of a Roman Catholic bishop, arrayed in his ordinary Episcopal vesture, walking up the steps of a Protestant pulpit. He began the services by asking his congregation to sing a hymn, which he had selected from their hymn book, but in common use also among Catholics. He then took his text from a Douay translation of the Bible, and after offering such a prayer as all could join in from a book of Catholic devotion, he preached them a sound, practical discourse, and dismissed them with a blessing. The congregation were lost in wonder at the worship they had so often heard announced as idolatry. Is it any wonder that a man endowed with such extraordinary tact and judgment was several times invited to preach before the Legislature of South Carolina?"

To show the character and intentions of the papal power in this country, we give the following from Thos. Carter, D. D., in *The Methodist*, of Jan. 10, 1874. After speaking of the work of the papists in Mexico, Mr. C. says:—

"Such is a brief statement of occurrences which have come to light in one particular district of Mexico. Similar scenes are no doubt being enacted in many other parts of the country, especially in spots retired from public notice. The priestly party are everywhere, with perhaps a few bright exceptions, arraying themselves against the laws of reform and exercising all the powers of the confessional and the thunders of excommunication to produce a complete anarchy. They feel themselves subject to another power, the papal hierarchy, outside of the country, and that power they are determined to obey whether it conflicts with obedience to appointed rulers or not. When they cannot openly effect a collision, as in Mexico city, they undermine the authority of the laws as much as possible, and whenever an outbreak occurs, they are ready to incite their adherents to deeds of blood and violence. The dying leader of the rebellion referred to, in his last moments, just before receiving the sacrament, asserted that it was the priest Giles who set the rebels on in the assassination of Varela, and this man was found with his eyes torn out, his tongue cut off, with other atrocities committed upon him too brutal to name. These men, in the garb of ministers of the gospel, are the men against whom Mexico is now struggling to the death, a foreign power within the nation, an enemy to light, liberty, and the true gospel.

"Is the Roman Catholic church anything less hostile to us in the United States? Are the priests of her church less enemies to our republican institutions? Do they not, as far as they dare, in the same way, arm themselves against what we most love and cherish? If they could preach in a foreign language, and that language could be understood by their flock and not by our people at large, would not their preaching be harangues in favor of a political crusade? The writer, some years ago, in the city of Detroit, listened to a sermon in the French language, delivered in the French Cathedral of the Roman Catholic church of that city, by one of its priests. The sermon was such as he would not have dared to utter before an English congregation, consisting, as it did, of a tirade against free institutions and republican liberty. Mexico is struggling to cast the poison from her bosom. She is banishing her Jesuits, breaking up her convents, confiscating her church property; while we, in the United States, are taking the first to our embraces, giving a free license to the second, taking no notice of the accumulation of the third; doing in fact a work which, unless we fall, body and soul, into the grip of Rome, we shall have all to undo again as Mexico is doing to-day.

We might remember, with profit, the ancient fable of the peasant who found a viper in his field, cold and stiffened by the frost; he took it to his home, warmed it into life before his fire, when it turned, and, fastening its fangs in his flesh, inflicted a mortal wound. The mediæval institutions, which other nations have cast forth and spurned, we are warming into vigorous life. It needs no prophet's eye to see that, this attained, they will strike a death-blow to our Bible, our schools, and our boasted liberties. This attained, the hand that writes these lines, and every other hand that would dare to pen such truths, will wither in a re-established inquisition, and our star-spangled banner wave over a monstrous religious despotism exceeding, perhaps, as our vast territory is limitless, the power wielded once by papal Rome."

## ERASMUS.

I HAVE been deeply interested in D'Aubigne's description of this remarkable man, who lived in Luther's time. When only thirteen years of age, his teacher exclaimed, "This child will attain the highest summits of learning." These words proved to be prophetic. But let us trace his history and see if we cannot learn a valuable lesson.

He pursued his studies with great perseverance, never wasting his time. Even when journeying, he would compose, and, when arriving at an inn, write down his thoughts. In this way, while traveling from Italy to England, he composed his celebrated "Praise of Folly." As a scholar, he acquired a high reputation, and was offered a life of luxury in the courts of Charles V., Henry VIII., and Francis I. He published a critical edition of the New Testament with a Latin translation, and did much toward bringing about the Reformation, and yet, when it came, he knew not on which side to take his stand. "It is dangerous to speak," said he, "and dangerous to be silent." D'Aubigne says he was one of those "who, from a desire to displease no one, displease all." Again he says, "What, we may ask, would become of truth if God were not to raise up in its defense more courageous champions?"

"Duke George of Saxony, the mortal enemy of Luther, having received an equivocal answer to a question he had addressed to Erasmus, exclaimed aloud, 'My dear Erasmus, wash me the robe if you can without wetting it.'" "Secundus Curio, in one of his works, depicts two heavens, the papal and the Christian. He found Erasmus in neither; but perceived him incessantly wheeling in never-ending eddies between both.

"Such was Erasmus. He wanted that liberty of heart which makes truly free. How different would he have been if he had given up himself to devote his soul to truth. But after trying to work some reforms, with the approbation of the heads of the church—after having for the sake

of Rome abandoned the Reformation when he saw the two could not walk together, he lost all his influence with either. On the one side, his recantations could not repress the indignation of the fanatic partisans of popery. They felt the injury he had done them and never forgave it. The monks poured forth abuse from their pulpits. They called him a second Lucian—a fox that had laid waste the vineyard of the Lord.

"And, on the other hand, Erasmus, forsaking the standard of the gospel, found himself deprived of the affection and esteem of the noblest men of his age, and had doubtless to suffer the loss of those heavenly consolations which God sheds into the hearts of those who act as good soldiers of Christ."

And of him who had said, "I am firmly resolved to die in the study of the Scripture, in that is my joy and my peace," the learned historian says, "In him Christianity was second to learning. He was too much influenced by vanity to acquire a decided influence over his contemporaries. He carefully weighed the effect that each step might have upon his own reputation."

"Erasmus was powerful as long as he was an instrument in God's hands. When he ceased to be that, he was nothing."

How many at the present time are pursuing the same course? They have become acquainted with plain Bible truth and try to live it without letting any one know it. They reason thus: "I must be very careful or I shall lose my influence over my friends, and I want them to see the truth." Evidently, like Erasmus, they are weighing the effect each step will have upon their reputation. With many, the inquiry is not so much, "What must I do to be saved?" as "How can I live and dress so as to be popular and still be a Christian?" It is not so much the love of souls as the love of the approbation of poor mortals that actuates many.

What if Noah, when commanded to build the ark, had said, "Everybody will ridicule me if I construct such a building—my reputation will be sacrificed?" What if Lot, upon that memorable evening, had said, "If I go around to tell them the city is to be destroyed, they will all call me a fool, so I will say nothing to them, and get away as quietly as possible before any one is stirring in the morning?" What if Abraham had concluded that if he took Isaac upon the mountain and sacrificed him, his neighbors might find it out and execute him as a murderer? They simply took God at his word—not by saying they believed what he had said and then sitting quietly down, but by doing the very things he had required. If we only half live what we profess to believe, it gives people occasion to say that we do not believe it, or it is something we are ashamed of. Though the Bible does not recommend placing lights under bushels, one might suppose, from the moral darkness in the world, that if many lights existed, the greater number of them occupied that position.

My dear friends, we want to remove and trim them, that they may give light to those around us. Children, brothers, sisters, and friends, are in darkness, pursuing the wrong road, and we are, some in one way, some in another, preventing the light from falling on their pathway.

Professing love for Jesus and precious souls while attending parties and festivals to "remove prejudice" and "make a favorable impression" has been tried without success. Chignons, jewelry, a profusion of ribbons and ruffles, &c., have been tried, but where are the backsliders who have been reclaimed, or the sinners converted to God? Would you think a young man who had been engaged to work on a farm understood his business if he appeared at the plough in his glossiest broadcloth and kid gloves? What would you think if a young woman engaged to do housework should enter the kitchen in a white muslin dress looped up with sky-blue ribbon and announce herself ready for work?

You profess a desire to gather in souls. Paul seemed to understand how to do this, and has given advice in regard to dress. He does not say you must put just so many ruffles on your dress or Miss C. and Mrs. D. will not accept of your religious views; but he says, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." 1 Tim. 2:9.

"Oh! how I should like to be a missiona-

ry and go to the islands of the sea to tell them of a Saviour," says one. Do you suppose that an agent for a mercantile firm who, in passing from place to place, talked eloquently of things in general, but who never mentioned his employer's business, or one who, after saying much to recommend the firm, exerted an influence which told powerfully against it, would be employed to represent their business interests in foreign lands? And is not God wiser than man?

There are many who would gladly sit in the presidential chair; and those who would be willing to fly, if suitable wings were provided, are plenty enough; but just now there is not so much call for people to work in beds of rose leaves as for those who are willing to walk among the poor and suffering ones of earth, administering to their wants, and, when opportunity offers, pointing them to the "Lamb of God which taketh away the sin of the world." Of these, there are very few.

A little friend talked to me of her Saviour's love, and it seemed her little heart was full. She attended the social meeting with the intention of telling in her own words how she loved the dear Saviour and wished to be a Christian. But when she saw those whom she knew belonged to the church, dressed fashionably, sitting immovable at prayer time, and speaking no word to indicate an interest in spiritual things, her courage failed her. She afterward said with tears, "I felt as if I ought to speak, but if — and — can be Christians and say nothing about it, why can't I?"

