

The Advent Review

AND HERALD OF THE SABBATH.

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

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THE DAY IS AT HAND.

Poor, fainting spirit, still hold on thy way;
The dawn is near!
True, thou art weary; but yon brightening ray
Becomes more clear.
Bear up a little longer; wait for rest.
Yield not to slumber, though with toil oppressed.

The night of life is mournful; but look on;
The dawn is near!
Soon will earth's shadowy scenes and forms be
gone;
Yield not to fear!

The mountain's summit will, ere long, be gained,
And the bright world of joy and peace attained.

"Joyful through hope," thy motto still must be,
The dawn is near!
What glories will that dawn unfold to thee!
Be of good cheer!
Gird up thy loins; bind sandals on thy feet;
The way is dark and long, the end is sweet.

—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.

THY KINGDOM COME.

BY ELDER R. F. COTTRELL.

TEXT: "Thy kingdom come. Thy will be done in earth, as it is in Heaven." Matt. 6:10.

These are the leading petitions of the prayer which Jesus taught his disciples to pray. These petitions indited by the Son of God, will be fulfilled; they are prophetic of that which God has promised shall take place. The time will come when the kingdom desired will be established and the will of God will be done on the earth as it is now done by the angels of God in Heaven—sin will then have no place on the earth.

Is it right to pray this prayer still? If the kingdom is already come, the petitions are fulfilled; and that which is already fulfilled should no longer be prayed for. But as we cannot believe that the will of God is now done perfectly upon earth, we cannot believe that the promised kingdom or reign has been established. Sin seems to reign on earth at present. As long as this is the case, it is evidently still right to pray, Thy kingdom come. Thy will be done, in earth, as it is in Heaven.

What is the kingdom? It is the one promised in prophecy. Is it a real kingdom, or only a principle reigning and ruling in the heart, which by a figure of speech is called a kingdom? Let us see. A real kingdom has these constituent parts: A king, subjects, territory, and laws. Is such a kingdom promised? Yes. The following scriptures show that Christ the Son of God is to be the king, his saints the subjects and inheritors, and the earth the territory or inheritance.

"Yet have I set my king upon my holy hill of Zion. I will declare the decree; the Lord hath said unto me, Thou art my son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. 2:6-8. Here the Son of God is set forth by his Father as a king, and the kingdoms of the heathen, or nations, are promised to him and the whole earth as his possession.

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince

of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." Isa. 9:6, 7. "And thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Luke 1:31-33.

In these scriptures Jesus the Christ is promised a kingdom—a reign over the house of Jacob, the people of God—which is to be everlasting, or have no end. This is evidently the kingdom promised in Dan. 2:44: "And in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." The "people" who share in this everlasting kingdom and the territory which they are to possess are plainly revealed in Dan. 7:27: "And the kingdom and dominion, and the greatness of the kingdom UNDER THE WHOLE HEAVEN [that is, over the whole earth] shall be given to the PEOPLE of the SAINTS of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

We have found that Christ is the king, his people the subjects, and the whole earth the territory which they possess. Has this kingdom come? Does Christ now reign on the earth? do all "under the whole heaven" "serve and obey him"? It seems not. That the coming of this everlasting kingdom is a future event, and that it is not set up before the second coming of Christ and the resurrection of the saints, is abundantly proved from the following scriptures. It had not come when Jesus taught his disciples to pray for its coming. Nor had it come when the last passover was eaten by Christ and his disciples; for he said, as he gave the cup to them, "I will not drink of the fruit of the vine, until the kingdom of God shall come." Luke 22:18. The converts to Christianity had not entered into this kingdom when Paul was traveling from church to church, "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 14:22. The kingdom was still a matter of promise when James wrote: "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.

The kingdom is not established till the second appearing of Christ and the Judgment. "Who shall judge the quick and the dead at his appearing and his kingdom." 2 Tim. 4:1. It will not come till the saints are changed to immortality at the resurrection of the just. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." 1 Cor. 15:50-52. This change from flesh and blood, from corruption to incorruption, at the last trump and the resurrection of the dead, takes place at the return of Christ: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first." 1 Thess. 4:16. In the parable, Luke 19:11-15, the nobleman goes into a far country to receive for himself a kingdom, and return.

And having received the kingdom he returns and reckons with his servants, rewards his loyal people, and punishes his enemies. Being seated upon the throne, Christ orders his kingdom, welcomes his saints to its possession, and punishes those who are not worthy to have any inheritance in it. See Matt. 25:31-46. The Son of man comes in his glory and is seated on his glorious throne. Then he says to the righteous, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

So when we pray, "Thy kingdom come," we pray for the coming of Christ, the resurrection of the dead, and the Judgment.

Are you praying for these events? Can you respond to the words of Christ: "Surely, I come quickly," in the language of the apostle, "Amen! Even so, come, Lord Jesus"?

Is the coming and kingdom of Christ near? To give a tithe of the evidences from the prophecies and the signs of the times, that it is soon to come, will not be attempted in this discourse. We only refer to the signs as given by Jesus himself in Matt. 24:29-35. The darkening of the sun and moon and the falling of the stars are now matters of history; and on the fulfillment of these signs, Jesus says, "When ye shall see all these things, know that it is near, even at the doors."

We now come to the second part of the text: "Thy will be done in earth, as it is in Heaven." The will of the Father is the law of the kingdom; and it will be perfectly obeyed. The Father gives the kingdom to the Son; and the will of the Father is the will of the Son; for says the latter, "I and my Father are one." We have found that the kingdom is to be real; that Christ is the king; that his people made immortal are the subjects; that the territory of their inheritance is the whole earth which will be made new; and, to complete the component parts of a kingdom, we now find that the will of God is to be the law of the kingdom.

Has the will of the Father been already revealed to men? It certainly has; and the doing of it is a condition of entering into the kingdom. None but loyal, law-abiding subjects will be admitted there. "Not every one that saith unto me, Lord, Lord," says Jesus, "shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." Matt. 7:21. "If thou wilt enter into life, keep the commandments." Chap. 19:17. "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." Rev. 22:14. This city is the New Jerusalem, the capital of the kingdom.

What code of commandments reveals to us the will of God? This is an important question; since it will not only be the law of the future kingdom, but is made the condition of entering it. It must be the moral law of God. And we are happy to agree with all orthodox denominations of Christians, that the moral law is summarily contained in the ten commandments, the only code coming directly from God to the people, spoken with his own voice and written with his own finger in tables of stone. We quote two texts, one from the Old Testament, and one from the New, to prove that the will of God and this moral law are identical. In Ps. 40:7, 8, the first coming of Christ into the world is prophesied of in these words: "Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." See Heb. 10:5-7. The law that is in the heart of the Son of God is the same law which the new covenant puts into the hearts of all the heirs of the kingdom. It is the law that he came not to destroy, nor to remove from it a jot or tittle. Matt.

5:17-20. But Paul makes it plain that this law is the ten commandments. Rom. 2:17, 18. "Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest HIS WILL, and approvest the things that are more excellent, being instructed out of THE LAW. "What law is referred to? Let the apostle answer. "Thou therefore which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery?" Verses 21, 22. According to this language of the apostle, the ten commandments are the law which reveals the will of God. Therefore, when we pray, "Thy will be done in earth, as it is in Heaven," we pray that these commandments may be kept by all the inhabitants of the earth; and this petition will surely be fulfilled. The time will come. But while we pray for the will of God to be done, to be consistent, we should do his will now. This we have seen is a condition of sharing in the kingdom in the world to come.

But it is objected that we do not see these commandments alike. Whose fault is it? All Christians agree in nine of them. There is no disagreement in any one but the Sabbath commandment; and this is more explicit than any other one of the ten; it explains itself and gives the reason. This no other one does.

Let me call your attention to some of the peculiarities of this commandment, which was placed by the finger of God in the midst of his moral law. 1. It is the only one of the ten that traces itself back to the creation, when man in his innocence was placed in the possession of Eden. 2. It was the chosen test, when God would prove his people, whether they would walk in his law, or no. Ex. 16:4-30. 3. Passing by the emphasis placed upon the Sabbath in the Old Testament, it is more frequently mentioned in the New than any other of the ten, and is always called by the sacred title, "the Sabbath;" as far as revelation extends, from the beginning to the end, it is the same. 4. But it is the only one which we are expressly informed will be kept in the world to come, the Eden restored, the kingdom of God upon earth. Here is the clear evidence: "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord."

It is self-evident that this prediction has never been fulfilled. But it will be. When? When the kingdom of God shall have come, and the will of God is done in earth, as it is done in Heaven. It will then be demonstrated that a universal Sabbath can be kept on the round and rolling world; and none will circumnavigate the globe, either east or west, to find an objection against it. They will all be agreed in the particular day. None will object against the Sabbath, which Jesus said "was made for man," that it is a Jewish institution, and not binding upon the whole race. But the Sabbath shall gloriously stand as the grand memorial that God created the world in six days and rested on the seventh; and the ceaseless ages of eternity shall not see it obliterated. It is "the holy of the Lord," and will forever be kept holy.

In conclusion we say, When we pray, Thy kingdom come, we pray for the second advent of the Saviour as the King of kings and Lord of lords. None can pray this in sincerity and in truth but those who love his appearing, and would be glad to know that the petition will soon be fulfilled. When we pray, Thy will be done, we pray that the commandments of God may be kept, the Sabbath, as well as the rest.

Should we not then keep them? No other course is consistent. Let us remember that it is not every one that calls Jesus Lord, that shall enter into the kingdom for which we pray, but that he that doeth the will of the Father, keeping his commandments, shall enter through the gates into the city of God. While we pray, let us also do; and so we shall share in the glorious, soon-coming kingdom.

Prophecy.—No. 10.

THE chain of prophecy to which we now call attention commences with Rev., chapter 12, and extends to chapter 14:5. In the few last verses here referred to, we find a company spoken of by John to whom this view was given, as being redeemed from among men. This must refer to the saints that are translated from among the living at the second coming of Christ. 1 Cor. 15:51, 52; 1 Thess. 4:16, 17.

So this line of prophecy, like the two previously examined, ends with a view of the final deliverance of the saints.

The symbols here introduced in consecutive order are the great red dragon of chapter 12, the leopard beast of chapter 13:1-10, and two-horned beast of verses 11-17.

Of the first of these symbols it is enough to say that Protestant commentators generally agree that the great red dragon symbolizes Pagan Rome, the same power that is symbolized by the legs of iron in the great image of Dan. 2; and by the great and terrible beast of Dan. 7:7, which, as has been already shown, ruled the world at the opening of the gospel dispensation, and which, through the agency of Herod, a Roman governor, made an effort to destroy the child Jesus immediately after his birth; Matt. 2:16; thus fulfilling the last part of Rev. 12:4.

Of the second of these symbols we can also say, that it is generally agreed among Protestants that the leopard beast of chapter 13 symbolizes the papacy or the Catholic power, the same power that is symbolized by the little horn of the fourth beast of Daniel 7. We have previously shown that this little horn symbolizes the papacy; and by comparing the predicted work of the leopard beast with that of the little horn, it may be readily seen that they do both symbolize one and the same power.

We can therefore see that this chain of prophecy reaches from the beginning of the gospel dispensation to the time of the translation of the saints at the second coming of Christ, and that the first two symbols of this chain bring us down to the time when the papal power went into captivity, Rev. 13:10, which took place, as previously shown, in 1798.

We can also see that the third symbol of this line of prophecy, the two-horned beast of Rev. 13, must refer to a government which is to perform its work in the world as indicated by the prophecy, between 1798 and the second coming of Christ. We will not here give the entire language of the prophet concerning this symbol, but invite the reader to a careful perusal of it, as found in Rev. 13:11-18.

In REVIEW of July 14, in No. 2 of this series of articles, we referred to a few of the many reasons which may be given to show that this symbol represents the government of the United States. A full exposition of the subject is given in a work entitled, "The United States in the Light of Prophecy," published at the REVIEW AND HERALD Office, Battle Creek, Mich.

On examination of the subject, it may be readily seen that this government occupies the right position in regard to territorial location; that it arose at the right time, and in the right manner; and that the government has thus far been of the right character, to be fitly represented by the symbol here brought to view.

Of these points we do not propose now to speak definitely, but will mention the few following facts concerning them:—

1. The government of the United States is confined, not to the Eastern continent, all the available territory of which has been occupied by the governments represented by symbols previously examined, but to the Western continent, and embraces territory, new, and previously unoccupied by civilized beings; therefore the beast by which it is symbolized is called, by the prophet, "another beast."

2. In 1798, this government was in its infancy, just coming into notoriety, and gaining a position of eminence and influence among the nations of the earth; therefore

it is fitly represented as coming up at the time that the papal beast went into captivity.

3. This government has not been established by subverting and overturning other governments through the means of war and conquest like those of the eastern continent which were symbolized by wild and ferocious beasts that came up out of the sea; but in a far more quiet and peaceable manner, not one square mile of all its vast territory ever having been obtained by overthrowing and destroying any other government. Thus it is appropriately represented by a beast coming up out of the earth.

4. The civil power of this nation is not that of a monarchy, or kingly government, but of a republic, a government in which the power is vested in the hands of the people. The church power of the nation is based on the pure principles of Protestantism. The protection of these two features of civil and religious freedom is guaranteed in the constitution of the United States. Thus we see that the symbol of a beast with two horns like a lamb having no crowns upon them (crowns denote kingly governments, Rev. 12:3; 13:1) is peculiarly applicable to our own country.

By a proper examination of the subject, it may be most clearly seen that the history of the government of the United States has thus far furnished a record of the perfect fulfillment of the specifications of the prophecy relating to the first part of its work; and by an examination of the remainder of the prophecy it may be seen that the government here symbolized is finally to engage in persecuting the true people of God.

We are clearly taught by the prophecy, that whatever government is symbolized by this beast, it must be one that will show the features of both lamb and dragon. It is not one that will be lamblike through all its history; neither is it one that will from the beginning of its history exercise the dragon spirit; but first it is to exhibit the lamblike spirit, and afterward the spirit of the dragon.

That the United States' government has, during the first part of its history, presented to the world a declaration of principles the most lamblike of any nation on earth we think no one can reasonably deny; and that it will yet exhibit the dragon spirit the prophecy most positively declares.

Here then we find that in the chain of prophecy now under consideration our own government is brought in to fill up the brief period of time between 1798, and the translation of the saints at the second advent of our Lord Jesus Christ.

We may find also on a further examination of the subject that there are the best of reasons for believing that we are even now in close proximity to the time when the dragon features of the prophecy will also meet their fulfillment!

Thus far in our examination of the prophecies we have been mainly giving the evidence of the fulfillment of those to which we have referred; but here we have certain predictions concerning this nation which are not yet fulfilled, therefore we cannot of course give the evidence of their fulfillment; but we propose to give some of the evidence that very strong indications and probabilities are already seen that such fulfillment will soon be witnessed.

Let us now notice a few of the features of the last part of this prediction. We think it can be clearly shown from the prophecy what the leading questions will be that will constitute the last final issue between the people of God and their enemies.

The prophet tells us that this two-horned beast spake like a dragon; last part of verse 11. The speaking of a government must refer to its laws and decrees which are publicly set forth to the people, and to which the government requires the people to render obedience. The dragon represents Pagan Rome, which was a persecuting power. By this it is shown that the saints are yet to receive persecution from this government.

"And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." Verse 12.

The first beast, whose deadly wound was healed, was the leopard beast of the first part of the chapter, which symbolizes the Catholic power. Thus we see that if the government here symbolized is to exercise the power of the leopard beast, it must certainly become a persecuting power.

"And deceiveth them that dwell on the earth by the means of those miracles which

he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live." Verse 14.

This beast was seen coming up out of the earth; therefore the expression, "those that dwell on the earth," evidently refers to those who are citizens, or subjects of the government, and occupy the territory where it arises. Here is still additional evidence that this symbol represents the United States; for the language here used shows that a government is referred to in which the power is in the hands of the people, it being the people who are called upon to make the image.

Then, according to this prediction, there is to be made in this country an image to the leopard or papal beast. What does this mean? The image must be a likeness, similarity, or representation, of the beast itself. Therefore but one reasonable conclusion can be drawn from the language used on this point, which is, that there must be formed in the government symbolized by the two-horned beast, a power similar to that represented by the papal beast; and as that was a power which persecuted the saints, and as our own government is the one symbolized by the two-horned beast, we may look for the development of such a power in our own country.

The papacy was the Catholic church, an apostate ecclesiastical body, clothed with civil power and authority to punish the saints (called by them dissenters, heretics, &c.) with imprisonment, torture, and death; so we may expect a union of church and State power in this government so nearly similar to the papacy as to be appropriately called an image to that power.

We learn from verse 15 that this power, when fully established, will cause or decree that all who will not obey its mandates shall be killed. We do not understand from this, that it will actually succeed in putting to death the saints of God.

We are informed in verse 16 that he causeth all to receive a mark, and yet all do not actually receive it. The saints get the victory over the beast and his image, and do not receive the mark. Chapters 15:2; 20:4. So the power here brought to view, the image beast, will pass its decrees, and enact its laws, with the view of putting the saints to death, thus becoming guilty in purpose of committing the deeds; yet we learn from evidences which we have not space here to give, that in this time of trouble and anguish to the people of God, they will not be put to death, but will finally be delivered from all their sorrows by translation at the second coming of Christ, an event which takes place soon after the formation of the image.

It may be asked right here how it can be reasonably expected, that the churches of this country which contain the people of God will ever unite with the civil power in persecuting themselves.

In answer we will say that, although God has many true saints among them, who sigh for the abominations done in their midst, it is quite often admitted by some of the eminent churchmen of the country that, as a mass, the Protestant churches generally are becoming sadly degenerate and corrupt; and God has special truths in store for this last generation, that are already being proclaimed, which are destined to cause a separation between the true children of God, and those who are such only by profession.

These truths will be accepted by the one class, and rejected by the other. All the true people of God of all denominations will embrace these truths, and thus become united in the observance of them. Those who reject the truths with which God will test his people, will also become united in opposition to those who receive and obey those truths; thus will the way be prepared for the corrupt and apostate church to unite with the civil power which is also becoming very corrupt, to persecute the true church. Such a power might truly be represented as an image to the beast.

W. H. BLAISDELL.

(To be Continued.)

Antiquity of the Scriptures.

FEW of us ever stop to think how old the Bible is. Yet "the Scriptures are believed by candid critics to contain the most ancient forms of truth now known to men." With the aid of chronological tables, any one may easily make profitable comparisons between the antiquity of these books and that of other writings and events. The

Scriptures contain the only authentic history of the world before the flood. We find in the Pentateuch one or two stanzas of poetry composed in the antediluvian period. The Hebrew statutes were enacted a thousand years before Justinian reformed the Roman jurisprudence. In the Bible we have the record of chartered rights secured to the people more than two thousand years before the Magna Charta. What a sensation would be produced if the first chapter of Genesis should appear for the first time in one of the newspapers to-morrow! Yet there can be no doubt that that chapter contains the oldest writing—twenty-five hundred years before the invention of printing. Xenophon's record of the conversations of Socrates, in his Memorabilia, seems an old book to us, yet similar topics were discussed in Ecclesiastes six hundred years before. The works of Tacitus, Plutarch, and Quintillian are not modern; yet the books of the New Testament are older than they. As to the book of Job, its age is beyond conjecture. Those who make it as modern as they can are compelled to place its origin at least one thousand years before Homer. When Priam was king of Troy, Job was of remote antiquity. The name of Alexander has no modern sound for us, yet when Alexander invaded Syria, the book of Job might have been read before him as the work of an author more time-honored than the name of Alexander is now. The writings of Confucius are modern when compared with most of the Bible; and the most that the Hindoos can justly claim for their sacred books, the Vedas, is that they were written five hundred years after the death of Moses. The Koran is a book fresh from the press compared with the Scriptures.—Dr. Upson.

"To the Law and to the Testimony."

IN looking over an old number of the *Independent* containing a Sunday-school lesson founded on Matt. 26:59-68, I found it filled with so many pertinent and truthful statements in reference to Bible believers and their conduct when confronted with evidences of their errors in doctrines, that I deemed them worthy of a place in the REVIEW, but only quote a part, as follows:

"When Jesus, put on his oath before the high priest, affirmed that he was Israel's promised Messiah, the high priest adjudged him guilty of blasphemy; and when others of the council were appealed to in the question, 'What think ye?' their answer was, unhesitatingly: 'He is guilty of death.' Yet he was the Messiah. His words were the truth. He was blameless.

"The very law by which he was nominally tried would have given him acquittal had it been appealed to fairly. . . . It was for his punishment, not for his trial, they had assembled. . . . In all this, their law was not at fault. Their wrong interpretation of the law was the trouble. . . . He asked only that the Scriptures should be searched and his fulfillment of prophecy tested. . . . Nothing of this kind was, however, attempted, and he for whom Israel had looked longingly as a deliverer, was rejected by the highest spiritual court of Israel without an examination of his claims to confidence and in defiance of the very law by which the members of the court supposed themselves guided; and this merely because he had not come in the way which they supposed was declared for his coming.

"There is much of this kind of judgment in religious matters. Men are often counted blasphemers, infidels, or heretics, because they read the Bible differently from the chief priests and elders of their church. They do not call the Bible in question; but they see in it what some about them fail to see.

"They deny some commonly accepted dogma, as inconsistent with the word of God. . . . All they venture is an appeal to the sacred text itself. That is too often denied them. They are condemned as violators of the very law they honor and defend. . . . If a minister denounces other evils or defends other doctrines, according to his reading of the Holy Scriptures, it by no means follows that those who profess to be guided wholly by the Bible will either accept his utterance as correct or attempt its disapproval by the sacred text. If they dislike his doctrine, they are quite likely to denounce him as unsound, without testing his teachings by the only safe standard.

"Since, then, the high priest and his counsel rejected our Lord, when they might have been convinced of his Messiahship had they

consented to examine anew the Scriptures to which he appealed, it behooves every one who would avoid the error and the guilt of the Jews, and who would know the mind of Jesus, to come to the Bible with a simple desire to learn its teachings.

"In this spirit of openness to the truth and this fidelity to the inspired record, every doctrine should be considered and every rule of conduct tried. 'To the law and to the testimony,' with each and all of these counsels, 'if they speak not according to this word, it is because there is no light in them.'

"But have a care lest, from examination, you reject as unscriptural that which the law and the prophets show to be worthy and precious." F. A. BUZZELL.

The Deluge Confessed.

It is quite refreshing to find one fact mentioned in the Bible, which the modern men of science are willing to admit is confirmed by the progress of discovery. Mr. George Smith, of the British Museum, makes the subjoined most interesting account of the record of the deluge, which he has lately deciphered from the Assyrian monuments:—

The cuneiform inscription which I have recently found and translated, gives a long and full account of the deluge. It contains the version or tradition of this event which existed in the early Chaldean period at the city of Erech (one of the cities of Nimrod), now represented by the ruins of Warka. In this newly discovered inscription, the account of the deluge is put as a narrative into the mouth of Xisuthrus, or Noah. He relates the wickedness of the world, the command to build the ark, its building, the filling of it, the deluge, the resting of the ark on a mountain, the sending out of the birds, and other matters. The narrative has a closer resemblance to the account transmitted by the Greeks from Berossus, the Chaldean historian, than to the biblical history, but it does not differ materially from either. The principal differences are as to the duration of the deluge, the name of the mountain on which the ark rested, the sending out of the birds, etc. The cuneiform account is much longer and fuller than that of Berossus, and has several details omitted both by the Bible and the Chaldean historian. This inscription opens up many questions of which we knew nothing previously, and it is connected with a number of other details of Chaldean history which will be both interesting and important. This is the first time any inscription has been found with an account of an event mentioned in Genesis.—*Sel.*

The City of Damascus.

HENRY DAY, a New York lawyer, recently visited the Holy Land, and in a letter to the *N. Y. Observer*, gives the following description of a city whose name dates from the days of Abraham (Gen. 15:2):—

Every house in Damascus of any pretension, has a court around it, in which are blooming orange and lemon trees and exquisite flowers, while a fountain is throwing up its cooling spray in the center. Larger houses have a fine garden filled with trees, with a little stream of pure water purling through it. The whole city is filled with gardens and fountains. The inhabitants who have no such home comforts close their shops at three o'clock, and repair to the public gardens, where they take their coffee and spend the rest of the day in these shady retreats, where there is constant music of birds and of streams. The women go with their families to these gardens and spend the afternoon and evening, taking their food with them. This outdoor life seems a blessed resource in these hot climates. Here they have their amusements, and during the evening bands of music are playing under the trees, which are lighted up with lanterns of different colors. Everything is eastern, fairy and delightful, externally.

The most noticeable feature internally, in Damascus, are its gardens, fountains, and bazaars.

The bazaars contain the light fabrics of all nations, from Lowell prints to the richest cashmeres of Thibet, and all the intervening wares of all intervening nations. Here ladies like to purchase jewelry, embroidered tablecovers, and fabrics worked with gold and silver thread. Externally, Damascus is an oasis in a desert. The River Arban runs through it, and Parphar about three miles to the south. Their banks, as they

stretch out into the desert, are lines of living green amid the sandy wastes, on the north-east of the city. Extending up from anti-Lebanon, far out into the desert, is a range of most desolate, forbidding-looking rocks, looking from their aridness like mountains of salt, with broken rocks piled in everlasting confusion around their bases. To the south-west rises Hermon, and to the east lies the desert waste. Only one building in Damascus possesses any great attraction for its magnificence, and that is the Grand Mosque.