Time is passing rapidly, and our dear ones are drifting downward. As we stretch our hands to prevent their frail barks from going over the falls, we must grapple with the world, its sins, fashions, and follies, but oh! what bitterness of sorrow do we experience, when we see professed Christians—in darkness themselves, therefore unconsciously—plying the oars, helping them on to certain ruin.

May God help us to awake—to seek him with the whole heart, only asking what is duty, and humbly, cheerfully, doing it, though friends, and the good opinion of those we love be sacrificed; yet leaving the consequences with Him who has promised, "I will never leave thee nor forsake thee." \* \*

## Woman's Dress.

How should a woman "professing godliness," dress? How adorn herself?

In "modest apparel." 1 Tim. 2:9.

With "shamefacedness," *i. e.*, with no intent to draw the eye. 1 Tim. 2:9.

With "sobriety," *i. e.*, with nothing conspicuous. 1 Tim. 2:9.

Not with "braided hair;" not with "plaiting of hair;" *i. e.*, elaborate arranging of the hair. 1 Tim. 2:9; 1 Pet. 3:3.

Not with "pearls." 1 Tim. 2:9.

Not with expensive clothing. 1 Tim. 2:9.

Not with clothing (as an adornment). 1 Pet. 3:3.

Observe, there are three points as to clothing the body: Let it be modest, let it be inexpensive, let it be unobtrusive.

There are two points as to the sort of decoration to be avoided: No jewelry, no fanciful dressing of the hair. And there are two points to be observed as to the adorning: "A meek and quiet spirit," "good works."

Surely a woman professing godliness should be careful in this matter, which the Holy Ghost has not considered unimportant; surely she should clothe herself in all "modesty," "shamefacedness," and "sobriety," while she adorns herself with a "meek and quiet spirit," and with "good works."

Now if she be so adorned, she will not be anxious to attract the gaze of admiration by heaping jewelry upon her person, or decorating it with handsome clothing, nor will she be much busied in the way she arranges her hair. If given to good works, she will have neither time nor money for the decorating of her body.

The above is merely a summing up of Paul's and Peter's thoughts in the matter, as contained in 1 Tim. 2:9, and 1 Pet. 3:3; and as it has made these thoughts very clear to my own mind, I now write them for others who may be exercised on the subject, and honestly anxious to walk in simple obedience to the word of God.—*The London Christian*.

THE man who loves truth with all his heart likewise loves those who suffer for the sake of truth.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, FEB. 10, 1874.

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

### The Life Promised to the Righteous.

WHEN man had sinned against God, we are told that God spoke thus concerning him: "And now, lest he put forth his hand and take also of the tree of life, and eat, and LIVE FOREVER; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden cherubim, and a flaming sword which turned every way to keep the way of the tree of life." Gen. 3:22-24. No one will deny that man was excluded from the tree of life on purpose that he should not live forever. There is but one interpretation that can be given to these words. God had given to man the tree of life, that he might eat of it and live forever. But when man rebelled against God, his right to this tree was forfeited; and he was excluded from it on purpose that he should not continue to live always. Man's right to endless life was forfeited by sin. To "live forever" he must "have right to the tree of life."

"To him that overcometh will I grant to eat of the tree of life, which is in the midst of the paradise of God." Rev. 2:7. Now it is plain that the overcomer will eat of the tree of life. It is equally evident that no other persons will taste its immortal fruit. To eat of this tree is the sure pledge of immortal life. But man, having lost the right to this tree because of sin, can never get back to it unless he overcomes his sinful nature. This does not agree with the view that man can live forever though he continue in his sins. For if men can live as long who are excluded from the tree of life as can those who have access to it, then the Lord overestimated the importance of a right to it when he shut man away from it lest he should eat of it and live forever.

In the record of man's glorified state in the heavenly Jerusalem, we read still further of the tree of life, and with it, we read of the river that flows beneath its branches and that issues from the throne of God. "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing [literally the service] of the nations." Rev. 22:1, 2. And in verse 14 we read: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

These two, the river and the tree of life, are for the righteous only. Or to state this in another form, those only shall drink of the river, and eat of the fruit of the tree, who have their names written in the book of life. Rev. 21:27. These are very expressive terms. This book contains the names of those who are to have immortal life. These shall have access to that river which possesses the virtues of endless life, and that tree which is the certain pledge to all who eat of it that they shall live forever. Those who do not have their names within the book of life shall have the second death for their portion. And this will be in the lake of fire. Rev. 20:14, 15; 21:8. Can we learn nothing from these terms? Shall we maintain that those who have the second death for their portion will live just as long as will those who eat of the tree of life, and drink of the river of life which issues from the throne of God?

The Saviour did not place a light estimate upon having the name written in the book of life. "Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in Heaven." Luke 10:20. And Paul speaks of certain of his fellow-laborers thus: "Whose names are in the book of life." Phil. 4:3. And we are further told that "he that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." Rev. 3:5. To this book, Isaiah refers when he says: "And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem."

Isa. 4:3. Is it not manifest that those whose names are not blotted out of the book of life are the persons that shall have endless life for their portion? Is it reasonable to believe those whose names are taken out of the book of life, and whose portion is the second death, shall live as long as shall those who eat of the tree of life and drink of the river of life that springs from beneath the throne of God?

The nature of that great blessing which God promises to his people is thus defined by David: "For there the Lord commanded the blessing EVEN LIFE FOREVERMORE." Ps. 133:3. Now the idea of duration is certainly made very prominent in this statement. It is *endless* life which is the theme of the sacred writer. In Ps. 91:16, it is said of the righteous: "With *long life* will I satisfy him, and show him my salvation." How long must that life last which shall satisfy the people of God? How soon will those who drink of the river of God's pleasures feel that they are ready to separate themselves from it and to lie down in death? God shall satisfy his people when he fulfills to them his promises. And John tells us what he will give them: "And this is the promise that he hath promised us, even *eternal life*." 1 John 2:25. And he marks the sense of this when, in verse 16, he distinguishes between the continued existence of the righteous, and the temporary continuance of the men of the world. "And the world *passeth away*, and the lust thereof; but he that doeth the will of God *abideth forever*."

Of the righteous, it is said: "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the *fountain of life*; in thy light shall we see light." Ps. 36:8, 9. This fountain of life is that which issues out of the throne of God. Those who drink of it are partakers of God's own immortal nature. Shall we then say that men are immortal by nature? Is it not manifest that God has promised to those who form virtuous characters that they shall live forever because they are such as he would have them be? And is not this gift of immortal life one which shall secure to the receivers an endless existence, while those who live in sin shall not be counted worthy of living forever? Is it reasonable to say that life here means happiness, and that the tree of life has nothing to do with respect to man's continued existence, but only determines whether he should have happiness or misery for his portion? Without doubt, infinite happiness will be the portion of those who eat the fruit of this tree. But the distinguishing characteristic of its fruit is that those who eat it shall *live forever*, and those who are excluded from it shall have the second death for their portion.

J. N. A.

### The History of the Sabbath, Chapter xv—How Impeached.

I HAVE given an analysis of each chapter of the first edition of the History of the Sabbath, which Eld. Preble has attacked, and have shown the nature of his reply. I have thus given chapters 12, 13, and 14, stating the several points made in those chapters, and giving the authorities for those points. Then I have given all the points in his professed impeachment, with the evidence on which he founds it. I have thus shown, 1. That he has attempted to answer but few of the points, and generally those which he has noticed were not the most important. 2. That he has not answered fairly a single point. 3. That, while writing with the purpose of showing the History of the Sabbath to be a fraudulent work, he has taken the notes of a modern editor of Justin Martyr, and given them to his readers as the words of Justin himself!

I have an object in this examination. The second edition of the History of the Sabbath is now given to the public. If it is a truthful work, the importance of its historical statements can hardly be overestimated. Now we have, in the case of Eld. P., a man of some historical knowledge, who makes a most determined effort to impeach the veracity of the work. If he succeeds with respect to the first edition, the second may be esteemed worthless. But if he fails most signally, the reader may be sure that he undertook more than he was able to accomplish. I now briefly state the points made in chapter 15, with the evidence on which each was made, and shall then note Eld. P.'s reply:—

#### ANALYSIS OF CHAPTER XV.

##### ORIGIN OF FIRST-DAY OBSERVANCE.

1. Sunday a festival very generally observed by the heathen at the opening of the Christian era.

Testimony of Noah Webster, J. E. Worcester, L.L. D., the *North British Review*, Verstegan, and Dr. Jennings.

2. This heathen observance very powerfully contributed to the establishment of Sunday as a festival in the Christian church, as proved from the statements of the *North British Review*, Chasie, and Morer.

3. Sunday one of three voluntary festivals in the early church, and holding but slight pre-eminence over the other two, sustained by citations from Mosheim's *Ecl. Hist.*, cent. i. part 2, c. 4, note †; and cent. ii. part 2, c. 4, sect. 8; and Dr. Heylen's *Hist. Sab.*, part 2, c. 1, sect. 12; and part 2, c. 3, sect. 4; and part 2, c. 1, sect. 10; and Domville's *Examination of the Six Texts*, Sup. pp. 6, 7.

4. Justin Martyr, the first witness for Sunday, A. D. 140, speaks of this day as a voluntary festival. Justin Martyr's first Apology, translated by Wm. Reeves, p. 127.

5. Justin shown by the American Tract Society to be utterly unreliable as a witness concerning tradition. See their book entitled "Spirit of Popery," pp. 44, 45.