This was once an immense heathen temple. Afterward, as was customary where Christianity prevailed, the heathen temple was transformed into a Christian church, and this in its turn into a mosque by the Mohammedans. Traces of each of these eras, the heathen and the Christian, are still visible in this immense structure. Hundreds of feet in front of the present building, towering over the book-binders' bazaar, who have their little stalls all around it, stands the propylon, or gateway to the court of the ancient heathen temple. The most striking thing which shows its Christian character still exists on the southern facade of the Mosque, notwithstanding the fanatical zeal of the Moslem to destroy every mark of its Christian character. By crawling up to and along the silversmith's bazaars, which are built along the south wall, you come to a beautiful and lofty arch of an ancient doorway to the Christian church, which is now walled up. Cut in the stone over this doorway, and plainly visible, in Greek characters, are the words, "*Thy kingdom, O Christ! is an everlasting kingdom, and thy dominion endureth unto all generations.*"

Notwithstanding their hatred, here stands the most sacred Mosque of the Moslem, giving testimony age after age, to the eternal dominion of the hated Nazarene. Here in this Mosque is the tomb of the great Saladin, and over his tomb is preserved the immense turban which he wore, being nothing but a roll of green cloth, about four inches thick around the head and about two feet high.

They will show you in Damascus the house of Ananias, the house of Judas where Paul was, and the house from which he was let down in a basket. Inasmuch as Damascus has been frequently sacked and burned by contending armies, we may be excused for incredulity as to these places. The street called Straight still exists, although somewhat crooked. It is now the chief bazaar of Damascus. The Damascenes are the most bigoted and fanatical of all the Moslem people. They glory in Damascus as the home of the great prophet, as the center of the triumphs of his religion, and as the capital of the great caliphs who once ruled from the Atlantic to the Euphrates. They like the Christian's money, but they stand ready to lap his blood at any moment. In 1860 they killed in cold blood 6,000 Christians in one day. We saw one little Greek church where one hundred women and children in their terror had fled for refuge, and where they were all butchered like swine by the ruthless Moslem. Much of the zeal of these people arises from their pecuniary interest in their faith. They make a large amount of money from the annual pilgrimages to Mecca, which start in December of each year from one gate of Damascus, and return in the following April through another. Thousands of people of all conditions, from this city and surrounding countries, go on this pilgrimage in one mighty caravan across the desert. Bedouin chiefs of the surrounding tribes furnish the camels. Some go from holy zeal, some go for the notoriety and honor of the thing, and some for trade and profit.

The great caravan is called the Hadji and every pilgrim who returns from the holy shrine is thereafter called a Hadji and wears the green turban. The Sultan appoints some persons of high rank to conduct the Hadji. They bear annually a new robe, a covering for the prophet's tomb, and bring away in great pomp the cloth which has covered the tomb the year preceding. The camel which bears this cloth back, spread over him like a beautiful canopy, is called the holy camel, and is fed on almonds during the journey.

The day of the return of the Hadji is a great festival at Damascus. We were so fortunate as to witness it. The great host were a whole day marching into the city. First came long lines of military guards. Next came the leader of the Hadji, a splendid looking man, gorgeously dressed in green, riding a beautiful horse. Long lines of Bedouins of the desert, mounted on lofty camels holding tall spears, and dressed in coarse,

flowing robes, followed. Next came the pilgrims, thousands of every description—some rich, some poor—men, women, and children, all perched on camels, following each other in solemn, stately array. Persons of rank and wealth rode in elegant pavilions, each of which contained a family, borne on the back of a camel. Each pavilion was about eight feet square, and held two mattresses, one on each side of the camel, which were seats by day and beds by night. Some of these pavilions were most elegantly fitted up with curtains of colored silk and Persian rugs. The more common people rode on the ordinary saddle of the camel, with something like large bags slung each side, containing children, provisions, and utensils—a whole household on one camel. The garments of many of the Hadji were worn to shreds by the long and terrible journey. As the holy camel passed, bearing the sacred covering of the tomb, the whole populace crowded up to touch him and kiss the robe. The sight is most imposing. The whole city throng the streets to welcome their friends or greet the pilgrims; while the solemn-looking camels, bearing their ponderous burdens led by the wild-looking Bedouins, filed by for hours.

Damascus is not so beautiful and striking a city as Cairo. There are no indications of Western influence and enterprise—no signs of improvement. The great idea which seems to actuate the people, and which is seen in everything, is: "Let us eat, drink, and take our ease." Self-indulgence seems to be the law of life in Damascus. They need a railroad to start them on the march of progress, and its shrill whistle to awaken them from the slumber of ages.—*Sel.*

Earnest Testimonies.

MR. MOODY, at one of his meetings in Glasgow, turned to Matt. 17:1-9, and after reading the account of the transfiguration, observed: "Luke says, 'Peter and they that were with him were heavy with sleep.' Asleep while Jesus was transfigured before them! Jesus in a glorified state, and they asleep so near the glory! This is a striking picture of the church of Christ in the present day. We are near the glory. No one can read the prophecies of Scripture with their eyes open and fail to perceive that the second coming of Christ and the glory of the millennium are near at hand; and yet those who ought to be watching are asleep."

Rev. F. Whitefield, M. A., in an address before the London Prophetic Conference last May, said: "The grand thought before us is—the Lord is coming. Are we living in the blessed hope? Are we putting off everything that will not bear the searching character of that day? Oh, it will try us—all of us! It will try our hearts, try our principles, try all within us, and all without us. It will bring a blush on thousands of faces, even of God's own children! It will make many an important thing now lighter than the small dust of the balance! Oh, that day, that day! How it will make everything now in each one's history fall into its right place, if only we bring it into everything? May each member of the church of Christ do this more and more, 'as we see the day approaching.'"

Dr. Horatius Bonar is the author of these remarks: "The church's pilgrimage is nearly done, yet she is not less a pilgrim as its end draws nigh. Nay, more so. The last stage of the journey is the dreariest for her. Her path lies through the thickest darkness that the world has yet felt. It seems as if it were only by the fitful blaze of conflagrations that we can now shape our way. It is the sound of falling kingdoms that is guiding us onward. It is the fragments of broken thrones lying across our path that assure us that our route is the true one, and that its end is near,—that end, the morning with its songs; and in that morning, a kingdom; and in that kingdom, glory; and in that glory, the everlasting rest—the Sabbath of eternity."—*Messiah's Herald.*

Spiritualism.

THE great annual meeting of the spiritualists of this county has just been held at Phoenix; and while I could see lead after lead going to the place, I felt truly that it was one of the striking signs of the times. The more we see this delusion spreading, just so fast the time is hastening on to the deliverance of the people of God. The great harvest is ripening. Satan is at work in every way he can to lead fallen humanity

on to certain destruction. Spiritualism is his great master-piece by which he is to gather an abundant harvest.

All unconsciously the poor victim of his deceptive lies is drawn into the snare which was being prepared many thousand years ago by his preaching in Eden, the garden of God. He sticks well to his text that he first preached to Eve. He said to her, Ye shall not surely die, but ye shall be as gods. He preaches the same to-day. He has kept the track good on which to run so strong a delusion, and by-and-by, we shall see the fruit of his skill and craftiness, for, according to the word of God, the spirits of devils working miracles, are to go forth to the kings of the whole world to gather them to the battle of that great day of God Almighty. Only a few who arm themselves with the scriptural doctrine that the dead know not anything will be proof against him. If the dead are unconscious as the Bible teaches, that truth will save us from the delusion that they are able to come here to teach the living.

How plainly it can be seen that the harvest is ripe. The reapers are sent first to gather the tares into bundles to be burned. Matt. 13:30. The same work is being done to gather the wheat for the heavenly garner. While a certain class are being drawn after spiritualism, it will leave the coast more clear with those that remain to hear the warning voice of the present truth. By-and-by, Babylon will be filled up with every unclean thing, and the cry will swell louder and louder to God's people, Come out of her, my people, and be not partakers of her sins, or receive of her plagues, which are soon to fall without a mixture of mercy on the heads of the wicked. The time hastens on.

"O King of mercy, grant us power
Thy fiery wrath to flee;
In thy destroying angel's hour,
O gather us to thee!"

A. M. LINDSLEY.

European Armies.

Brosen Zeitung, of Berlin, publishes an account of the military forces of the great powers of Europe, from which it draws the conclusion that "several of the powers which have hitherto been ranked as of the first class will, in consequence of their military development not having kept pace with that of other great powers, be incapable of going to war in future unless they have allies. This is especially the case with Austria and England, and also with Italy." The strongest military power, says the writer, is Russia. The Russian army, which hitherto consisted of 773 battalions (equal to 771 German ones), is now raised to 228 regiments of infantry with 784 battalions, 228 rifle battalions, 250 reserve battalions under the new army organization, 73 regiments of the Guard and of the cavalry of the line, 50 regiments of Don Cossacks (for service in Europe with 660 squadrons) and 701 batteries of eight guns each. Of this force 96 battalions, 20 squadrons, and 16 batteries belong to the Caucasian or Asiatic army, so that there remains a force of 816 battalions on active service, and 250 reserve battalions for disposal in Europe.

Next comes Germany. This power, reckoning only the troops which are ready for the field, has 148 regiments of the guard and infantry of the line (equal to 445 battalions), 24 rifle battalions, 302 battalions, of the Landwehr, 120 cavalry regiments with 556 squadrons, and 382 batteries (including 72 reserves) of six guns each. The French army will, under the new organization, consist of 148 infantry regiments (including four Turcos regiments) and 30 rifle battalions, making in all 518 battalions on active service, and 228 reserve battalions. To these must be added 64 cavalry regiments, with 384 squadrons and 360 batteries of six guns each. Austria has only 80 infantry regiments (240 battalions), 40 rifle battalions, 41 cavalry regiments and 176 batteries of six guns each. Her 160 reserve and 140 Landwehr battalions are as yet raw troops, which it would take some time to train for active service. The Italian army is similar in strength to that of Austria. It consists of 80 infantry regiments, 10 of Bersaglieri, 20 cavalry, and 10 of artillery—270 battalions in all—and 160 batteries of six guns each. The last of the European States as a military power, concludes the *Brosen Zeitung*, is England, which can only muster for service in Europe 107 battalions, 92 squadrons, and 84 batteries of six to eight guns each.—*Pall Mall Gazette.*

The Review and Herald.

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

BATTLE CREEK, MICH., THURSDAY, Oct. 27, 1874.

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

The Second Coming of Christ.

ITS NECESSITY.

WE have spoken of the importance of the subject of the second personal advent of the Saviour to our world. In developing a brief argument upon the question, we notice first, the absolute necessity that such an event should take place.

Christ has undertaken the redemption of his people. God's revealed will makes known to us the occasion for this work, and the means by which it is to be accomplished. Inasmuch as death has passed upon all men through Adam's transgression, a restoration from that condition becomes a prime necessity. And inasmuch as, through sin, the curse has fallen upon the earth, the proposed redemption must remove its effects that it shall leave no trace behind. God has declared his purpose that the earth shall be inhabited, certainly by a race of holy beings, Isa. 45:18; that the meek shall inherit it, Matt. 5:5; that the righteous shall dwell in it, 2 Pet. 3:13. But he never would abandon his people to the eternal occupancy of a sin-polluted abode. The place will be made holy for a holy people.

It was promised Abraham that he should be the heir of the world. Rom. 4:13. He died without having received the promise. Heb. 11:8, 13. How is it to be fulfilled to him? In the same way that he accounted that God was able to fulfill the promise concerning Isaac, when called to offer him up; namely, by a resurrection from the dead. Abraham is in his grave, and the earth is still under the defilement of sin. The earth is not now in a condition for the fulfillment of the promise, nor Abraham in a condition to receive it. But the promise will be fulfilled. Abraham will be raised from the dead; and the earth as the eternal abode of himself and his seed, will be purified from sin.

That the resurrection is to be a literal coming up from the grave and a restoration to life is shown by the impressive vision recorded in Ezekiel 37. Sinews are laid upon the dry bones. Flesh comes up upon them. Skin covers them. From the four winds the breath of life is breathed into them; and they live, and stand up an exceeding great army.

By what means is the resurrection of the dead to be accomplished? We inquire not now how it might have been accomplished. God is not limited in resources, and might have accomplished his purposes in any one of an infinite number of ways. But in what way has he seen fit that this event shall be accomplished, as revealed in his word?

We answer, It is by the personal return of the Lord to this earth in power and glory. The resurrection, in reference to the means by which it is accomplished, is everywhere connected with this event, and everywhere made to depend upon it. The dead rise "at the last day," John 11:24, "at the last trump," 1 Cor. 15:52, when "the Lord himself descends from heaven," 1 Thess. 4:16, at the literal voice of the Son of God, John 5:28, 29, when the righteous are rewarded, Luke 14:14, which is at the second coming of Christ, Rev. 22:12, when the quick and dead are judged, at his appearing and kingdom, 2 Tim. 4:1, and when such men as Paul, who have finished their course, receive their crown of life, in the day of his appearing. Verse 8.

The resurrection of the dead is therefore necessary to the promised redemption. Without a future life the promises to Abraham and his seed cannot be fulfilled; and there is no other avenue to the future life except through the resurrection; for Paul in the most explicit language testifies that if there be no resurrection, then those that have fallen asleep, yes, even those that have fallen asleep in Christ, who certainly have a hope of eternal life if any one has, even they have perished. 1 Cor. 15:16-18. And unless Christ returns from Heaven with the archangel's trump, and with his own divine voice wakes the slumberers in the silent tomb, they never will come forth from their dusty beds. Without the coming of Christ there is to be no resurrection.

We know that men generally believe in a different method of obtaining eternal life. They tell us of a mysterious principle dwelling in every member of the human family, denominated the

immaterial spirit, the immortal soul, which lives on unaffected by the death of the body, in more than earthly consciousness and activity, capable in its own nature of existing forever, and consequently passing right on at death into the realms of eternal life. Thus they have it that all are in possession of eternal life, though Christ should never return, and the dead should never be raised.

But this is a way of their own devising. These are sparks of their own kindling. These are cisterns of their own hewing. They hold no water. They do not contain the gospel hope. The Bible knows nothing of that product of heathen mythology, the immaterial deathless spirit, which has peopled the pagan heavens with deified dead men, and robs the gospel of Christ of its foundation and its glory. Not by a spirit shooting off into space when the body dies, do we gain the other world, and the life to come, but by the personal return of the Lord to perform the crowning acts in his great scheme of redemption: to gather his people from the land of the enemy, Jer. 31:15, 16, clothe them with immortality, 1 Cor. 15:52-54, gather out of his kingdom all things that offend and them which do iniquity, Matt. 13:41, take his own long-promised throne, Luke 1:32, 33, and put into actual operation that kingdom the coming of which the disciples of Christ are taught to remember in constant prayer. Matt. 6:10; Luke 22:29; Rev. 3:21.

The idea of the personal return of our Lord to complete his redeeming work, is in harmony with his whole course of action in regard to it thus far. He has manifested a personal interest in the work and often been personally present to carry it forward. In Eden man held personal converse with the deity. A divine being whom we have reason to believe was the Son of God, appeared personally to Abraham. Gen. 18:1. With the Israelites in the wilderness Paul assures us that Christ was personally present. 1 Cor. 10:1-4. And no Bible believer doubts his personal presence here on earth, when at his first advent he came to perform that act which lies at the foundation of the whole scheme by giving himself an offering for the world. Will he now remain away and leave the work to be finished in some other manner? Having shown himself here in his humility, will he not also appear here in his glory? Yes; for he is coming in glory with all the holy angels with him, Matt. 25:31, and they who beheld his sufferings and agony, they who were the instruments of his cruel death upon the cross, will behold his triumph. Rev. 1:7.

We have seen how the resurrection is necessary to the future life, and how the resurrection itself is dependent on the coming of Christ. If now we drop out this doctrine that the Lord is to return, we drop out the link that connects this life with the future; the chain is broken, and the whole plan of salvation is nullified and destroyed. We thus see the necessity of the second coming of Christ. It is an event absolutely essential to the fulfillment of the promises of God. And having shown its necessity we have shown its certainty; for no promise of God will go unfulfilled. In the language of the pious Alleine we may well say:—

"This is the day I look for and wait for, and have laid up all my hopes in. If the Lord return not, I profess myself undone—my preaching is vain, and my suffering is vain, and the bottom in which I have intrusted all my hopes is forever miscarried. But I know whom I have trusted; we are built upon the foundation of his sure word, and how fully doth that word assure us that this same Jesus who is gone up into heaven, shall so return. Oh! how sure is the thing! How near is the time! How glorious will his appearing be! What generous cordials hath he left us in his parting sermons and his last prayer; and yet of all the rest, these words are the sweetest: 'I will come again and receive you unto myself, that where I am there ye may be also.'"

U. S.

Society in Kentucky.

THE Louisville *Courier-Journal* gives the following description of the condition of society in Kentucky. It is from a Southern not a Northern pen, and therefore may not be presumed to be overdrawn. Moreover it is not written by one at a distance who is dependent upon rumor for his information, but by one who is on the very scene, or in the immediate neighborhood, of the evils described, and who therefore knows whereof he affirms. What must be the condition of society which calls forth such a description, from such a source. The *Journal* says:—

"In the darkest and bloodiest days of the dark and bloody ground there was not a tithe of the murder done which has disgraced the soil of Kentucky during the present year. The law against the carrying of concealed weapons is a dead letter. Every coward and bully goes armed. Every case of manslaughter goes unpunished. Every case of shooting with intent to kill passes by as an amusing episode, provided there be no funeral. Even the most atrocious, cold-blooded, deliberate, malignant, dastardly assassinations have left no mark on the statute-books except the mark of acquittals purchased by money or intimidation. Red-handed murderers roam at large among respectable people. Red-handed murderers occupy places of responsibility and trust. . . . There are at this moment fifty cases of homicide on our criminal docket which ought to be recorded as murder cases, where the defendant is at large on bail, with the least possible danger of an adverse result. There are five hundred cases of petty shooting with intent to kill, which will never come to trial. . . . In a word, there is no security for life, because no law for those who take it, in Kentucky, and has not been this many a year."

Is the Fourth Commandment of the Same Nature of the Other Nine?

SUPPOSE it is not; it is a commandment of God; and who has a right to disobey or evade it? Sinful nature is apt at excuses; and to say that that part of the law of God which we would excuse ourselves from obeying is of a ceremonial, and not of a moral nature, is thought to be a good excuse.

But it is thought that men would know naturally, that is, without a revelation, that the ten commandments, except the fourth, are binding on men. But those who have not the light of revelation do not seem to know their duty in respect to the nine. They are more apt to worship false gods than the true and living God. A revelation was needed; and therefore it was given; and that revelation being our guide, each commandment of the moral law has equal claims with the others. Since it is revealed that there is but one living and true God, it is a moral duty to acknowledge and worship him, and no others; and since it is revealed that the Maker of the heavens and the earth has reserved the seventh day to himself, it becomes a moral duty to give him his own.

God did not make a mistake, when with his own finger he placed the Sabbath commandment in the midst of his moral law. He has made no difference in the nature and obligation of the ten commandments. Who will presume to teach him that the fourth commandment differs in its nature from the other nine, and therefore is not binding upon men just as it reads? that it may be tampered with, changed, or wholly disregarded?

It would be better to acknowledge that God knew best how to classify in regard to his law, and to know that what God has joined together, it illy becomes ignorant, sinful man to put asunder.

R. F. COTRELL.

For the Christian Statesman.

THE *Statesman*, the organ of the "Religious Amendment" party, persists in treating with lightness the views, and as it says the fears, of Seventh-day Adventists. In its discussion with Elder Littlejohn, it gravely declared that the principles of the amendmentists were such that S. D. Adventists ought to unite with them to secure such an amendment to the Constitution. And it has constantly claimed that we are inconsistent, as advocates of order, morality, and Sabbath-keeping, in opposing their efforts to secure the very things we are advocating. That paper and their prominent speakers have ever represented that party as above all others consistent in their aims and actions.

We must confess that we cannot see it in that light, but we honestly profess a willingness to be convinced. As that paper and the advocates of that movement have always professed a readiness to explain their positions, we request it to give us light on the following questions.

1. They have announced as their object to "place all Christian laws, usages, and institutions on an undeniable legal basis in the fundamental law of the land." Do they use the term "legal basis" in its obvious and ordinary sense, as that the observance of these institutions shall no longer be optional, as at present, but be enforced by legal process? To be consistent with all their past declarations this must be answered in the affirmative.

2. Do they hold that the observance of the first day of the week, is a "Christian institution," to be placed on a legal basis, so that its observance shall be enforced by law on those who are not

professedly Christians? Their repeated avowals have already answered this, but we wish them to notice it here in connection with the following:—

3. Do they, in common with the body of Christians both past and present, hold that baptism and the Lord's supper are "Christian institutions"?

4. Is it their desire and intention to have these also enforced by civil process upon unbelievers when this amendment is secured? If they answer this in the affirmative, then we further inquire:—

5. Do they think that Christianity and its institutions will be honored and the cause advanced by compelling non-professors to observe baptism and the Lord's supper? But if the fourth question shall be answered in the negative, then we inquire:—

6. Why do they thus discriminate between what they hold to be Christian institutions? And how, then, are we to trust their profession of honest consistency when they tell us that "all Christian institutions, laws, and usages," are to be placed on a legal basis in this government.

The *Statesman* will not deny the relevancy of these questions. And they will sometime have to be decided. They are important, and we should wish to understand their position thereon clearly before we could give our assent to their movement.

We will not so far call in question the frankness of their profession as to doubt that they will early give us information on these queries.

J. H. WAGGONER.

Seven Trumpets of Rev. 8 and 9.

(Continued.)

THAT part of the first trumpet which says that "all green grass was burnt up," seems to refer to a remarkably total devastation of the vegetation, which followed in the train of the Visigoths, in the eastern tripartite division, and also that of the other two bodies of northern barbarians who were at the same time attacking the empire in its middle and its western divisions.

But it did not satisfy Alaric to overrun Greece. In A. D. 403 he was proclaimed "king of the Visigoths and all the tribes of kindred name." With this appendage of power he contended for the empire of Rome about twenty-five miles from Turin, and was defeated.

While we leave him arranging his plans for another attack upon the Romans, we will consider the operations of the other two bodies of barbarians before referred to, who were fleeing before the aggressive Huns, to the west and south of Europe.

One of these divisions under Radagaisus crossed the Alps with a force of 200,000, attacked Florence, and was defeated. The other, composed of Burgundians, Vandals, Alans and Suevi, "burst over the Rhine," overcame the Franks in their onward march (devastating, says Gibbon, seventeen provinces of Gaul), and continued their course into what is now called Spain—making a prey of the largest part of the western tripartite division of the Roman empire. Gibbon says, in speaking of this invasion: "The pastures of Gaul, in which flocks and herds grazed, and the banks of the Rhine which were covered with elegant houses and well-cultivated farms, . . . were suddenly changed into a desert, distinguished from the solitude of nature only by smoking ruins."

This was A. D. 407. This vast army divided the country which they subdued among their respective tribes, leaving the Franks in possession of what is now northern France. The Vandals settled in a part of what is now Spain. (Their kingdom, says Jernandes, the Gothic historian, was afterward transferred to Africa in about A. D. 428.) The Alans and Suevi settled in what is now Portugal, and the north-western part of what is now Spain. The Alans only maintained their independence for a short time. The Romans almost annihilated them A. D. 418, and the remnant of the nation incorporated themselves with the Vandals. (See Sheppard's Fall of Rome, p. 537.) The Burgundians took what is now Switzerland and a parcel of what is now France and Germany.

We see then that up to A. D. 407, seven powerful clans of barbarians, who were once subject to the Roman power, had established themselves as independent nationalities (kingdoms), and were engaged in attacking the empire on every hand. Gibbon says that this last invasion was what "sealed the fate of Roman civilization."

The forces of Alaric continued to ravage Italy. The footprints of their ruin were visible for more than a century afterward. In A. D. 410, Alaric

died. In A. D. 412, the Visigoths left Italy, and in A. D. 414, under the brother of Alaric, the Visigoths re-established themselves in what is now southern France and a part of Spain.

The expression "all green grass was burnt up," very plainly illustrates the sweeping and withering effect which followed the invaders in the three parts of the empire.

We thus see that by the year A. D. 407, seven of the ten toes of the image, or seven of the ten horns of the terrible beast, had been made apparent; namely, The Huns, Ostrogoths, Visigoths, Franks, Vandals, Suevi and Burgundians.

These dominant tribes retained their identities until the fall of Rome was completed. And some of them after a lapse of 1400 years are a standing proof of the prophecy which says: "They shall not cleave one to another, even as iron is not mixed with clay."

From A. D. 407 to A. D. 428 these seven independent powers (kingdoms) seemed determined to weaken and subjugate the already declining power of Rome; but the transferring of the Vandal kingdom to Africa, A. D. 428, brought in a new feature in the plans which the warlike clans adopted in order to fulfill the prophecy concerning the second trumpet of Rev. 8:8.

J. SAWYER.

(To be Continued.)

Satan as a Detective.

Good and bad men are often employed by the government as detectives; some permanently—some temporarily. Often it happens that innocent people have, by unfortunate circumstances, become the victims of unfounded suspicion; and it sometimes happens that such persons are proved by tests known to the detective department. If the suspected party is proof against these annoying tests, he is let alone, and supposed to be innocent of complicity with, or commission of, crime.

Satan is the accuser of God's people. He loves to be a self-constituted detective. He loves to place baits before the people of God, to entice them from the paths of purity, humility, and self-denial. Then when he succeeds, as he often does, he takes malicious pleasure in exposing the weakness of the victim of his fiendish arts.

Did you ever think of this, when you are enticed away from God, to seek happiness from forbidden sources, that Satan is desiring to show to God and his angels, that you are a hypocrite, after all your fine talk, and loud professions? Think of this, when appetite clamors, or carnality urges to sin against God, that the evil angels are playing detective against you; and in the end you will find it earnest work, and not child's play.

For the future safety of Christ's kingdom, no false ones will be permitted to enter there. God is willing that all should be thoroughly proved if they are true or not, to the cause of goodness, and purity, and truth. Satan lays the bait, and sets the trap; but it depends upon you individually, whether he springs it upon you.