6. Justin Martyr an out-spoken no-Sabbath man, and therefore unfairly claimed as a witness for the change of the Sabbath. Justin's Dialogue with Trypho, the Jew, Brown's translation, pp. 43, 44, 52, 59, 63, 64.

7. The testimony attributed to Irenæus in behalf of Sunday as the Christian Sabbath shown to be a quotation from an interpolated passage in a spurious epistle of Ignatius to the Magnesians. Domville's *Ex. of Six Texts*, pp. 128-132.

8. The first instance upon record in which the bishop of Rome attempted to rule the Christian church was by an edict in behalf of Sunday. Bower's *Hist. of Pope's*, vol. i. p. 18; Dowling's *Hist. of Romanism*, p. 32.

9. Tertullian, the oldest of the Latin fathers, A. D. 200, assigns no divine authority for the observance of Sunday by Christians, but excuses such observance on the ground that it was not to worship the sun, but to put a difference between themselves and those who kept the Sabbath. Reeves' Translation of Tertullian, vol. i. pp. 238, 239.

10. Tertullian is the first writer who applies the term Lord's day to Sunday, or that makes even an allusion to abstinence from labor on that day. Kitto's *Cyclopedia of Biblical Literature*, Art. Lord's Day. Rose's *Neander*, p. 186, marginal note.

11. The first great effort of the Romish church to render the Sabbath despicable was by making it a fast day, while Sunday was made a day of joyful celebration. Heylyn's *Hist. of Sabbath*, part 2, c. 2, sect. 3. James' *Sermons before the University of Oxford*, p. 166. Rose's *Neander*, p. 186. Hase's *Ancient Ch. History*, part 1, div. 2, A. D. 100-312, sect. 69. Lord King's *Inquiry into Constitution of the Primitive Church*, chap. vii. sect. 11.

The points presented in the above analysis are very important in their bearing upon the early history of the Sabbath. Now how many, and what ones, of them does Eld. P. impeach? Not a single point! What, then, constitutes his answer to this chapter? Two things, the first of which is that I did not give the whole of Webster's definition of the name *Sunday*! Observe that my first point is this:—

"Sunday, a festival very generally observed by the heathen at the opening of the Christian era."

Among the witnesses which I cited in support of this statement is Dr. Webster. I was showing the origin of the word, and so I quoted his dictionary thus:—

"Sunday; so called because this day was anciently dedicated to the sun or to its worship. The Christian Sabbath; the first day of the week."

He complains (*First-Day Sabbath*, p. 413) because I did not give the remainder, which is as follows:—

"A day consecrated to rest from secular employments, and to religious worship. It is called also the Lord's day. Many pious persons, however, discard the use of Sunday, and call the day the Sabbath. (See Sabbath.)"

This is the ground of his insinuation. But I gave all that Webster (edition of 1859) says concerning the derivation of the word Sunday, which was the only point under consideration, and I proved that anciently the day was a heathen festival. I also gave Webster's theological views on the Sabbath question by continuing his definition thus: "The Christian Sabbath; the first day of the week." As I did in no sense conceal Webster's views, and as what is omitted adds no fact not stated, or understood to be implied in what I gave, no candid critic can complain. The omission saved over one-half the space, which was an important consideration where so many authors were to be quoted in one small book. But in the second edition, all that Webster gives under the word Sunday is quoted. Every one can see, however, that the ancient heathen festival of Sunday is not denied nor modified by what is added. Eld. P. also gives Webster's lengthy definition and statement under the word *Sabbath*, as though I ought to have given that also, if I quoted Webster as to the derivation of the word *Sunday*! This is Eld. P.'s method of answering my first point. My second point is that

"This heathen observance very powerfully

contributed to the establishment of Sunday as a festival in the Christian church, as proved from the statements of the *North British Review*, Chasie, and Morer."

Now, what answer does Eld. P. make to this point? How does he dispose of it? He does not even attempt to do it. He charges me with unfairness (p. 414) in quoting Morer. Though I gave almost one whole page of Morer, containing his entire testimony relative to Sunday as an ancient festival of the heathen when taken up by the fathers as a Christian festival, he says that I "garble the testimony of this witness," because I do not give the next page also in which Morer in nowise modifies what he said as to the heathen festival, but simply argues that the fathers "might safely" choose that day, "because it was the day on which the Lord Christ arose from the dead," and might retain, as they did, the name of Sunday, because Christ is "the Sun of Righteousness." This is the substance of the page, and it amounts to nothing so far as detracting from, or changing, what I gave from Morer is concerned.

And now what answer does he make to the nine remaining points in this chapter, as shown in the foregoing analysis? Here it is:—

"We now pass over J. N. A.'s work from p. 227 to p. 243, with feelings of regret that any man should be so misled as to devote his energies to a cause so unworthy a Christian! It is not often we find so much sophistical reasoning as is contained in the above-named pages. History has been garbled, and another attempt made to impeach the testimony of the early Christian fathers, so as to turn the scale of evidence in favor of the seventh-day Sabbath!" Pages 415, 416.

Several things are evident: 1. That Eld. P. saw not one point in this chapter which he could successfully attack. 2. But, that he might appear to do something, he charges me with unfairly quoting Webster and Morer, and, as I have shown, does this without any ground for his charge. 3. That he might dispose of the remainder of the chapter, he calls it "sophistical reasoning," when he has not yet pointed out one instance of misstatement nor of false reasoning in the book. He also says that I attempted to impeach "the early Christian fathers." I have not impeached them, but I have impeached those first-day writers who (for instance) make Irenæus testify that Sunday is the Christian Sabbath; for *every word of that testimony is a fabrication!* This exposure is one of the things in this chapter which Eld. P. so lightly passes over, and yet with the knowledge that not one word of this pretended testimony of Irenæus is to be found in that father. He professes, on pp. 73, 74 of his book, to quote this fraudulent testimony as the genuine words of Irenæus!

J. N. A.

### The Message of Rev. 14:7.

"AND there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication."

*Its chronology.* This message belongs to the last days; for

1. We have shown that the first message which immediately precedes it, has been brought before the world in the great Advent movement of the present generation. A second in any series of events cannot go before the first. This message follows the first, and is fulfilled in connection with it.

2. When this message is given, the plagues and utter destruction of Babylon, which come under the seventh vial, are immediately impending. Rev. 18:1-10; 16:17-21. This is just before the coming of Christ. Therefore the generation that shall be alive when the destruction of Babylon comes, is the one to which this message is addressed.

*Meaning of Babylon.* This word signifies "confusion." It is derived from Babel, a name given to a certain place in the land of Shinar, because God there confounded the language of men. Gen. 11:9. As it is not applied in the Revelation to a literal city, the term is doubtless chosen with especial reference to its signification, and we may therefore expect to find among the elements that compose the Babylon of the Apocalypse, confusion and jargon in sentiment the same as there was confusion and jargon in language, when language was confounded at Babel.

Babylon is not the whole world. In Rev. 17, it is represented by the symbol of a woman seated upon a scarlet-colored beast. If the woman, Babylon, represents the whole world, what does the beast represent? The same chapter repre-

sents her as a great city reigning over the kings of the earth. With these kings therefore she must not be confounded, for she does not include them.

Babylon is not the city of Rome. This is evident from the following considerations: 1. Rome is the seat of the beast, Rev. 13:2, and is not therefore the woman, Rev. 17:3, seated upon the beast. 2. Rome, the seat of the beast, receives the fifth plague. Rev. 16:10; but great Babylon receives the seventh. Verse 19. Therefore they are not the same. 3. When Babylon is destroyed, it is a terrible blow to commercial interests; Rev. 18:11-19; but Rome is not a commercial city. 4. Babylon, at one time contains the people of God, as a body; Rev. 18:4; but this has never been true of Rome; and is especially far from being true at the time this message is given. 5. If Babylon is Rome, the fall of Babylon is the destruction of Rome; but it is not till after Babylon's fall that the people of God are called out. To call Babylon Rome, therefore, involves the double absurdity, first, of supposing that the people of God are at any one time as a body in Rome, and, secondly, that they are called out after the city is destroyed!

Babylon is the universal worldly church. It is presented under the symbol of a woman; and a woman is the symbol of a church. Rev. 12; Eze. 16. The woman of Rev. 17, represents one ecclesiastical body, doubtless the Romish church, called pre-eminently, mystery, Babylon the great. But this is not all there is of Babylon; for this one bears the title of mother. She must therefore have daughters, which belong to the same family. And inasmuch as the influence of Babylon has affected all nations, it can symbolize nothing less than a universal church, composed of all denominations in whose ways and worship there is more of the spirit of the world, than of the Spirit of Christ.

It is no gratification to us to find evidence in any professedly religious denomination that they are a constituent part of this great worldly church. But wherever facts exist, they demand that we do not ignore them; and who does not feel compelled to admit that war, oppression, conformity to the world, love of pleasure, and the like, show with too sad and faithful accuracy, that the great body of the Protestant churches help to compose this mystical "city of confusion"?

This application does not rest on our assertion. Men of acknowledged position as teachers in the religious world have given solemn utterance to the same sentiments.

The *Catholic Christian Instructed* speaks as follows of the church of England:—

"If the church of Rome were ever guilty of idolatry in relation to the saints, her daughter, the church of England, stands guilty of the same, which has ten churches dedicated to Mary, for one dedicated to Christ."

Wm Kinkade, in his "Bible Doctrine," p. 294, says:—

"I also think Christ has a true church on earth, but its members are scattered among the various denominations, and all are more or less under the influence of Mystery Babylon, and her daughters."

Alexander Campbell says:—

"The worshiping establishments now in operation throughout Christendom, increased and cemented by their voluminous confessions of faith, and their ecclesiastical constitutions, are not churches of Jesus Christ, but the legitimate daughters of that mother of harlots, the church of Rome."

Lorenzo Dow, in his *Life*, p. 542, says of the Romish church:—

"If she be a mother, who are the daughters? It must be the corrupt national established churches that came out of her."

In the *Religious Encyclopedia*, art. Antichrist, we read:—

"An important question, however, says Mr. Jones, still remains for inquiry: 'Is antichrist confined to the church of Rome?' The answer is readily returned in the affirmative by Protestants in general; and happy had it been for the world were that the case. But, although we are fully warranted to consider that church as the 'MOTHER of harlots,' the truth is, that by whatever arguments we succeed in fixing that odious charge upon her, we shall by parity of reasoning, be obliged to allow all other national churches to be her unchaste daughters; and for this plain reason among others, because in their very condition and tendency, they are hostile to the nature of the kingdom of Christ."

Further on in the same article, we read again:—

"The writer of the book of the Revelation tells us he heard a voice from heaven, saying, 'Come out of her, MY PEOPLE, that ye be not partakers of her sins, and that ye receive not of her plagues,'

Rev. 18:1-4, an address which obviously could have no meaning, if none of Christ's people were in her. But if such persons are to be found in the 'mother of harlots,' with much less hesitation may it be inferred that they are connected with her unchaste daughters, those national churches which are founded upon what are called Protestant principles."

Dr. Cumming, D.D. of England, says:—

"Then what is our duty? To call to all that are at this moment in the church of Rome, whether sprinkled by her baptismal waters, or imitating within another church her forms, her ceremonies, her pomp, and her grandeur, to come out of her, lest, partaking of her sins, they receive also of her plagues."—*The End*, p. 241. U. S.

#### The Papacy.

THIS great spiritual despotism was to continue, as symbolized by the little horn of Dan. 7, and the leopard beast of Rev. 13, for 1260 years. From the time of its full establishment, A. D. 538, it was to enjoy a certain supremacy for this long period, till 1798. Then, as recorded in Daniel's prophecy, the dominion of this power was to be taken away; as recorded in John's, it was to receive a deadly wound. On this part of the prophecy, the following from "The French Revolution," by Christopher Kelley, p. 243, is to the point:—

"The Roman Republic was proclaimed on the 15th of February, 1798. The pope, however, made one additional effort for the continuance of his temporal existence, by sending an embassy to Berthier, who was encamped outside the walls. The general refused to admit any other deputation than that of the people of Rome, thus dissipating the last hope of the holy father. The arrival of the French army, and the proclamation of the general, had given the fatal blow to the papal sovereignty." U. S.

#### A Waymark.

FEB. 8, 1874, at the Sunday morning season of prayer, at the Review Office (a season with which each week's labor in this Office is introduced), the employes being present, the following Preamble and Resolutions were unanimously adopted as a waymark of the present progress of the cause in which those who labor here are so deeply interested:—

*Whereas*, When the work of publishing in connection with the cause of present truth was commenced in 1848, the first edition of the paper which was mailed, was carried to the post-office in a common carpet bag; and

*Whereas*, The work is now, through the blessing of God, so enlarged, that for the single week ending Feb. 5, 1874, two hundred and ten bushels of reading matter went out from this Office by mail and express; therefore,

*Resolved*, That we deem this a fitting occasion to express the gratitude of heart we feel to God for his prospering hand that has been in the work from its commencement.

*Resolved*, That we offer to Elder James White, the founder of this publishing work, its manager from the beginning, and the present President of the Publishing Association, our congratulations on the success that has attended his untiring and arduous efforts in this direction.

*Resolved*, That past success gives hope and confidence for the future, and we feel like according to him our most earnest and hearty co-operation in his efforts and plans for the future progress of this cause.

*Resolved*, That a copy of these Resolutions be transmitted to him, now in California, and that they be also published in the REVIEW.

#### A Word to the Tract Societies.

A FEW weeks since, there was a call for 10,000 names of those who would be interested in reading one volume of the REVIEW and *Reformer* on trial. In some Conferences, their proportion of the number has already been made up. There was a necessity for this being done in a very short time, from the fact that the trial volume of the REVIEW commenced Dec. 16, 1873; and with the commencement of the volume, it was expected there would commence a series of articles that would be of especial interest to the reader.

The new volume of the *Reformer* also commenced with January, 1874. The names sent in have been mostly for the REVIEW. We hardly think the *Reformer* has had all that attention in this move which, perhaps, it should have had, judging from the number of names there has been sent in for it.

The *Reformer* is furnished on trial to the Tract Societies the same as the REVIEW. There are some reasons why the *Reformer* should have especial attention.

1. Although not denominational, yet in some

respects, its teachings lie at the very foundation of the Christian religion.

2. It presents health from a moral stand-point, showing that the practice of holy men of old and the teachings of the Holy Scriptures are in harmony with the principles of hygiene.

3. It is well known that there exists in the minds of many a prejudice against a practical belief in the Holy Scriptures. This arises from the supposition that the Bible is either silent or in opposition to the subject of hygiene. The facts brought out in the *Health Reformer* show the contrary and remove this prejudice.

4. The journal is acknowledged by thousands of intelligent men and women, who have no sympathy with our religious views, to be well worthy the patronage of all.

5. From the high moral tone and general character of the journal, it becomes, in some respects, a handmaid to the Christian religion, showing the ruinous effects upon soul and body of those habits which are contrary to the laws of our being. It has often been said, and is well worthy of repeating, that every respectable reading room in the country should receive the monthly visits of this valuable journal.

We would, therefore, especially call the attention of the Tract Societies to the *Health Reformer*; not to the neglect of the REVIEW, or even to slacken the hand in reference to obtaining subscribers for it. But now as we have already passed six weeks of the first number of the REVIEW in the present volume, and we have only reached the second number of the *Health Reformer* in the present volume, we would recommend to those Conferences which have not, as yet, filled up the number of names they wished to send in for these periodicals, not to neglect the *Reformer*. There are many families where the *Reformer* would accomplish far more good for the present than the REVIEW.

There is not a single Conference that cannot fill the list of names assigned to it. See article in REVIEW, Vol. 43, No. 2. We here recommend the re-reading of that article; and let those Conferences which have not filled their quota of names make the *Reformer* a specialty for the next three weeks. The offer of the *Reformer* on trial to the Tract Societies will last until March. We know there is no lack on the part of the brethren and sisters when they once become interested in the matter. The secretary of your Tract Society will notify the various directors as soon as their respective numbers are made up. Let every member take hold of this work immediately. Think up your friends, call on your neighbors, visit the respectable reading rooms, and send your names to your secretary at once, and he will forward them to the Office. Do not wait until you raise your funds. There will be no trouble about that. There are hundreds who will be anxious to sustain such a worthy enterprise as this.

The cause is rising in all parts of the field, and scores of men and women stand ready to embrace the truth as soon as their attention is called to it. "Why stand ye here all the day idle?" are words that come home with force to men and women to whom God has graciously committed his truth. Because "thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord" are words addressed to those, and only those, who are faithful in the discharge of their duty. "Go ye also into the vineyard; and whatsoever is right, that shall ye receive" are words from the highest authority, addressed to all who are desirous for a home in the kingdom of God.

S. N. HASKELL.

#### To the Brethren West.

IF nothing in the providence of God prevents, I shall leave for the West so that I can be in the State of New York March 14 and 15. From thence to Michigan, where I will remain until the State quarterly meeting. While in that State, I will hold meetings where Bro. Root may appoint. Then I will visit other Conferences, holding one meeting or more in each Conference, as may be desired.

One object in visiting these Conferences is to assist the brethren in their tract and missionary work. Therefore, at each meeting held in the several Conferences, there should be a quarterly meeting of the Tract Society. And the last meeting held in each State should be a GENERAL quarterly meeting. In fact, it would be almost useless for me to visit these Conferences, as far as the Tract Society is concerned, unless the reports of labor are brought in; for it is by these reports that we learn what is being accomplished. There should be at these meetings a general rally of the friends of the cause, and especially of the OFFICERS of the Tract Society.

Arrangements may also be made to hold week-day meetings at such places as it is thought best for the interest of the cause. But if it be a district quarterly tract meeting, it should not be less than a two-days' meeting; and a three-days' meeting would be better.

The matter of a general organization, that will unite the Tract Societies under one head, will be considered at these meetings; and we hope such steps will be taken that the matter of a general organization may be effected at the next session of the General Conference. Therefore, these meetings will be important. No ordinary obstacle, such as wind or storm, will prevent my at-

tending; and I expect the same promptness on the part of the brethren and sisters.

Come, friends, make one grand rally in the name of the Lord to rise in this work. The time has fully come when farms and merchandise should be secondary. "Seek ye first the kingdom of God and his righteousness" is the only way of securing the promise that "all these [temporal] things shall be added unto you." God calls upon us to arise and seek him with all our hearts, and enter the vineyard of the Lord and labor for the salvation of others.

Other nations are extending their arms toward us, earnestly desiring the blessings of that light which God in his merciful providence has committed to us. From every part of this enlightened land, the Macedonian cry, "Come over and help us," is heard. Souls are perishing all around us for want of knowledge. And what are we doing to supply these calls? Now is the time to place ourselves in that relation to God's cause and work that whenever the cloud arises we shall all be prepared to move forward in perfect harmony, like a well-disciplined army.