We cannot sin lightly. God is not trifling with us. Let us not dare to trifle with him. The reforms of the day will be found to be no jest nor flourish of words.

As a detective, Satan excels, but he does it not for the right, or for the truth. A good detective, witnesses the fall of the victim, with pain; but Satan views it with fiendish pleasure. As an eagle pounces upon his prey, and eagerly takes possession, so does Satan.

A losing game the sinner plays with the sly and wily foe. The poor sinner eagerly seeks to find pleasure in satisfying appetite, and in the train of this sin come the carnal affections and passions. Then the enemy triumphs while the victim sleeps on in the stupor of spiritual decay and apostasy.

JOS. CLARKE.

The Seventh-Day Baptists.

The sixtieth annual session of the Seventh-day Baptist General Conference was held in De Ruyter, N. Y., commencing on fourth-day, Sept. 23, 1874. The report appears in the *Sabbath Recorder* of Oct. 15. We have looked it over with interest, but have room for only a few items at this time.

The statistics show the whole number of churches to be 83, with a total membership of 8,237. The total increase of membership during the past year is reported to be 572. Four hundred and fifteen of these were by baptism. The total decrease by death, dismission, and excommunication, 274, leaving a net increase of 298.

The churches were reported as generally in good working condition and harmony prevailing among the brethren. The determination to sustain and extend the distinctive work of the denomination, it is believed, was never stronger than now.

The officers appointed were, Moderator, G. E. Tomlinson; Clerk, G. J. Crandall; Assistant Clerk, D. H. Davis.

Eld. L. C. Rogers, of Milton, Wis., the S. D. Baptist delegate to our General Conference of August last, in the course of the meeting submitted the following report, which was adopted:—

Your delegate to the Seventh-day Adventist General Conference submits the following:—

There were two sessions of this body during our last Conference year. The first occurred in November; the second, in August, and in connection with the Michigan State Conference, which continued from the sixth to the seventeenth of the month. Your delegate was present from the seventh to the twelfth, during which time the General Conference held two sessions. He did not learn of the fall Conference until it was past, it being unusual to call the Conference at this season of the year. The August General Conference having been called on short notice, there were but few delegates present except those who came to attend the State Conference. The attendance from the State, however, was large; this being the largest assemblage of Sabbath-keepers ever held in this country, or in modern times. It was a truly interesting and inspiring occasion. The numbers in attendance, of all classes, on first-day, was estimated at 10,000 people. The meetings were held in an encampment, in a beautiful grove, a short distance from the city of Battle Creek. A strong revival spirit was developed during these meetings, which resulted in a large number of hopeful conversions.

The sessions of General Conference were presided over by Eld. Geo. I. Butler, President. The business of deepest interest transacted was the organization of a General Tract and Missionary Society, with Eld. James White as President, and Eld. S. N. Haskell as Business Agent. The local Tract and Missionary Societies have hitherto been connected with the State Conferences. Reports from about half of these show a distribution and sale of 16,000,000 pages during the past year, which, with sales not included in this report, have added to the revenues of the Publishing Association over \$32,000. The assets of this Association are now inventoried at \$100,000, from an original capital of \$40,000.

Another item of interest was the sending of Eld. J. N. Andrews as Missionary to Europe, to look after their Swiss Mission, and other points of interest on the Continent.

Another item of importance was the establishment of a branch office of publication at Oakland, California, with a weekly paper, the first numbers of which have already been issued, designed to promote the interests of their cause, now quite flourishing on the Pacific Coast. California adds another to the fourteen State Conferences previously reported. This General Conference also took measures toward establishing a paper upon the Atlantic Coast, the plan most favored being to stereotype the pages of the REVIEW, published at Battle Creek, and send the plates to the point designated, thus publishing two editions.

Not the least among the items of business which interested your delegate, was the progress reported in efforts to establish a denominational school of a high and permanent character, at this denominational center. Such a school is now in progress, under the presidency of Mr. S. Brownberger, A. M., a devoted and intelligent Adventist, and a graduate of the Michigan University. A massive brick building for the use of the school is about completed, on a lot of twelve acres, highly improved, and nearly opposite their Health Institute, and on a beautiful elevation within the limits of the city of Battle Creek. The massive brick buildings of the Publishing Association are also near by, and their extensive church edifice. Beautiful residences of Adventist families also adorn this part of the city. Your delegate was highly pleased with his visit to these institutions, which give evidence of being in a prosperous condition, and under the management of able and enterprising officers and agents. About forty churches have been added to the Seventh-day Advent connection since the report of your former delegate* with a proportionate increase of membership, which, however, is not yet equal to that included in our own General Conference. They have more than four times as many churches as we have, which are of necessity small, from the fact that they are rapidly formed from the nucleus of an Advent preacher's tent, or an Advent family, or even a few Advent books. They have no settled preachers. Their cause is like a rolling stone that gathers no moss.

Your delegate was received by vote of Conference, and in an address of welcome by Eld. J. N. Andrews; and in the last session of Conference which your delegate attended, he was invited to use the time of the Conference, a portion of which he did, in setting forth the claims of God's law and Sabbath, and in showing some of the grounds upon which the good feeling and unity now ex-

*This addition has occurred in five Western Conferences alone. The Central and Eastern Conferences were not then heard from.—Ed.

isting between Seventh-day Baptists and Seventh-day Adventists could and should be continued, to the advantage of the cause of truth. Favoring responses were made by Elders Andrews and White; and by a unanimous vote of the brethren, a hearty God-speed was extended to your delegate, as he left the meeting to take the cars to return home.

The next session of the S. D. Baptist Conference is appointed to be held with the church at Alfred Center, on Fourth-day before the last Sabbath in September, 1875. Eld. N. V. Hull, editor of the *Sabbath Recorder*, was appointed delegate to the next General Conference of S. D. Adventists.

The Art of Living.

IN American houses it needs a thorough revision. Extravagance is the rock on which society is going to pieces. Let us face the danger before it is too late to avert it. Single people shrink from marriage because they see married people are living in a perpetual whirl of bills and competition and social hypocrisy. An air of common deception hangs around all our houses. We are afraid to be poor. On one thousand a year, how shall we keep up the appearance of three thousand? That is the standing social problem. In such a case, luxury in the parlor necessitates meanness somewhere else. Our lace curtains tell dreadful lies. Let us have a reform, and come down to a specie basis. The well-to-do people ornament their houses with mortgages. The poor run bills. High pressure marks all life, from the cottage to the mansion, and in three directions it is ruinous.

It is financial ruin.

Any man who puts a dollar into appearances is on the way to sink a fortune in the same miry slough. Living costs about twice what it ought, fully twice in America what it does in Europe. There is no reason for it. This is a land of grain and fruits, and abundant work. The man who spends two thousand a year could live on one thousand, and be happier. Perhaps not indeed by himself. The social level needs to sink from extravagance to thrifty economy. If this is the way out of national trouble, it is doubly the way out of family worries. Be brave enough to decline appearances. Be honest straight through your domestic arrangements, though the two story must yield to the cottage, and the pudding to corn meal.

It is mental ruin.

The money that is spent on horses and dress and table unecessaries would fill our homes with books. The expensive furniture would be well replaced by pictures, to be a constant refining and enlightening influence. The money it costs many a family of moderate means to keep up four weeks of appearances at the seashore, would fill their house with treasures of knowledge and art. Instead of that, the glorious month at Long Branch is followed by eleven months of scrimping in the kitchen, and general meanness all around.

It is moral ruin.

People cannot systematically deceive without moral penalty, even though the lies are velvet and silken. The penalty comes in the loss of self-respect. The man who mortgages his property to keep up the family style, thereby mortgages his name to the devil. Instead of studying moral philosophy to find the causes of general social disorder—loosening of home bonds and lowering of purity—let us come down to an honest way of living. Let us make our carpets, and our table, and our clothes tell the truth, and then perhaps our children will. A blight will surely fall on all our social life unless we recover ourselves from that great American vice—trucking—and live honestly before men. The seeds of hypocrisy are in the heart of every child that goes out from a household whose whole life is a sham. In vain we preach honesty and sincerity from the pulpit, so long as the life from the pulpit wood to the home-management is all a pretense. Society, you must come down and dare to appear what you are.—Sel.

Home Happiness.

IT is the fashion among certain of the more restless and ambitious of our women, says the *Queen*, to despise the home-life as too tame, too narrow, and too uneventful for them. They long for a wider arena, set well in view of the world, whereon to display their gifts or their acquirements; and they think this claustral house, this unexciting family of which they form a part, unworthy of their efforts. And yet in reality the

ART OF LIVING WELL

at home, and of making the family life a success, is just as great in its way, if not so important in its apparent—but only apparent—results, as the finest shades of diplomacy and the largest transactions of business. All sorts of talents, both moral and intellectual, are wanted for the task; and it seems slightly irrational to despise as futile qualities which so few of us are strong enough to possess, or to rate them as beneath the regard of high-minded

people, when not one in a hundred has wit enough to employ them to a satisfactory issue. The poetry of belief makes the English home the very ideal of sweetness, peace, love, security. Sisters are angelic friends each to each, and parents and children are inclosed in a golden web of affection which keeps in all the good spirits and shuts out all the bad. Husbands and wives live in a daily atmosphere of contented affection which is superior to the tumultuous fever of the love-making time, in so far as it is surer and more serene; and if the world does not penetrate within those four walls, life is assumed to be all the better for the absence of disturbing elements—by no means the poorer for the want of additional interest, or the less carefully conducted for the want of critical eyes to overlook. This is the ideal of an English home; but, good as it is to keep a high ideal, it is also necessary to accept things as they are, and to make no illusions on matters of facts. The matter of fact connected with the family is too often just the reverse of the ideal; and instead of love, and confidence, and serenity, and all the rest of it, we have ill-temper and selfishness,

BACKBITINGS AND QUARRELING,

and any one abroad preferred to every one at home. It is true enough that sisters ought to be friends, but are they? Are they not as often rivals and even enemies, as true and loving comrades, each desiring the other's good, and each as willing as the other to give the best and take the worst for friendship's sake? We know some homes, but we are bound to say they are few, wherein the governing law is the law of true friendship and faithful love. For the most part there is far more of tyranny, jealousy, and rebellion, than of those sweet sentiments generally assumed.

When we think for a moment of all the evil qualities included in this one small term—family quarrels—we need scarcely ask for deeper misery or more damaging sins of action. And no one can insist too warmly on the necessity of keeping the peace at home, whereby the social life abroad may be made beautiful and the souls of men rendered blessed.

Fathers, and mothers, and brothers, all have their part in this; but truly, no one so much as the "girls." When the sisters are harmonious together, everything seems to go well; when they quarrel, and are jealous, and selfish, and exacting, peace is not to be found, and nothing is as it should be, which is some way toward admitting that supreme influence of the sex so much insisted on at the present day. Unfortunately, it is a mode of exercising influence not much regarded by the majority, who care more for the shadow than the substance—less for home than for the world without. Perhaps there may be some who read our words to whom they will come with the power of fit application; and to them we can only insist again and again on the infinite importance of keeping the peace at home, and the need of cultivating the nobler qualities of mind and heart, if this is to be done well. A small sphere is not necessarily an unimportant one, and home and family are the seed places of all that is most stirring and most public in the world. Without, however, mutual concession, there is no peace; without peace, there is no happiness; and without happiness, of what good is life? It is better to give up this and that little personal domain for the insuring of peace, than to fight for supremacy and maintain the war. A lowly temper has its own grace, and if by it we can insure happiness at home, who would be foolish enough to cherish its opposite, and so secure misery?—Sel.

What to Do with Daughters.

GIVE them a good, substantial, common education. Teach them to cook a good meal of victuals. Teach them how to darn stockings and sew on buttons. Teach them how to make shirts. Teach them how to make bread. Teach them all the mysteries of the kitchen, the dining-room, and the parlor. Teach them that the more one lives within his income the more he will save. Teach them that the further one lives beyond his income the nearer he gets to the poor-house. Teach them to wear calico dresses—and to do it like queens. Teach them that a rosy romp is worth fifty delicate consumptives. Teach them to wear thick, warm shoes. Teach them to foot up store bills. Teach them that God made them in his own image, and that no amount of tight lacing will improve the model. Teach them, every day, hard, practical common sense. Teach them self-reliance. Teach them that a good, steady mechanic, without a cent, is worth a dozen oily-pated loafers in broadcloth. Teach them not to have anything to do with intemperate and dissolute young men. Teach them accomplishments—music, painting, drawing—if you have the time and money to do it with. Teach them not to paint and powder. Teach them to say no, and stick to it; yes, and stick to it. Teach them to regard the morals, not the money, of their beaux. Teach them to attend to the essential requisites of a useful life—truth, honesty, uprightness—then at a suitable time to marry. Rely upon it, that upon your teaching depends in great measure the weal or woe of their after-life.—Sel.

ALIKE IN SUNSHINE AND STORM.

WHEN the woes and temptations surrounding this life,
Together conspire to bring me to harm,
I smile in my joy as I arm for the strife;
For God is alike in the sunshine and storm.

The armor of God is a shield for his child,
And weighs not his faith by its matter of form,
Then fear not the tempest, though lowering and wild;
For God is alike in the sunshine and storm.

Hath he hidden a season his face from our view?
Do we feel in our hearts a dread pang of alarm?
Then pray on and sing on, e'er faithful and true;
For God is alike in the sunshine and storm.

In his wisdom divine let us put all our trust;
By attendance on duty we keep the heart warm;
We will know as we rise from earth's turmoil and dust,
In the light of our God, we are done with the storm.
G. A. GUERRIER.
Arcostook Co., Me.

Progress of the Cause.

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

California Camp-Meeting.

OUR meeting closed up gloriously. From the time of writing the last report, the interest greatly increased till the close. Through the middle of the week, we had many business matters to attend to, connected with the establishment of the *Signs of the Times* on the Pacific Coast, and getting the tract and missionary work into a more efficient shape.

From the first, the brethren seemed determined that the paper should not be removed to the East. I could but admire their spirit and interest in this matter. I do not think it all arose from pride of locality, but that they thought it important for the interests of the cause here, and because they desired its prosperity.

In the discussion of the proper course to take concerning its management here, there was considerable perplexity, and some difficulty in coming to a decision. But the vote of the Conference, and the whole body of brethren and sisters, for its stay here was overwhelming.

The friends of the cause wished to see the tract and missionary work in a more efficient condition. Thus far they have been working along as best they could. Now they have divided the State into districts, and there seems to be a decided determination to take hold of this work with vigor. I talked to the people at considerable length on this important work, and I think a good impression was made, and that the work in this important branch will go forward still more encouragingly than in the past.

Toward the last of the week, we tried to draw the attention of the people especially to practical truth, as well as to the theory concerning the sanctuary, messages, law, and Sabbath. Sabbath day, we had a large accession of brethren and sisters, so that there were nearly six hundred staying upon the ground. Sabbath afternoon, there was a good move among the people. Fifty or sixty sinners and backsliders came forward for prayers, and many of them spoke with much feeling. Broken-hearted confessions were made, and tears of contrition were shed. All felt that it had been a good day, and that the meeting was a decided success.

Sunday morning was the time chosen to raise means. The Conference had decided to assume the responsibility of the paper. Now it was to be shown what they meant and how much real interest they had. The wants of the cause were set before them about as usual at our camp-meetings, and though some were impatient for us to get through, they were so anxious to put down their pledges, we took about the usual time to give the facts concerning the progress of the work, and the responsibilities resting upon the people here.

We were all greatly and happily surprised to see the readiness of the people to pledge of their means for the establishment of the paper. Over nineteen thousand three hundred dollars were pledged to be paid by a year from next January for the paper, with the understanding that an Association should be formed as soon as the place could be fixed for it to be located, with shares similar to the one at Battle Creek. There were also pledged for a tent fund, and to pay for the tents purchased last season, over fifteen hundred dollars more, making not far from twenty-one thousand dollars pledged for the cause here in California at this meeting. This includes the one-hundred-dollar men in this State, who pledged for the cause the past summer, probably less than \$1000 in all. We think this is the largest sum ever pledged at any S. D. Adventist meeting thus far in the progress of this cause, and it is certainly most liberal. There were two who pledged \$1000 each, twelve who pledged \$500 each, and fifty-one who signed \$100 each, besides those who signed sums between these. Certainly we must believe our brethren in California mean business now.

On Sunday, we had a good congregation from the outside, who gave good attention. In the afternoon forty-one went forward in baptism. There were some of these in whom I felt the

deepest interest. Our meeting closed early Monday morning, and all returned to their homes seemingly in good spirits. Many said it was the best meeting ever held here. We tried to give instruction that would help the people where they are.

The large tent or pavilion is now at this writing pitched in one of the most available places in San Francisco, and the first meeting is just through.

There were four or five hundred present, which, for the first night, is a large congregation. Good interest was manifested. We hope great good will be done. The paper will soon be issued weekly, we trust.

We see no reason why the cause will not move forward gloriously on this coast. We believe God will bless it as his people move forward. A good work has been done here, and God is giving us the field.

GEO. I. BUTLER.

San Francisco, Cal., Oct. 16, 1874.

Report from London.

As we arrived in Liverpool near midnight of Saturday night, it was necessary for us to remain till Monday morning. On Sunday we went to hear Hugh Stowell Brown, one of the leading Baptist ministers of Liverpool. The interior of his church somewhat resembles that of Mr. Beecher's at Brooklyn. It is capable of seating a large congregation, and it was quite well filled. Mr. Brown said that God sometimes answers our prayers by providential events which seem to be designed to thwart all that we have asked. The children of Israel prayed for deliverance from their cruel bondage. God answered their prayer by permitting wicked Pharaoh to tighten their bands till he broke them. And when God refuses to grant the petition of his faithful people, it is that he may give them something infinitely better than that for which they prayed. Mr. Brown believes in immortality through Christ to be given at the resurrection, and does not hold to the common doctrine of natural immortality. In America those who hold that immortality is given to men, not at the commencement of their existence, but when the Judgment has shown them to be worthy of it, and that no others are to have it, are in most of the popular churches counted as almost infidels. But it does not appear to be thus in Great Britain. The late archbishop Whately was an able defender of this doctrine.

Our journey from Liverpool to London was one of deep interest. We bought third-class tickets, the expense being only about half that of first-class. The cars are divided into apartments which are entered at the side. The same train has first, second, and third-class accommodations. We had our apartment wholly to ourselves. We were about six hours in coming to London, a distance of about 200 miles. The beauty of the country through which we came is very great. The fields are all clothed in living green, and fenced up into small tracts by hedges which are kept neatly trimmed. Everywhere the land indicates a high state of cultivation.

When we reached Euston station in London, we found Bro. and sister Jones, who had come four miles to meet us and to extend to us a cordial Christian greeting. It was an occasion of heartfelt gratitude to God that we should meet such kind friends in a land of strangers.

Bro. Wm. M. Jones of London was formerly a missionary of the first-day Baptists to the island of Hayti. He embraced the Sabbath while on a visit to the United States. He was nevertheless sent back by that people, though he frankly told them that he was keeping the seventh day. They had confidence in his moral worth, and they probably thought that he would soon relinquish the observance of the seventh day. But his Sabbath-keeping in Hayti led those who were connected with the mission work in that island to arrange for an interchange of views between Eld. Jones and Eld. J. W. Morton the Presbyterian missionary to H. The result of that interview and of the tracts which Eld. J. gave to Eld. M. was that the latter within a few days' time became an observer of the Sabbath of the Lord. Both these brethren lost their places as missionaries in a brief time after this.

Mill Yard church, of which Bro. Jones is now the pastor, consists of but a handful of Sabbath-keepers, yet it is a church in which all observers of the seventh day must feel a very deep interest. It is the oldest existing Sabbath-keeping church of which we have knowledge. Its oldest records were destroyed in a disastrous fire many years since, and it is not known how it originated, nor by whom it was organized. Probably the earliest Sabbath-keepers in England received the Sabbath truth from those who witnessed for it during the Dark Ages. This is the church of which the martyr John James was once pastor. The first object of interest to me in London was the spot where Mr. James' head was set on a pole, which is but a short distance from the Mill Yard church. And

next to this I felt a lively interest to examine other memorials of ancient Sabbath-keepers of which this church and its graveyard constitute an important part. Since the coming of Bro. Jones, the inside of the church building has been repaired, and it presents a very neat and tasty appearance. Bro. Jones is laboring with great earnestness and perseverance to vindicate the claims of the Sabbath and the law of God, and to bring men through the power of the gospel of Christ to the fulfillment of the righteousness of the law of God. He is also by means of advertisements opening a correspondence with all the scattered Sabbath-keepers in Great Britain and Ireland, and with all who are friendly to the Sabbath. There are some very encouraging things in the discovery of Sabbath-keepers and in the conversion of a few here and elsewhere to the observance of the commandments of God. Sister Jones, the daughter of the former pastor of this church, Eld. W. H. Black, is an efficient helper in this sacred work.

Last Sabbath was an occasion of deep interest to me. In the forenoon Eld. Jones expounded the 8th Psalm. In the afternoon I spoke on the duties and responsibilities of those to whom God has committed his Sabbath from James 2:12. Then it being the day for the celebration of the supper of the Lord we united in the sacred ordinance.

Hereafter I will speak something of the causes which have so nearly exterminated the observance of the Sabbath in Great Britain. This morning I start with Eld. Jones to visit those in Tewkesbury and Glasgow who observe the Sabbath, or who are interested to understand concerning it. This is all that I can do in this country at this time, and this much seems plainly to be duty. I will then give some general view of the Sabbath-keepers in Great Britain. I believe the time has come when a special effort should be made for this country and when the state of things is propitious for such an effort. I have been sensible of the presence of God every day since we left Boston, and especially since we came to England. I am sure that God is ready to bless the preaching of his truth if we only walk before him to his acceptance. We expect to be in Switzerland the last of next week. We ask to be remembered in the prayers of the people of God. J. N. ANDREWS.

London, Oct. 5, 1874.

Report from Bro. Matteson.

I SEND hereby a short sketch of labor and experience, hoping it may be of interest to the readers of the REVIEW. I have so much to write every month for the Danish-Norwegian monthly that I have found but little time to write for our dear American papers.

I went to Chicago shortly after our good camp-meeting in Lodi, Wis. Four of our brethren in Chicago were drowned in Lake Michigan in the spring. They were about thirty miles out on the lake fishing, and were overtaken by a fearful storm, which ended their lives as also the lives of many others. They were all active brethren, and one of them had been a leading man in the church since its commencement. We feel the loss of them very much.

Eight brethren and sisters had received the truth and united with the church since I was there in the spring. One more brother was baptized and received into the church. Two sisters left us. They went to Norway to visit their old parents. We had services in the chapel on the Sabbath July 4, surrounded by a terrible noise and confusion. The people were celebrating the Fourth to commemorate the independence of America. Next morning we could read of the terrible consequences of all this disorder which they call liberty. Many had lost their lives, others their health or limbs, by the reckless use of powder.

We celebrated the Sabbath of the Lord by prayer and praise, to commemorate the creative works of God, and to prepare for the new creation and eternal liberty from the bondage of corruption.

I held meetings two weeks in Stoughton, Wis., a small town mostly inhabited by Norwegians. I obtained the use of a commodious church edifice, Congregational. From 30 to 150 were in attendance. The majority of the people are very ignorant of the Bible, superstitious, priestridden, and have no idea whatever of experimental religion. We held ten meetings without the least disturbance. But Monday evening the priest came with a crowd. He belongs to a genuine daughter of the State-people's-and-world's-church of Norway. (The Lutheran church is divided in this country into five large divisions. Each division declares that the other is utterly false and heretical, and that their sect alone is the genuine daughter-of the great mother church. Over this, most of them keep up a continual battle in religious and political papers. Last year two of these sects sent representative men to Norway to ask the old mother which one was the genuine daughter. She declared she could not

tell. She liked them all, if they would only continue to send her money to help her missions.) Said priest requested that I should answer three questions concerning my faith. He exhorted me twice to answer like an honest and upright man. I promised to do so and to answer ten or twenty more questions if he desired.

Two questions were proposed and answered, when he suddenly seemed to change his mind, and broke forth with a host of bitter lamentations and accusations against me, calling me a false prophet, a wolf, a deceiver, &c. He said it pained him in his heart to see his sheep enter this house evening after evening and patiently listen to such terrible doctrine. Of what consequence is his use of the Scriptures? said he; the devil himself used the Scriptures when he came to our Saviour. He closed with a strong warning to every one who wanted salvation, to flee out of the house. Then he led the way and about half of the people followed him with noise and loud talking. Most of those who went out remained by the house talking aloud and disturbing us for half an hour till I closed the meeting.

I had to talk loud to be heard, and replied among other things, that if he proved me to be a wolf he proved also that he himself was a hireling, for Christ says that the hireling fleeth when the wolf cometh. He has compared my use of the Scriptures to that of the devil, said I, but you all know that Satan came to Christ in the wilderness with three propositions or questions. Jesus answered the first, but the devil did not like his answer. He answered the second. Then what? Did Christ run away? Not at all. The devil presented the third question. Then he ran. Who ran? The Saviour? Far from it; but the devil left him. Thus the Saviour always did when any one came to him with questions. He did not feel uneasy, or become angry, or exhort his disciples to run away, but he answered plainly and pointedly with the Scriptures until his opposers sneaked off. The priest has not followed the example of Christ.

Next evening a number of these sheep assembled around the house. They kicked against it with their boots, threw stones against the wall, made a continual noise with the window-blinds, thrust sticks through the blinds against those who were in the house, talked and cried aloud all through the service, opened the doors and threw groups in unto the floor, &c. Several of these true Christians (?) were married women, and some came with the babies in their arms, to help prove that they alone possess the true religion. (These Lutherans believe firmly that all other sects are heretics.) Some threatened to kill me. The next night they returned intending to continue their savage work; but the police stopped them. Thus ended these remarkable demonstrations by Christian people (?), in a Christian village (?), in this enlightened nineteenth century, in the celebrated land of freedom.