I am not prepared to state in just what order I shall visit the different Conferences, as that should be governed somewhat by the time of the general quarterly meetings in the various Conferences. But I would suggest the following order: Michigan, Ohio, Wisconsin, Minnesota, Iowa, and perhaps Missouri and Kansas; then Illinois and Indiana on my return. These are only suggestions. I shall be pleased to correspond with the officers of the Tract Societies concerning this matter. While in the East, my address is South Lancaster, Mass.; when in the West, Battle Creek, Michigan.

S. N. HASKELL.

#### The Review and Herald.

Battle Creek, Mich., Third-day, Feb. 10, 1874.

Bro. Waggoner attended the National Convention just held in Pittsburgh, Pa., in favor of the religious amendment of the Constitution of the United States. It was a large, enthusiastic, and influential meeting. Particulars hereafter.

#### Frightened.

A PERSON in Alton, Ill., to whom the REVIEW has been sent, orders it discontinued, saying, "I dare not countenance such doctrine. We are not under the law, but under grace." We would like to ask this friend if he considers himself at liberty to violate any of the precepts of the decalogue! May a man when he is under grace, lie, cheat, steal, swear, kill, commit adultery, &c.? If not, he need not be afraid of us; for all we do is to advocate the observance of all these moral duties. It is astonishing how the devil has succeeded in blinding the eyes of men over that simple declaration of the apostle.

#### Svensk Advent Harold.

THIS is the title of the new Swedish monthly published at this Office, notice of which was given some weeks ago. The first number is issued and already out on its mission, to awaken an interest on the great doctrine of the second coming of Christ among the Swedish people. Five hundred and fifty copies have been sent out. Others are ready for the mail as soon as names and addresses can be had to which to send them. Will our American brethren who know of any Swedes living in their vicinity, send in their names, that they may receive a copy of this first number as a specimen, which will perhaps induce them to subscribe and read more on the truths which the *Harold* will advocate?

Some selections which a friend sends us from the *Catholic Telegraph* contain bitter lamentations over the fact that Bismarck requires from the priests an oath of absolute obedience to the laws of Germany, and the fact that the convents in Rome have been confiscated by the king of Italy, and the priests and nuns left to shift for themselves. It was not so once with the papal power; and these facts show how far the prophecy of Dan. 7:26 has already been fulfilled.

J. W. COVERSTON: See exposition of Eccl. 12:7, in the work published at this Office, entitled "The State of the Dead," pp. 48-54.

S. MILES: No Christian can consistently join any secret organization. Those who are engaged in any good work, can afford to do it in the light of day, and will not seek the cover of secrecy. There are only two bonds of brotherhood which are of heavenly origin. The one comes from being a member of the human family. This includes the whole race. It is the common tie of humanity which, beginning with the family, extends outward to all, and binds us to do good to all our fellow-men as far as in our power. The other is that bond which binds together the "household of faith." All other organizations which bind men to special obligations to each other, are from beneath. Give all secret societies a wide berth.

## BE STILL AND KNOW THAT I AM GOD.

How the proud heart shrinks as day by day  
Stroke after stroke the sharp blows fall;  
While for what we wish we vainly pray,  
The dreaded comes without a call.

A wisdom higher than thine, poor child,  
Has given the blow and holds the rod;  
And in all thy anguish, deep and wild,  
Is saying, "Be still, I am thy God."

If our earthly garments were never torn,  
If never our hearts had felt a care,  
Or our weary feet pressed piercing thorns,  
We might never ask Heaven's bliss to share.

'Tis because a wreath of withered leaves  
The aching head must each day uphold,  
That the heart so often longs and grieves  
For a starry crown of purest gold.

'Tis because we live so near the ground,  
When a voice has often said, Arise,  
That we see no stars in the sky beyond,  
But only the clouds so near our eyes.

If our tired feet we will heavenward turn,  
We shall see some day the path we trod  
Was the only one where we could learn  
To "be still" and know the Lord is God.

Concerning his promise, he is not slack,  
In his own good time, we know not how,  
Will the long-lost joy of the past come back,  
And the clouds uplift from heart and brow.

'Tis hidden under the heaviest cross,  
'Neath burdens crushing to human strength,  
Where earthly gain has been counted loss,  
The greatest blessings are found at length.

The darkest night reveals brightest stars  
That the midday sun has never shown;  
And from dungeon walls and prison bars  
Come the greatest thro'ts the world has known.

The sunny soul will again look out  
From its windows dimmed for long, long years,  
For He who bringeth all this about,  
Will have wiped away the last sad tears.

MARY MARTIN.

## Progress of the Cause.

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

## Among the French.

WE have met the bitterest opposition in Illinois since closing our last report. One man has urged to have the ax and gun used on us. These threats intimidate some. But we do not mean to be frightened and run from the work. Prejudice is wearing away with some. Three or four families are convinced on the Sabbath and see the importance of thorough conversion. The cause is reviving among our American brethren, who are awaking somewhat to the missionary work. Three or four new testimonies have been given in meetings. We also hold a few meetings each week at Indian Creek among Americans, three miles from this place.

Reports by private letters from the French in Wisconsin are encouraging. A brother writes under the date of January 4:—

"We are much encouraged to learn that there is an opening for the work of present truth in Illinois, and pray that you may be strengthened and greatly blessed. Since you left us, our meetings have been abundantly blessed. Praise the Lord. We have realized the presence of the Holy Spirit, especially in the exercise of prayer, in which all take part, even the children. We bless God for peace and union, and hope that He who has commenced a good work in us will finish it unto the day of Christ."

D. T. BOURDEAU.

Serena, La Salle Co., Ill., Jan. 27, 1874.

## Iowa.

In the latter part of October, I made a visit to Swift Co., Minn. Found six there faithfully holding on to the Sabbath. Two were baptized.

Nov. 19, came to the Danish brethren in Shelby Co., Iowa. These brethren have had no preaching since Bro. Matteson brought them out on the truth a year ago. Some have given up the Sabbath, but the majority continue faithful. Thirty-three brethren and sisters have covenanted anew to keep all God's commandments, and the faith of Jesus. They are now in working order. The amount of s. n. for the coming year is \$160.00 pledged to the Iowa Conference, which they wish to join.

Jan. 1, 1874, came to a new field four miles north of Avoca, Shelby Co., and six from some of the Danish brethren. Here are about thirteen families of Danes. Commenced meetings with nine hearers. The number soon increased to twenty-five. Seven families have become interested, and decided to keep the Sabbath, and live a Christian life, and so prepare for the soon coming of our Saviour.

An interest has sprung up among the English population, and I am requested to speak on these subjects in English. But I dare not undertake it. Will some of our English preachers remember this field?

JOHN F. HANSON.

## What Do These Things Mean?

ALL along the line come words of good cheer. Just before us I can see a fierce struggle. Then all will be over. The battle is coming. The hosts are being mustered. Here and there a skirmish is being fought; but there is victory every time for those who stand on the side of truth. But above all the noise and bustle of the muttering host, come words of good cheer from our leaders. Onward is our watchword. From Maine to California, we hear the same words echoing from bill to plain.

The remnant people of God are brought to view in Rev. 14:9-12 under the symbol of the third message. They are keeping the commandments of God and the faith of Jesus. They are trying to raise up God's long down-trodden Sabbath. They believe this is the last message of mercy to a dying world. They expect this message to go to peoples, nations, and tongues. They expect the whole earth to be lightened by his glory. They cannot do this work without suitable agencies. Therefore they are making preparations according to the work they have to do. They are preparing to publish this truth for the million, and by the million, from their head-quarters at Battle Creek, and from branch Offices in California and New England. They are organizing their Tract and Missionary Societies all over the land, to scatter their works like leaves of the forest. And these truths are echoing over the mountains of Switzerland.

These things mean something. These are not idle tales, but facts. Dear brethren, everywhere, one and all, we have great reason to be of good courage. Courage in the Lord. These are signs of our speedy deliverance. This is the answer to the query at the head of this article.

H. F. PHELPS.

Etna, Minn.

## Attainments.

"I AM not satisfied with my present attainments," was the language of nearly all of the church members lately assembled at our quarterly gathering in Allegany Co., N. Y. There was a gleam of light that arose by the Spirit of Christ which enabled them to look around and see themselves. Their progressive faith was at fault. They had not arrived to that degree of excellence which they had desired during the past year. Their anticipations were not realized. The sins of omission did not appear so very large while passing along; but when magnified by the Holy Spirit, with a realizing sense of opportunities for doing good past, never to return, and that justice would record "Tekel" against their names, this led them to vow anew for the coming year. This caused the leader of the meeting to survey the future probabilities, obligations, and sure temptations that awaited us, and to earnestly exhort us to hold out. Should we fail, it might be better not to vow at all, as it would weaken our future energy and remain a hindrance to ourselves and others. But still the load was dropped from the consciences of many, with hope of future diligence and humble consecration.

There also seemed to be a special drawing out after the young and backslidden, while all were edified and encouraged by the stirring testimony of Bro. D. C. Phillips. He said "he began to feel natural," alluding, as I suppose, to the power of the first message, when Adventists were moved to shout for victory through faith, believing their earthly probation about to close, and their absent Lord to return; in which we all feel this day to rejoice.

E. H. TEFFT.

Ward, Allegany Co., N. Y.

## "The True Missionary."

THANK God for the *True Missionary*. He has heard the cries of his children for light to know how most successfully to get the truth before the minds of the people. Dear brethren, here is a chance for all to work. If you do not take the *True Missionary*, send for it immediately. You do not know what you are losing. God has sent it among us to wake us up. We are asleep to the times in which we are living.

Can we be satisfied to settle down, having the comforts of life, a large circle of dear friends, and every attraction around us, and not make any efforts to save souls from everlasting destruction, by using the means God has placed within our reach, and feel that our peace is made with God? Shall we not be held accountable in the day of Judgment for all of these neglected privileges?

Take the *True Missionary*, No. 1, and read it carefully. Sister White's article, headed "The Spirit of Sacrifice," is worth more than the price of the paper. God knows what his people are most in need of. He knows that we need more zeal, energy, and activity in his cause.

We feel thankful that the work in Wisconsin is advancing. The Lord sent Bro.

Haskell to assist us last fall. He came to Monroe with his heart full of love for the cause of God. He found a few smoldering embers, and went to work to kindle the fire anew. The efforts were successful. He then went to Hundred Mile Grove, about seventy miles from Monroe, and rekindled another fire similar to the former. The fires have been burning and spreading ever since, until their warmth is being felt all over the State. May the flame increase until every vestige of a doubt concerning the present truth, including the New-Testament doctrine of the gifts of the Spirit, shall be consumed out of the hearts of all professing faith in the third angel's message, and we be united in one bond of perfect love and unity.

MATTIE A. BABCOCK.

Brodhead, Wis., Jan. 22, 1874.

## The Atonement.—No. 4.

As an atonement is made to the law, the perpetuity of the law and the stability of the government is the first consideration as they are first in importance in our relations and duties, because on them the perpetuity of all private relations and rights depends. Public good should be held paramount to private interest. But these only come in conflict when we place ourselves in opposition to the government. Hence, if our interest conflicts with the government, which is the conservator of general rights, it is proved to be a selfish interest. For, had we honored and sustained the government in our lives or actions, it would justify or sustain us; but if our rights are forfeited by disobedience, the government is not to blame. As right should be the first consideration in all transactions, the interest of the government, which is right, should certainly be held paramount to the good of the transgressor who is wrong. Therefore, in making an atonement, the upholding of law—the maintaining of governmental authority—should be held as of the first importance.

By a single violation of law, we forfeit our rights and privileges; but, by persisting in such violation, or inducing others so to do, and thus disregarding the authority of law, we take the rank of rebels or traitors against the government. And treason is the highest crime. He who commits murder takes a life, but he who seeks to subvert the law seeks the destruction of life's safeguard; of that which is to protect life by preventing and punishing crime. Hence, it is the aggregation of all crimes.

And the government has the sole right to dictate the terms or conditions by which the rebels may be restored to citizenship. This is true also, in regard to all crimes for which pardon is desired. If the government has the sole right to dictate terms to rebels, which all must allow, then the transgressor can only change his relation to the government by accepting those terms; and, if he refuses to accept them, he, of course, persists in maintaining his position in rebellion. Or to substitute terms of his own would be no better, but rather an insult to the government, a denial of its right and authority. If a traitor were to dictate how crimes should be treated, government would be a farce, and become the contempt of honest men. Therefore, two things must be required of a transgressor or rebel, which only can be accepted, to wit:—

1. Unqualified submission to the laws which have been transgressed, and,
2. A hearty acceptance of the plan or conditions offered for his restoration.

An objection is often urged against this view; viz., that if a substitute be accepted and the penalty of the law be laid upon him, then there is no pardon—no mercy, but justice only in the transaction. For, says the objector, if the debt be paid by another person, it cannot justly be held against the principal; payment cannot be twice demanded.

The fatal fault of this objection is this: It regards crime as a debt, which it is not. A man may owe a debt without any guilt attaching to him; but not so of sin. In the very first step, there is mercy toward the sinner in the acceptance of a substitute in his behalf; and after the substitute has suffered the penalty, the sinner is as deserving of punishment in his own person as he was before. He has done nothing to relieve himself of the odium of his crime. All must see, at a glance, that what has been said about the acceptance of conditions is a necessary part of this system of pardon, as the government not only needs satisfaction for the past, but a safeguard for the future. This mere payment of a past debt would not furnish. Therefore, the acceptance of a substitute who volunteers to bear the penalty of crime opens the way for pardon to be granted consistently with justice. Now if the criminal accepts that substitute so as to make the offering his own, and fulfills the required conditions, so that he unites his efforts with those of the substitute in honoring the law, then the government has its safeguard against future rebellion. But without this, all the evils of unconditional pardon may accrue from the action of the sinner, even

though a substitute have suffered in his behalf. But if the law be honored by the suffering of the substitute, and the sinner cease to sin, and accept the conditions, as herein proposed, there remains no difficulty. The government is honored in the justice of the transactions, and the sinner is justified and saved by its provision of mercy. But if any of these particulars be lacking, the system will then be defective.

Pardon granted on any other terms tends to iniquity, violating the principles of right and justice, and subverting government. This is a necessary deduction from the very plain facts set forth in this argument. There are two theological systems extant which stand opposed to these principles; one, claiming that man may and will be saved without accepting and complying with conditions, or without substitution. This is Universalism, which really denies the atonement. The other is Antinomianism, claiming that the law is abolished when the atonement is made, instead of being honored and vindicated by it. Both these systems are denials of justice, and tend to subvert the principles of government, as established by reason and the Scriptures. But, as these principles lie at the very foundation of the divine government, the above systems are, though *professedly Christian, practically infidel*.

It is unnecessary to argue that a substitute, to render satisfaction to justice, must be free from condemnation in his own life; he must be innocent in the sight of the law, or free from its transgression. For one criminal to offer his life for another would not be any satisfaction to justice, seeing his own was already forfeited.

While advocating the claims of the government, I would not lose sight of the truth that the subjects have claims on justice also. As very much is due from the subjects to the government, so something is due from the government to the subjects. It is expected of a government to establish its laws, and of the subjects to obey them; but it should be able to present tangible and substantial claims to obedience. We notice, then,

(1) *The government must plainly reveal its laws.* It is recorded of a certain tyrant that he caused his laws to be posted at such a height that they could not be read, and then punished those who did not keep them. This was injustice—it was indeed tyranny. It is law that defines our duty; and in order that obedience may be justly enforced, such declaration of duty should be clear and distinct; not left to supposition, or to doubtful inference. We have before considered that a moral government, a system above nature, is acknowledged; but what is due to that government, our consciousness, or moral sense, does not inform us. On this point, our opinions, if not guided by revelation, will be as various as our impulses, our interests, or the difference of our circumstances and education. But, if our duties be left to our own judgments, with our conflicting feelings and interests, our determinations will be so various that confusion and anarchy must unavoidably be the result. It would in truth be no law—no government. Was ever a government known that proclaimed no laws, but left all actions entirely to the choice of the subjects? No! there could be no government under such conditions. Shall we then admit that God, the Creator of heaven and earth, is a moral Governor, and this we do by admitting a moral system, and yet deny his justice, his wisdom, and, in fact, his very government, by denying the revelation of his will, or law, to man? Such a denial is too unreasonable for me; it involves conclusions too absurd and derogatory to the divine character. It is really sinking Deity below our ideas of a human governor.

But again: As it is the prerogative of the government to ordain its laws, so it is its sole prerogative, as we have seen, to determine the means whereby a rebel may be restored to citizenship, and, as the law must be plainly revealed to serve the purposes of justice, so,

(2) *The government must plainly reveal the conditions of pardon.* The right to ordain conditions being exclusively in the government, the subjects or offenders can have no means of ascertaining them, except by direct revelation. If left without this, they can never be restored; for it would be absurd to leave the offenders to devise their own means. That would be to place the dearest rights of the government into the hands of criminals; a thought unworthy of consideration. In all this, we plainly see that one demand of justice is a written revelation. And so reasonable is this, so consistent with the plainest principles of justice, that instead of objecting to a written revelation, every one who is capable of reasoning correctly should expect such a revelation as strictly necessary to the moral government of God.

## REMARKS AND QUESTIONS.

1. If God has instituted morals, he is a moral governor, and has a moral law; for there can be no government without a

law. If there is a moral law, it must be the only standard of morality; and it follows that we can only determine a man's character in a moral point of view by comparing his life with the law of God—the moral rule. And whoever has violated that law has lost his moral character by such violation, as surely as that morality consists in obedience to moral law. But we are all conscious of having violated the principles of right and justice; most of our race in a most glaring manner. All around us are evidences that man has ruined himself by sin. *How may he be acquitted and restored?*

2. We have considered that the government has the sole right to dictate the terms whereby man may be restored to favor. We trace plain distinction between the systems of nature and morality; but in neither can we discover the measure of obedience due to the divine government, or the method or means whereby we may be reconciled to our Creator. *How shall we obtain this information?*

3. We have seen the utter inability of man to save himself from the penalty of his transgressions, and the imperative necessity of a mediator to atone for us, and to vindicate justice in our pardon. And our fellow-men are all in the same condition, as helpless and unworthy as ourselves. *Who shall act as our mediator?*

Dear friends, turn not hastily away from these thoughts; pause and reflect. You have talked of reason; boasted of reason: "Come, now, let us reason together." Can you deny or invalidate the positions taken in the preceding pages? If not, as we believe you cannot, can you answer the three questions above? Can you tell to a certainty what duty you owe to your Creator? or on what principle you expect to be justified before God? or by whom or by what means you may be restored after offending? Can you tell how and where we may learn all this? Is it in nature? Do you not need a written revelation?