The priest lost many of his friends. Our last meetings were well attended. Five souls were buried with Christ in baptism. A few others decided to serve the Lord.

I have had some good meetings with our brethren in Oakland when I have been at home writing for the *Tidende*. They are firm in the truth, and try to move forward with the people of God.

I attended the quarterly meeting in Chicago from September 26-28. Sunday evening, our house was crowded with attentive hearers, the hall was filled, and the stairs out to the sidewalk. Their attention was called to the coming reign of terror produced by spiritism, atheism, socialism, free-love, and the commune. They listened with interest for an hour and twenty minutes.

Our brethren in this place had pledged \$53 to help the *Advent Tidende*. They paid \$111, which they sent to the Office. Besides this, they pledged about \$300 to pay on their meeting-house by the 1st of November. \$170 out of this was paid down. The last \$200 are due on the meeting-house lot May 1, 1875, but they can now pay it by the 1st of November. There is now only \$100 left of their debt on the house. The past year has been full of hard times for the laboring class in Chicago, but the blessing of the Lord has been with our brethren. They have made progress both spiritually and temporally above all expectations.

I attended the camp-meeting at Lapeer, Mich., where we were faithfully instructed and much encouraged by the servants of God. Since then, I have held meetings among the Danes in this place. There is but little outside interest here at present, but the brethren are firm in the truth. Their number has also been increased this year. Two have died in the faith. Two apostatized. Present number, eighteen. Our brethren decided to build a meeting-house and pledged \$600 for this purpose. It will be erected in the spring. Bro. A. Rasmussen was unanimously chosen and ordained elder among them. Bro. Niels Larsen is clerk and treasurer. We were much blessed as we united in the ordinances. It is three years

since I saw these brethren. They have been faithful and willing to take part in every branch of the work to help it forward. We part, with new and deeper feelings of brotherly love, determined to strive earnestly with God's remnant people for a place in the everlasting kingdom.

JOHN MATTESON.
Gowen, Mich., Oct. 14, 1874.

Indiana.

At the time of our last report, had just commenced meetings at Bunker Hill, Miama Co. The attendance was large from the first, the congregations ranging from one to five hundred. After we had labored three weeks, we took down the tent and shipped it to the camp-ground.

After the camp-meeting, we returned and again erected the tent at Bunker Hill. Although the weather became quite cold, yet the people turned out well, and the interest again became general. We remained two weeks. Through the blessing of the Lord, a good work was accomplished. Twenty took a decided stand to obey God by keeping his commandments and the faith of Jesus, eighteen of whom signed a covenant to that effect. Several made a profession for the first time. May the Lord bless them all in trying to live out the whole truth.

The people were very kind to us from the first. Sold \$10.00 worth of books, and obtained forty-seven subscribers for REVIEW. Regular Sabbath meetings were established.

S. H. LANE.

Southern Missouri and Kansas.

DURING the last month I have labored with the churches and in the tract and missionary work as follows:—

Sept. 11, from Nevada, Vernon Co., Mo., went about 14 miles into the south-western part of the county, and joined Bro. Wood in laboring with those who came out on the truth this summer. Continued with them over two Sabbaths. Organized a church of eleven members. These are taking hold as understandingly as any I know of, and if they walk in the light which they have, will soon have a good experience in this truth.

The quarterly meeting at Avilla, Sept. 26, 27, was not largely attended. The tract and missionary work had not been entered into much; but as I labored, setting forth this cause, the interest in the work increased. Some took hold to help in the General T. & M. Society. Their director feels stirred up to be more active in the future. Bro. L. D. Santee has moved there. He assisted some in preaching. The ordinances were celebrated. The church was encouraged to press together in unity. This has been too much neglected in most all our churches. Sometimes difficulties arise, and are permitted to continue. The fellowship of the church is so affected in this way that they do not feel ready to come to the communion season, sometimes even for years, and so it passes as a matter of no importance; but I am happy to report the fellowship of the churches in this Conference is in a far better condition than ever before.

From Avilla, traveled on to Elk Falls to attend their district meeting. Although little had been done by circulating reading matter, yet some cheering reports were given as a result of the progress of the work. I had good freedom in speaking to brethren and sisters, and to those who came in to hear.

Our ordinance season, was very good. Four were added to the church. All expressed a desire to go forward in the work. These are in the advance of many of our brethren and sisters, especially in the reforms. But they have need to watch the enemy, and work together in love, and walk in the light.

Came back with Bro. A. J. Stover, who accompanied me, and in connection with Bro. Blanchard, have been engaged here with the church the past week. Five were added to their number, and one baptized. The interest to hear is very good. Bro. B. seems to be taking hold of the work again with renewed energy and zeal, and may God bless him is my prayer. I feel encouraged for Southern Missouri and Kansas. The work is onward. Let us move together, and arise with the message. J. H. ROGERS.

Labette, Kan., Oct. 13, 1874.

G. W. MOORE writes from Hardin Co., Iowa: Through the kindness of some unknown friend, I have been in receipt of your good paper for two months, which I take great satisfaction in reading. Please accept my sincere thanks. I find that your people adopt the grand principle of keeping the seventh day of the week, which I believe to be right, notwithstanding I have much opposition in regard to it.

I do wish some of your ministers would come here and preach to us. I think many would be converted to the truth. Can you not make it convenient to send some one?

Rhode Island.

I HAVE been holding meetings in Kingston, for the last few weeks. It was a very busy time. Congregations small from the first. There is a strong spiritualistic element here. Seven have decided to keep the commandments. We have a Bible-class and Sabbath meetings, besides a weekly prayer-meeting. Pray for us.

W. B. HILL.

Illinois.

THE cause is still progressing in this place and the interest is good. I hope it may be lasting. New ones are taking hold of the Sabbath. I attended the French meeting in St. Anne the 14th, and we had an excellent meeting. They seem to be in earnest.

T. M. STEWARD.

Kankakee, Oct. 19, 1874.

Spiritualism.—No. 11.

REV. 16 presents a view of spiritualism yet in the future. The spirits of devils working miracles are there described as coming out of the mouth of the dragon, the beast, and the false prophet, which is the two-horned beast. Compare Rev. 13:11-17 and chapter 19:20. As the Saviour says the mouth speaks "out of the abundance of the heart," we think this prophecy cannot be fulfilled until these evil spirits have found their way into the very hearts of the great powers of earth represented by the dragon, the beast, and the false prophet or two-horned beast. That they are even now working their way into the hearts of these powers is well known. Most of the royal houses of Europe have had to do more or less with American mediums, and many connected with these houses are known to be favorable to spiritualism. In America, the popular current has been setting in that direction. True, in the higher circles the system has received a temporary setback by the course of Mrs. Woodhull, and others; but when we consider that the writings of Davis, Dr. Child, Dr. Hare, Warren Chase, and the like, have always been popular among spiritualists, we see no reason why they should long startle at the utterances of Mrs. Woodhull, or the avowals of Moses Hull. Take the best among their authors, or those of the highest tone and the most moral seeming, and they lead to the same result; to a denial of the Bible, of the Judgment, and of human responsibility. Where such teachings are accepted, there is nothing to restrain from going to the most extravagant lengths in lawlessness.

Coming out of the mouth of the dragon, &c., evidently signifies that these evil spirits will be indorsed by these powers, so that the governments referred to will then be guided by their teachings even as individuals now are. When that comes to pass, as it doubtless will, then will be fulfilled the prediction of N. P. Tallmadge, that spiritualism will become popular, and then no human power can resist it. And when the wicked governments of the world sustain spiritualism, it is plain to foresee that the churches, which are becoming more and more worldly, will bow to the pressure of popular feeling, and accept its "lying wonders" as "the true power of God." This might be averted if the body of professors of religion had not so strong prejudice against the doctrine of the second advent of the Lord. Though the return of the Saviour was the ardent hope of the early Christians, and constantly held up in the New Testament as "the blessed hope," and though spiritualism is known to be both infidel and immoral in its doctrines and its practices, the majority of church members in the land would rather be known as favoring spiritualism than Adventism. Their feelings and sympathies are more in harmony with the former than with the latter. Therefore they cannot successfully oppose spiritualism, but must readily fall into its snares; because they cannot prove its nature by the Scriptures without admitting that we are in the last days, which their pride and prejudice will not permit them to do. The reproach of the truth is more than they can bear; they choose the side which leads to ease and worldly honor. The solemn reverence of worship is exchanged for the giddy rounds of pleasure; the prayer-meeting is neglected for the festival; formality usurps the place of the power of godliness.

In such a condition, the church is not prepared to heed the warning voice of the Master. The duty to watch and pray is forgotten, while the professed servants of the Lord give themselves to eating and drinking. Instead of sounding an alarm, the watchman says, My Lord delayeth his coming. Instead of a "city set on a hill" to be the light of the world, and the praise of the Lord, they have become "the city of confusion," a part of the family of the "Babylon" of the Apocalypse. And their present leaning toward spiritualism, with their pride and love of the world, make them an easy prey to these seducing spirits, and thus the way is prepared for the fulfillment of Rev. 18:1, 2: "And

after these things I saw another angel come down from Heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." And another voice is heard 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."

The last of these plagues ushers in the battle of the great day of the Lord. To the battle of that day, the nations will be gathered when these spirits of devils go forth from the mouth of the dragon, and of the beast, and of the false prophet. Though the great, the rich, the powerful of this world, aided by the "prince of the power of the air" and his legions, engage together in this conflict, the result is not doubtful. They fight against the Infinite One, and they shall fall before him. Thus the Scriptures speak of it:—

"And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, AND WITH HIM THE FALSE PROPHET THAT WROUGHT MIRACLES BEFORE HIM, with which he deceived them that had received the mark of the beast, and them that worshiped his image. These both were cast alive into a lake of fire burning with brimstone." Rev. 19:11, 14, 15, 19, 20.

Concerning those engaged in this work of deception and *witchcraft*, the faithful and true Witness has testified, showing what their destiny shall be. Speaking by the prophet Malachi, he says: "And I will come near to you to judgment; and I will be a swift witness against the sorcerers," &c.

Judge Edmonds and Mr. Woodman say that the fact that these things were forbidden in the past dispensation is no evidence that they are now wrong; thus carrying the idea that the Scriptures of the New Testament do not condemn such things. But Paul to the Galatians classes *witchcraft* with murder, adultery, &c., as works of the flesh, saying that they which do such things shall not inherit the kingdom of God; also he said Elymas the sorcerer was full of all subtilty and all mischief, a child of the devil. And we find in the book of Revelation, the fate of such is placed in contrast with the glorious future state of the blessed. "He that overcometh shall inherit all things; and I will be his God and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death." Rev. 21:7, 8. Again, the same contrast is presented in the following words: "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. For without are dogs, and sorcerers, and whoremongers, and idolaters, and whosoever loveth and maketh a lie." Rev. 22:14, 15.

When we consider how short a time has elapsed since the rise of spiritualism in the United States, how rapid has been its growth in the numbers of its adherents, and how speedily it has passed from a professed love of truth and morality to the lowest depths of grossness and sensuality, it is enough to appall the stoutest heart. From such elements of evil, what may we not expect in the future?

And we would say to the reader that a knowledge of the facts concerning this monstrous delusion, or mere intellectual conviction of the truth as it is revealed in God's word, will never shield you from the power of these deceptions. We have some notable instances in our mind of persons who well understood the subject so far as argument and proof are concerned, who fell a prey to its wiles by falling under its satanic influence. The "spirit of truth," the Holy Spirit of God, with earnest devotion to his cause, a sincere, self-denying piety, will alone shield from the spirit and power of the enemy. Paul exhorted his brethren to be strong in the Lord, and in the power of his might, that they might stand against the wiles of the devil. For, said he, "We wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. 6:10-12.

In our own strength we can never successfully meet these powers of darkness. God, who "knoweth our frame, he remembereth that we are dust," has, in great mercy provided help for us. And while the world is plunging headlong into darkness and ruin, the word of God points out a shield, perfect and invincible. A message is sent forth to restore our feet to "the old paths," to keep us steadfast in the way of right. The fear of God has almost departed from the earth. Men, professing to be philosophers and reformers, boldly blaspheme his name, and deny his authority, and defy his power. They scoff at the gospel of his Son, and revile the

precious blood shed for their redemption. True worship recognizes the unity of the Father and the Son; acknowledges our obligation to obey the law of God, the Judge of all, and our dependence upon the Lord Jesus as the only way of life for the sinner. And thus says the angel of Rev. 14:9, 12, "Here are they that keep the commandments of God, and the faith of Jesus."

The keeping of the commandments of God and the faith of Jesus is the line of separation between those who escape the plagues of God's wrath, and those who are deceived by the lying wonders of the last days and thereby led to worship the beast and his image. This message of warning is now going forth, and men are being tested by it. It is rising in power, and increasing in strength and influence. Unconscious of its importance, because "the god of this world blinds the minds of those that believe not," men are deciding for the Judgment; are fixing their destiny in the light of the last message. When it has finished its work, the Son of man will appear on the white cloud to reap the harvest of the earth.