Again, would it not serve the cause of justice and the true purposes of government to have the laws of our lives, moral laws, published for the benefit of those amenable thereto? Surely, it would. So far from being astonished at the idea of a written revelation—a publication of the divine laws—we should expect it; justice demands it. And, if we could not produce such a document, would you not esteem it an oversight in the governor?

Once more: An atonement has been supposed to lead to immorality. But according to what has been proved, it is the *only possible method* of restoring the sinner to favor which *does not* lead to immorality. It is readily granted that any theory by which the atonement is claimed to have abolished the law, or relaxed its claims, leads to immorality. But can that lead to it which acknowledges the justice of law, removes rebellion, and restores the wrong doer to obedience? You will see that this objection arises, not from any defect in the system of the atonement, but from the ignorance of the objector as to what that system is. We readily admit that, to abolish a good law because it has been disobeyed, and thereby leave men free from its obligations, is to license the crime committed and to utterly subvert all government. Nothing is here claimed for an atonement on such grounds. Though some systems of "theology" involves such conclusions, nothing should be accepted as "the gospel," or as emanating from Heaven, which leads to such unreasonable results. The Bible presents a pure system of morality, and, through the atonement, a means of pardon consistent with every requirement of justice and every correct principle of government. It neither favors indulgence nor gives license. Pardon maintains law; license upholds crime. There is as great difference between pardon and license as there is between liberty and licentiousness; and he who cannot discern the difference as recognized in the atonement may well be pitted.

We take our stand on reason; reason is not discarded by pleading for the Bible and for its truths. Reader, do not abuse your reason by a vain effort to make it answer a purpose which it will not answer, and for which it was never designed. *Reason is not evidence*; nor can it create evidence. It can only weigh the evidence when presented. But revelation and evidence are the same. And now if it can be shown, as is here claimed, that the Bible is in perfect harmony with these principles, and enforces them strictly, there will remain no *reasonable objection* against it as a revelation from the great "Lawgiver." To this, then, we must next turn our attention.

J. H. WAGGONER.

**Wonderful Grass Seed.**

REV. MR. —, of the Cumberland Presbyterian church, has been for some time an efficient worker in the central region of the Prairie State. A few years since, when a portion of the manse farm was to be turned

into meadow and pasture land, he visited one of his acquaintances in the country, to buy ten bushels of grass seed for that use. The seed was found for sale at the ordinary rate, at that time, of five dollars per bushel. The bargain for it was made, and the sacks were filled.

When the money was offered to the Christian farmer, he said, "No, sir; I do not want one cent of money for my pay. But if you will seek out some neighborhood entirely destitute of religious privileges, where there are no professors of religion, and will preach to them as many times as there are bushels of grass seed, I will consider myself fully paid. The selection of the place and mode of procedure I leave entirely to yourself."

The proposition was accepted; and, after diligent search, the clergyman found a prairie neighborhood, six or seven miles from his own house, that fully answered the description of his farmer friend. An appointment was sent out for preaching in their school-house, and the service was well attended. A second service was held successfully. Then the people requested the minister to hold a "protracted meeting" among them. This was willingly done; the Holy Spirit descended in power; young and old yielded to its sacred influence; and many souls were converted unto the Lord.

And when, at the proper time, the fruits of the blessed work were gathered, and a church of Jesus Christ formed, the number of members was found to be just fifty: exactly the same as the number of dollars the Christian farmer might have had for his grass seed. A church building was erected, where the ordinances of the gospel continued to be dispensed to many, and where the spiritual church still lives and prospers; and all through the blessing of God on that "wonderful grass seed" of Farmer —! What better investment could he have made? Whenever we thoroughly consecrate our possessions—whatever they may be—to the Master's glory, he can, and will, open ways for the unexpected and blessed advancement of his kingdom through them. He who cannot go himself to be an evangelist among the masses, may work very effectually in evangelizing them by advising and supporting another who is able to go.

There are within the reach of almost every Christian unoccupied wastes, which it is his duty to seek out and cultivate for the Master. He who is willing to obey God will find Providence leading him to the blessed performance of this duty. And many of these waste places will give the explorer his richest harvest of reward for his self-denying and persevering labors.

"Go and glean among the briers,  
Growing rank against the wall,  
For it may be that their shadow  
Hides the heaviest wheat of all."  
—N. D. Williamson.

**The Little Horn.**

WE read in the prophecy of Daniel concerning the little horn, "He shall speak great words against the Most High" Dan. 7:25. In the testimony of John in Revelation, under the symbol of the beast with seven heads and ten horns with the "body like a leopard," which received the "seat and authority" of the pagan dragon, we have a clear symbol of the same power as Daniel's little horn. Of this beast we read, "He opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle and them that dwell in Heaven." Chap. 13:6. Paul, in speaking of the same power under the character of the man of sin, says: "He exalteth himself above all that is called God, or that is worshiped." 2 Thess. 2:4.

When the Jews charged Christ with blasphemy, he did not repel the charge by telling them they did not know what blasphemy was. Their idea of it is illustrated in the following words: "For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God." John 10:33. A few quotations will suffice to show how the pope, and even priests, have spoken great words against the Most High, and even blasphemed, in that, being mere men, they have claimed the power, works, and names of Jehovah, and even power greater than God.

Cardinal Bellarmine, on the authority of the papal councils, says: "All the names which are given in the Scriptures to Christ, even these same names are given the pope; whence it appears he is superior to the church." *Book iii. Chap. xvii.*

In Garton's *Decretals*, page 1, Dissertation 96, Pope Nicholas to Michael, Chap. 7, says: The pope is God and therefore men cannot judge him."

Bellarmino De Pontiff, liturgy 4, Chap 3, says: "The pope cannot possibly err in decrees as to faith. . . . No council is valid unless called and approved by him."

Said Cardillus to the Trentine fathers: "The pontiff holds, as a mortal God, the place of Christ on earth, and cannot be judged by a general council." The gloss of the

canon law says: "The pope is not a man." Gerson as quoted by Carson and Ginonne says: "These esteem the pope a God who has all power in Heaven and earth."

The pontiff, say Jacobatius and Durand, possesses a plentitude of power, and none dare say to him, any more than to God, Lord, What doest thou? He can change the nature of things, and make nothing out of something, and something out of nothing." Lainez, at the council of Trent, said, "The pope has the power of dispensing with all laws, and the same authority as the Lord."

The canon law says of the pope, "He can dispense with right." Stephen, Archbishop of Petraca, declared in the council of the Lateran, that Pope Leo possessed "power ABOVE all power, both in Heaven and earth." —*Decretals of Gregory III.*

Pope Innocent III., who reigned from A. D. 1198 to A. D. 1218, said: "As God has placed two great luminaries in the firmament, the one to rule the day, and the other to give light by night, so has he established two great powers, the pontifical and the royal, and as the moon receives her light from the sun, so does royalty borrow its splendor from the papal authority." Koch. p. 41.

Pope Martin V., who reigned from A. D. 1417 to A. D. 1431, said of himself, in his dispatches which he furnished his ambassadors to Constantinople: "The most holy and most happy, who is the arbiter of Heaven, and the Lord of the earth, the successor of St. Peter, the anointed of the Lord, the Master of the Universe, the father of kings, the light of the world."—*Rome as It Is*, p. 181.

The author of the above work says: "Go to Rome, you will read on the gate of the city—'Paulus iii. Pontifex Opt. Maxim. in terris Deus'—Paul iii, High Priest, the best, the greatest, and God on earth."

Pope Nicholas, in his dissertation, says: "What power or potentate in all the world is comparable to me, who have authority to bind and loose both in Heaven and on earth. . . . to whom emperors and kings are inferior as lead is to gold." Dis. 22.

In a work entitled, "Conformity of Popery and Paganism," by C. C. Middleton, we read: "At the coronation of a pope, the cardinal deacon puts the triple crown on the pope's head, and addresses to him the following,—'Receive this tiara embellished with three crowns, and never forget that you are the father of princes and kings, the supreme judge of the universe, and on the earth, vicar of Jesus Christ our Lord and Saviour.'"

The following is from a work by M. Gaume, approved by nine bishops and archbishops, and also by Pope Gregory XVI., who reigned from A. D. 1831 to A. D. 1846, who, as a token of his appreciation of the said work, sent to Gaume the cross of the order of St. Sylvester. He says: "What human tongue can describe the dignity of the priesthood, and the greatness of the priest! The kings of the earth are mighty, who command armies, and shake the world by the sound of their names. But behold! There is a man still greater—there is a man who daily, when it pleases him, opens the gates of Heaven, addresses himself to the Son of the Eternal, to the Monarch of the worlds, and says, 'Come down from your throne, come.' Obedient to the voice of this man, the word of God, by whom all things were made, leaves instantly the abode of glory, incarnates himself in the hands of this man, *more mighty* than kings, than angels, than the august Mary; and this man says to him, 'You are my son; this day have I begotten you; you are my victim,' and he allows this man to immolate him, to place him wherever he wishes, and he gives him to whomsoever he chooses. This man is the priest!

"The priest is not only ALMIGHTY in Heaven, and over the God-man, but he is also almighty upon earth and over the mystical body of Jesus Christ. Behold! a man is fallen into the hands of the devil; what power will be able to deliver him? Call to the assistance of this unhappy man the angels and archangels, holy Michael\* himself, chief of the heavenly host, conqueror of Satan and his revolted legions, they will never be able to sever the chains of the sinner who has placed his confidence in the wicked one. The priest can do it.

"Much more. Suppose that the Redeemer visibly descends in person to his church, and stations himself in the confessional to administer the sacrament of penance, while a priest occupies another. The Son of God says, I absolve you, and the priest says also, I absolve you; and the penitent finds himself absolved just as much by one as by the other.