Reader, as you stand related to God's truth here, so you will stand before the God of truth in the Judgment. As all will "be judged by the law" in that day; Rom. 2:12, 16; as "God will bring every work into Judgment" as viewed in the light of "his commandments," if we would know how we shall appear in the Judgment we must measure ourselves by the commandments by which our characters will be determined. Not, however, as we view ourselves in the light of our selfish natures, or by the judgment of sinful men, but as measured by God's own view of the holiness of his law, and the infinity of his justice. Let these thoughts show us our insufficiency in the sight of God, and lead us with sincere repentance and humble faith, to lay hold on the only means of help: the blessed "Lamb of God, who taketh away the sin of the world."

J. H. WAGGONER.

Obituary Notices.

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

DIED, Sept. 29, 1874, in Arcadia, Hamilton Co., Ind., after an illness of about six weeks, my dear sister, Martha Dickover, aged 34 years, 8 months, and 8 days. Her disease was consumption. She seemed willing to die. We hope to meet her in the first resurrection. Funeral services conducted by Eld. M. McKenzie, of the Christian church. Text: 1 Cor. 15:21. MARY A. CRUZAN.

DIED, in Brookville, Redwood Co., Minn., Sept. 25, 1874, of ulceration of the bowels, Genevieve Adel, daughter of M. H. and Libbie Brown, aged 1 year and 2 months. Our lovely child sleeps in Jesus. May we so live that we can with her have eternal life given unto us, is our prayer. M. H. & LIBBIE BROWN.

DIED at Beaver Dams, Schuyler Co., N. Y., Sept. 27, 1874, sister Hannah Beecher, in the sixty-seventh year of her age. For thirteen years she has been a believer in the third angel's message, and has manifested so much zeal in this work that many at the present time are reading our excellent papers through her instrumentality. The last days of her life were days of unusual resignation to the will of her Lord. Discourse by the writer from 1 Cor. 15:49. "And as we have borne the image of the earthly, we shall also bear the image of the heavenly." S. A. H. LINDSEY.

DIED, in Randolph, Vt., of consumption, our dear mother, Irena G. Camp, in the 66th year of her age. By this sad bereavement eight children are left to mourn the loss of a kind and affectionate parent. She had been a conscientious observer of the Sabbath for many years. Her last end was peaceful and calm as had been her whole life. HARRIET I. FARNSWORTH.

DIED in Battle Creek, Aug. 12, 1874, of typhoid fever, Julia M. Rhodes, of Flushing, Mich. She had labored in the Health Institute acceptably, and, while there, lived an exemplary life, and was deeply mourned by all who knew her. Comforting words were spoken to the friends by Eld. U. Smith. W. RUSSELL.

DIED, in Wakeman, Ohio, Sept. 16, 1874, our father, Burton French, aged 75 years and six months. He was an observer of the Bible Sabbath, and we laid him away with the assurance that he will come forth in the morning of the first resurrection. He was a great sufferer, and longed to be at rest. He leaves a companion aged 73 years to travel life's journey alone. His children sadly miss him, but would not call him back. Very appropriate remarks were made by Rev. Mr. Payne, Congregationalist, from these words: "That I may win Christ." F. C. AND H. A. FRENCH.

DIED, near Grand Rapids, Mich., R. D. Guild, of malarial typhoid fever, after an illness of over two weeks. I was summoned by telegram to attend him in his sickness, but at too late an hour to give him relief. Death was swiftly upon his track, and soon claimed his trophy. But while his bereaved wife and sorrowing friends have been called to part with a dear companion and brother, they do not mourn without hope. Bro. Guild was a man highly esteemed by those who intimately knew him as an honest, upright man—one who always stood firmly for the right. He was a kind husband and an affectionate father, always vigilant in the instruction of his little children, who are at so early an age called to part with a dear father. May their kind Heavenly Father guide their youthful steps and watch over her who must be their earthly support, is the prayer of many friends. W. RUSSELL.

The Review and Herald.

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

Quite a number of queries from correspondents are waiting answers. They will be attended to soon.

Newspaper By-laws.

THE following brief selection on newspaper writing is as good as a volume; and it is not so lengthy but that it may easily find a place in the mind of every one who has any calling to write for the press:—

- 1. Be brief. This is the age of telegraphs and photography.
2. Be pointed. Don't write all around a subject without hitting it.
3. State facts, but don't stop to moralize. It's a drowsy subject. Let the reader do his own dreaming.
4. Eschew prefaces. Plunge at once into your subject, like a swimmer into cold water.
5. If you have written a sentence that you think particularly fine, draw your pen through it. A pet child is always the worst in the family.
6. Condense. Make sure that you really have an idea, and then record it in the shortest possible terms. We want thoughts in their quintessence.
7. When your article is completed, strike out nine-tenths of the adjectives.

Something New to Me.

In reply to some remarks made by an S. D. Adventist about the two covenants, I heard a United Brethren preacher publicly announce, that the first covenant was made in the garden of Eden, and the second with the Jews. What next will man think of, to evade the truth, and oppose those that are trying to warn people of their danger? S.

LOST FOR THE WANT OF A WORD.

Lost for the want of a word! Fallen among thieves and dying—Priests and Levites passing The place where he is lying; He is too faint to call, Too far off to be heard; There are those beside life's highway Lost for the want of a word.

Lost for the want of a word! Too high, it may be, and noble, To be ever checked in his sin, Or led to Christ in his trouble. No one boldly and truly To show him where he has erred— Poor handful of dust and ashes! Lost for the want of a word!

Lost for the want of a word! A word that you might have spoken! Who knows what eyes may be dim, Or what hearts may be aching and broken? Go scatter beside all waters, Nor sicken at hope deferred; Let never a soul by thy dumbness Be lost for the want of a word.

CLOSING PUBLIC HOUSES ON SUNDAY.—Cardinal Cullen has written a letter, dated at Dublin on the 10th inst., in which he says: "Undoubtedly, the peace and morality of the city would be greatly promoted, and many useful and hard-working citizens saved from ruin, if the principle of closing public houses and beer shops on Sundays were adopted. I am also of opinion that some measures should be taken to check drunkenness on Saturday evenings, for those who abandon themselves to excessive drinking to a late hour on Saturday night are unfit to take part in the public services of religion on Sunday morning. This is an abuse which should be prevented, and I hope it will be taken into the account by our legislators, and some effective remedy applied to an evil which regularly prepares the way for the neglect of all religious duties on Sunday."

CASH VALUE OF PRAYERS.—Abbot Martin, of St. Meinard's Abbey, Indiana, makes an appeal to Catholics throughout the country for funds to build a Benedictine Monastery for thirty-six priests and a church to be under the invocation of "Our Lady Immaculate," in southern Indiana. Besides offering to pray generally for the living as well as for the dead, he makes the following special and generous offer to subscribers: For each person offering \$5 we shall say one mass immediately and one after his or her death, when the receipt handed for the gift is sent hither. For each person offering \$25 we shall say two masses immediately and three after his or her death. For each person offering \$100 we shall say five masses immediately and henceforth one every year as long as the Monastery shall exist. For each person offering \$500 we shall sing one High Mass immediately and one every year hereafter, and his or her name shall be placed in the Mortuary or List of the Benefactors, which is publically recited every day after Prime.

Appointments.

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

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

THE Vermont Tract Society will hold its quarterly meetings as follows:—

- District No. 1, at Bordoville, Nov. 21, 22,
" " 2, " Brownington, " 28, 29,
" " 3, " Wolcott, Dec. 5, 6,
" " 4, " Bristol, " 12, 13,
" " 5, " Jamaica, " 19, 20.

In connection with the Jamaica meeting will be the general quarterly meeting. If nothing in the providence of God prevents, I design to attend these meetings. The above arrangement is made with advice and counsel of the President of the Vermont Tract Society. We expect to see a general turnout at these meetings. No postponement on account of weather. S. N. HASKELL.

QUARTERLY meeting of Dist. No. 4, of the Mich. T. & M. Society, will be held in Monterey, Oct. 31 and Nov. 1. Hope each church will report at this meeting. J. S. DAY, Director.

QUARTERLY meeting of the T. & M. Society of Dist. No. 7, Mich., will be held at Ithaca, Nov. 7 and 8, in connection with a church quarterly meeting. WM. S. NELSON, Director.

QUARTERLY meeting of the T. & M. Society of Dist. No. 3, Mich., at Convis, Calhoun Co., Nov. 7 and 8. The librarians of this district are requested to send their reports to J. Warren Wright, Battle Creek, Mich., without delay, that they may be received in season for this meeting. I. A. OLMSTEAD, Director.

THE next monthly meeting for State Center, Marshall Co., Iowa, will be held at State Center the first Sabbath and first-day in November. Will scattered brethren belonging to this church report at this meeting? Bro. Wing is expected. S. M. HOLLY.

THE next monthly meeting of the Jackson church will be held at the house of D. R. Palmer, in Jackson, the last Sabbath in October. Will Eld. E. R. Jones please attend, as there are some wishing baptism? E. P. GILES.

THERE will be a quarterly meeting of the S. D. Adventists of North Liberty, Ind., commencing Oct. 31, and holding over first-day, Nov. 1. The friends of the cause in Bourbon, Rochester, Laporte, South Bend, and surrounding country, are requested to attend. By order of the church, JAMES HARVEY.

QUARTERLY meeting of the church of Flushing, Genesee Co., Mich., Sabbath and first-day, Nov. 7 and 8. Brethren and sisters from other churches are invited to attend. Will Bro. J. O. Corliss attend this meeting? ELLJAH HARTSHORN.

PROVIDENCE favoring, there will be a quarterly meeting of the Sabbath-keepers of Davis, Caldwell, and Grundy Counties, to be held with the church at Civil Bend as Bro. Mallory may appoint, meeting to commence Friday evening, Nov. 13, 1874, and continue over Sabbath and Sunday. Ern. Sharp and Stevens are expected to be with us. Let all come prepared to seek the Lord. J. H. ROGERS.

THE monthly meeting for December will be held with the church at So. Norridgewock, Dec. 13, 20. The Maine T. & M. Society will hold its next general quarterly meeting in connection with this meeting; also Dist. No. 1 will hold its quarterly meeting at this time. We hope to see all come together to work for the salvation of souls. J. B. GOODRICH.

GENERAL quarterly meeting of the Tract and Missionary Society of Michigan, Nov. 14 and 15, 1874, at Battle Creek. Each district should hold its district quarterly meeting in season to have its report ready for this meeting. Let this be attended to at once. Send reports of district quarterly meetings to the general State secretary, Mrs. E. B. Gaskill, Battle Creek, Mich. Bro. S. N. Haskell will attend the general quarterly meeting. E. H. ROOR, Pres.

QUARTERLY meeting of the churches of district No. 10 of Mich. T. & M. Society, Nov. 7 and 8, with the church in Dryden, Mich. Hope the librarians will see that each member reports in season. Bro. Lamson or Waggoner will be present. Shall expect a good delegation from each church. WM. POTTER, Director.

QUARTERLY meeting of Dist. No. 6, Mich., Nov. 7 and 8, 1874, at Orange. We hope all will forward their reports to the Secretary in season, and we hope all who possibly can will attend this meeting. J. FARGO, Director.

QUARTERLY meeting of the T. & M. Society of Dist. No. 7, Iowa, at Adel, Oct. 31 and Nov. 1. A. J. STIFFLER, Director.

QUARTERLY meeting of S. D. Adventists on Sartwell Creek, Potter Co., Pa., commencing Sabbath evening, Oct. 31, 1874. A general invitation is extended to all, and we hope to see a general turnout. Will D. B. Welch, Wm. Coats, and D. C. Phillip be present, also the brethren of Ulysses. Come one and all and bring the Lord with you. J. G. SAUNDERS.

THE general quarterly meeting of the T. & M. Society of Minnesota will be held at Mankato, Oct. 31 and Nov. 1, 1874. I hope to see our Conference Committee and all the directors and many of the friends of the cause at this meeting. The new meeting-house at Mankato will be dedicated at that time. Elds. Lee, Curtis, and Ells, are especially requested to be at this meeting. I would say to the brethren and sisters to come prepared

to take care of yourselves as much as possible, as but few of our people live near the place of meeting. HARRISON GRANT, Pres.

ARKANSAS, Pepin Co., Wis., Oct. 31, and Nov. 1, in the vicinity of Maiden Rock, Wis., Nov. 7, 8, meetings to commence Sabbath evening. Let all scattered Sabbath-keepers in the vicinity of these meetings make an effort to attend. O. A. OLSEN.

QUARTERLY meeting at Victory, Wis., first Sabbath in November. Brethren and sisters from other churches are invited. Cannot Bro. Atkinson attend? F. C. CLARK, Clerk.

Mankato, Minn., Oct. 31 and Nov. 1. H. GRANT.

EVERY man when he enters into society gives up a part of his natural liberty, as the price of so valuable a purchase.

Business Department.

Not slothful in Business. Rom. 12: 11.

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

My P. O. address till further notice will be Jeddo, St. Clair Co., Mich. J. H. WAGGONER.

RECEIPTS

For Review and Herald.

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