"Thus, the priest, MIGHTY LIKE GOD, can instantly snatch the sinner from hell, render him worthy of pardon, and a slave of the devil be made a son of Abraham. And God himself is obliged to submit to the judgment of the priest, to grant or refuse his pardon according as the priest may grant or refuse

\* Michael is Christ. See 1 Thess. 4:16, and Jude 9.

absolution. The sentence of the priest precedes. *God submits to it!* Can any one conceive of a greater power?"

The above quotations are abundant to show that the papal power has fulfilled the work of the little horn, in that it has spoken "great words against the Most High."

J. N. LOUGHBOROUGH.

**Capital Deformity.**

WE are talking of art, of the classical, in dress; but it is merely talk. If we actually cared about art, we should begin by pulling to pieces hideous mysteries known as French coiffures. There is no law which forbids a woman to have her hair arranged as befits her style and face; but anybody would suppose, so studiously is it avoided, that heavy penalties attached to wearing one's own locks plainly and becomingly. However, there is hope of better things. Already nearly half the false hair that was once prevalent has been discarded, and the hints of autumn modes show a tendency to diminish rather than increase the size of the existing coiffure. The present manner of combing the hair high up from the neck, and braiding it in a flat coil on the crown, while very convenient and comfortable for hot weather, so seriously interferes with hats and bonnets that cool days will probably modify the style. The Récamier, a design just introduced for full-dress occasions, will be much worn in the autumn. It is composed of a very high chignon surmounted by rolls and puffs in front, and fringed by curls behind. Braids daily grow in favor, and promise to exclude curls entirely from all daytime use. They are satisfactory, because dampness does not destroy them, besides dispensing with pins, hot irons, and slate-pencils; and they look nice and tidy, which much of the crimped and fluffy arrangement or derangement does not.

When young women begin to realize that the injury they are doing their pretty locks by burning and breaking and wearing them off on hot irons and hot pencils cannot be repaired by years of extreme care, perhaps they will cease to use such instruments of deformity.—"Home and Society," Scribner's for September.

**Obituary Notices.**

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

DIED, in Ashaway, R. I., Jan. 13, 1874, Flora M., wife of John D. Langworthy, and daughter of B. F. and Anna, Carpenter in the twentieth year of her age. She was an obedient and affectionate daughter and wife, and parents and husband deeply feel her death. We trust she sleeps in Jesus. They mourn not as those without hope. May those who loved her here love God with all their hearts, and meet in that land where sickness and death will never be known and sorrow never come.

Words of comfort spoken by the writer, assisted by Eld. Main, S. D. Baptist. P. C. RODMAN.

DIED, in Independence, N. Y., Jan. 28, 1874, after four weeks severe suffering, Joseph Evens, in the seventy-sixth year of his age. In early life, Bro. Evens united with the Methodist church, and continued with them for twenty-five years. Then his mind was called to the subject of the second coming of Christ. Yielding to the convictions of his judgment, he united with the first-day Adventists. A few years later, his mind was called to the Sabbath question, and this was so clear, he embraced it at once and united with the Seventh-day Adventist church at Lewisville, Pa., with which he remained until death. He was an earnest Christian during life, and endured his sufferings so meekly and with so much patience as to convince all that he loved Jesus with all his heart, and that Jesus loved him in return. His death was a triumphant one. He has left a wife and six children, and others, not to mourn their loss, but to rejoice in his gain.

J. KENTON.

DIED, in Rochester, N. Y., Jan. 29, 1874, of consumption, our dear sister E. Jennie Gonter, aged twenty-nine years. Sister Jennie embraced the truths of the third angel's message some twelve years ago, and loved them. She calmly and sweetly fell asleep to awaken in the morning of the resurrection. She leaves a little son aged five years. Comforting words were spoken by Eld. Whitmore, Adventist.

D. LAMSON.

DIED, in Avilla, Jasper Co., Missouri, our loved mother, Celina, wife of James Santee, in the forty-sixth year of her age. Her sufferings through a protracted illness were at times severe, but borne with patience. She fell asleep in Jesus Nov. 26. For over twenty years she was a lover of the truth and an observer of the Lord's Sabbath. The tired feet that have so often become weary for us are at rest. May the seed that she has sown in tears bear fruit to life everlasting. She being dead yet speaketh. Her words of love and truth have a deep place in our hearts. May the Lord enable us so to live that we shall meet her at the resurrection of the just. Funeral discourse by Bro. Blanchard.

HER CHILDREN.

DIED, near Centerville, Linn Co., Kan., Dec. 18, 1873, my father, G. J. Sharp, in the sixty-fifth year of his age. He had been afflicted with a cancer for many months, and had during the past year suffered all that it seemed possible for any one to suffer, but is now at rest. Many times during his last days he longed for death to come and release him from his pain.

SMITH SHARP.

DIED, in Palmyra, Maine, Jan. 1, 1874, Polly, wife of John W. Davis, aged seventy-three years, eleven months, and eighteen days.

"Blessed are they henceforth that die,  
Reclining on the Saviour's breast;  
They cease from every care and sigh,  
From all their labors, they have rest."

J. B. GOODRICH.

Appointments.

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

\* \* \* Services in Chicago, every Sabbath (seventh day), at 250 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

PROVIDENCE permitting, there will be a general quarterly meeting of the N. E. Tract and Missionary Society held at South Lancaster, Mass., March 7 and 8. Districts No. 1 and 3 will please hold their quarterly meeting at least one week previous. District Nos. 2 will hold its quarterly meeting in connection with the general quarterly meeting. This meeting is appointed thus early that I may be able to attend it before leaving for the West. It is appointed at South Lancaster because that is the most central point in New England. It is expected that each member of the Tract Society will be prepared to report the number of names sent in on trial volume for REVIEW, Reformer, and Instructor, and the number of pages of tracts distributed, &c. Blank reports will be furnished in due season to each member. We hope there will be a report from every isolated individual and company in this Conference that is interested in the tract work. Preparations will be made for a large gathering, so all can be accommodated that can come.

S. N. HASKELL.

QUARTERLY meeting of district No. 4, of the New England Tract and Missionary Society, at Washington, N. H., Feb. 28 and March 1. A general turnout of all the friends of the cause in this district is expected, especially of those who are scattered and have not usually attended the missionary meetings. Bro. Haskell is expected.

F. W. MACE, Director.

QUARTERLY meeting at Mount Hope, Grant Co., Wis., Feb. 14 and 15, 1874. Brethren and sisters of Waterloo and adjoining churches are requested to attend.

WM. PROCTOR.

I WILL hold meeting as follows: Pontiac, Livingston Co., Ill., Feb. 13-16, where Brn. Marsh and Winston may appoint. Otter Creek, Feb. 18-24, where Bro. McKernan may appoint. Serena, Feb. 27 to March 2. There will be a general quarterly meeting of the T. and M. Society of the Ill. Conference held at Princeville, Ill., March 6-9. Let the directors examine carefully the Constitution and see that they live it out.

R. F. ANDREWS.

QUARTERLY meeting of the T. and M. Society of Dist. No. 6, Mich., will be held in connection with the quarterly meeting at Orleans, Feb. 21 and 22. It will be expected that each librarian of this district will report to the secretary prior to the meeting.

J. FARGO, Director.

GOWEN, Mich., Sabbath, Feb. 14.

A. S. HUTCHINS.

NEXT quarterly meeting of Dist. No. 3, N. Y. T. and M. Society at Adams Center, Jeff. Co., N. Y., Sabbath and first-day, Feb. 14 and 15, 1874.

S. N. WALSWORTH, Director.

QUARTERLY meeting at Maiden Rock, Minn., Feb. 28 to March 1, 1874. Medford at the Wolcott school-house, March 7-8. Concord and Kenyon churches at Kenyon, March 14-15.

HARRISON GRANT.

THE T. and M. Society of Dist. No. 5, Michigan, will hold its next quarterly meeting at Greenwood, Oceana Co., Feb. 21 and 22, 1874. Will the several librarians see that their members report in time that a summary may be forwarded to the Dist. Sec. the week previous to this meeting.

J. S. WICKS, Director.

As we are moving toward organization in Cataugaus Co., N. Y., a general gathering is solicited at the meeting at East Otto, the third Sabbath and first-day in February. It will be important that all come prepared to remain till Monday morning.

R. F. COTTRELL.

QUARTERLY meeting at Burlington, Mich., Feb. 21 and 22. A general invitation is extended to scattered brethren and neighboring churches. Bro. U. Smith will attend, if he can so arrange matters as to leave the Office.

M. B. MILLER.

QUARTERLY meeting of the T. and M. Society of Dist. No. 3, Mich., will be held in connection with the quarterly meeting at Burlington, Feb. 21 and 22. Will all the librarians of this district report to the secretary, J. Warren Wright, Battle Creek, in season for the meeting.

I. A. OLMSTEAD, Director.

THE quarterly meeting for Western N. Y. will be held with the church at Olcott, Feb. 14 and 15. The quarterly meeting of the T. and M. Society will be held in connection with this meeting.

J. G. LAMSON, Clerk.

Business Department.

Not slothful in Business. Rom. 12: 11.

Business Note.

FLOYD SMITH: Please give Post Office.

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. Jno Wright 45-9, Peter Willet, 45-9, Sarah J Noyes 45-1, A Van Deusen 45-9, I S Sherwin 45-1, Jno Valentine 45-1, Jas Frazer 45-8, Mrs Cummings 45-1,

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