

# 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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### SLEEP OF THE RIGHTEOUS DEAD.

SLEEP soft, beloved! we sometimes say,  
But have no power to charm away  
Sad dreams that through the eyelids creep;  
But never doleful dream again  
Shall break the happy slumber, when  
"He giveth His beloved sleep!"

O earth, so full of dreary noises!  
O men, with wailing in your voices!  
O delved gold, the wailer's heap!  
O strife, O curse, that o'er it fall!  
God strikes a silence through you all,  
And giveth His beloved sleep!

His dew drops mutely on the hill,  
His cloud above it saileth still,  
Though on its slope men sow and reap:  
More softly than the dew is shed,  
Or cloud is floated overhead,  
"He giveth His beloved sleep!"

And friends, dear friends,—when it shall be  
That this low breath is gone from me,  
And round my bier ye come to weep,  
Let one, most loving of you all,  
Say—"Not a tear must o'er her fall—  
He giveth His beloved sleep!"

—F. B. Browning.

### 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.

### SPIRITUALITY OF THE LAW OF GOD.

BY ELDER J. H. WAGGONER.

(Concluded.)

TEXT: "Fear God, and keep his commandments: for  
this is the whole duty of man. For God shall bring every  
work into judgment, with every secret thing, whether it  
be good, or whether it be evil." Eccl. 12:13, 14.

THE idea held by some that the righteousness of the law differs from the righteousness of the gospel is an error. We have seen that the law, as given to Israel, is the measure of holiness; even that holiness of which the divine character is the model. This is the reason why the law is witness to "the righteousness of God." Man lost that righteousness by transgression. As the holy law which he transgressed now condemns him, his only hope is in Christ, who restores to him that which he lost by sin. As the law is the rule of holiness, of righteousness, was ordained to life, contains man's whole duty, is perfect, and is sufficient to justify the doer, and as the gospel is a remedy, of course the object of the gospel is to restore man to the position he would have occupied had he never violated God's holy law. This it does by justifying him, or pardoning his past transgression, and converting him, or turning him away from sin to obedience.

This is so reasonable that it would seem that none could deny it; and it is a necessary deduction from the premises laid down for us in the texts quoted. To this conclusion we are positively shut up by the Scriptures. But if any deny reason and are dissatisfied with the deduction, plain and necessary as it is, we have something yet more evident for their benefit, even a direct statement of the apostle Paul. In Rom. 8:3, 4, he says that the offering of Christ "condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit." Here is a statement confirming our whole argument in terms too plain to be misunderstood; too direct to admit of any evasion.

Now, as the righteousness of the law is fulfilled in them who, through faith in Christ,

walk after the spirit, and not after the flesh, we must conclude that they in whom the righteousness of the law is not fulfilled do not walk after the spirit, but are still walking after the flesh. This is another necessary conclusion; and to sustain it we have another positive declaration. "The minding of the flesh" is the marginal reading for "the carnal mind;" and the carnal mind is declared to be enmity against God, and not subject to the law of God. Of course, when the carnal mind is removed, when the spiritual mind is given, that is, when the person ceases to walk after the flesh and does walk after the spirit, the enmity is taken away, and the mind is then subject to the law of God. Then, and not till then, is the righteousness of the law fulfilled in that person. Thus clearly is the law established, and not made void, through faith in Christ. Rom. 3:31.

Paul is confessedly a great and deep reasoner, and his conclusions are always based on well established premises. He has not arrived at the conclusion that the carnal or fleshly mind is not subject to the law of God without a good and sufficient reason. This reason is found in the fact stated in Rom. 7:14, thus: "For we know that the law is spiritual."

The law has never changed in its nature since it was given by Jehovah. He then showed it to be a holy law in that they would be holy who kept it. In David's time it was perfect; and in Solomon's day it contained the whole duty of man. The Saviour said it was the basis of the golden rule, and that it was the outgrowth of the principles of perfect love to God and to man. Therefore, the law was spiritual before the gospel dispensation as well as at the time when Paul wrote.

If the law were carnal, as some affect to believe, the carnal mind would agree with it. But the carnal mind is opposed to it, and cannot be subject to it, even as there can be no agreement between spirituality and carnality. As well could we unite midnight and noon, or bring Belial and Christ in union as to bring the carnal mind into harmony with the spiritual law of God. We cannot imagine how the opposers of the law can overlook this fact. This one statement of the spirituality of the law, Rom. 7:14, should forever silence all objections to it. And with the additional declarations that the carnal mind is opposed to it, and that the righteousness of the law is fulfilled in the spiritually minded, we have here in brief an overwhelming argument in favor of the law. But even these are not alone. In connection with them we have the apostle's words that the law would justify the doer; that it is a revelation of the will of God; that by it he will judge the world; that it makes known sin, and proves both Jews and Gentiles guilty before God; that it is a witness to the righteousness of God; that it is not made void through faith, but established by it, inasmuch as the blood of Christ was offered to vindicate the justice of God, not to supersede it; that we shall not sin in order to magnify the grace of God in our pardon, but that we frustrate grace and are the servants of sin unto death if we continue in sin; that even as the law proves a woman guilty of adultery if she marries a second husband while the first is yet living, so are we guilty of spiritual adultery if we seek to be united to Christ while "the old man," or the "body of sin," is yet alive; that he (Paul) was proved a sinner by the law; that, though the law was ordained unto justification and life, he found it to be unto condemnation and death because he was a transgressor; that the condemnation of man is no fault of the law, but an argument in its favor, for man is a wrong doer, and the law condemns the wrong, being itself holy, just, and good. In view of all these facts, how reasonable is the statement that the carnal mind is opposed to it, and that the righteousness of the law is fulfilled in those who walk after

the spirit and not after the flesh. Would that all would make a just application of these truths to their own hearts and lives, and be so instructed by this holy law as to discover their own sinfulness, and so be led to repent and prepare to stand accepted of God in that day when he shall bring every work into judgment.

Considering all this evidence of the morality, spirituality, and holiness of the law, how idle appears the objection to which we have referred, viz.: that there is no love in the ten commandments. Obedience to the law lives in the very atmosphere of love. The Saviour said that *all the law* (not any part of it alone) hangs on love to God and to man. It is the outgrowth of love. And therefore the apostle says, "Love is the fulfilling of the law." To fulfill an obligation means to observe or to keep it, as we learn from Gal. 6:2, "Bear ye one another's burdens, and so fulfill the law of Christ." Equally explicit is Rom. 2:27. "And shall not uncircumcision, if it fulfill the law, judge thee, who by the letter and circumcision dost transgress the law." Fulfilling is the opposite of transgressing, and is keeping. Not, as some would have it, that love is substituted for keeping, but, literally, "Love is the keeping of the law." There is no true obedience to God without love; neither is there any real love to God without obedience. They are inseparable, and obedience is the only test of love. While one apostle says, "Love is the fulfilling [or keeping] of the law," another confirms it by saying, "This is the love of God, that ye keep his commandments."

If the carnal mind yielded at once to the force of argument and reason it would hardly be true to its own rebellious nature. Therefore, when by reason and evident deductions its positions are overthrown, it covers its enmity under evasions. When it is proved that the law is spiritual, and that formality without the spirit of love and obedience never did and never can fulfill the righteousness of the law, then the opposers of the law make answer that we are not required to keep the letter of the law if we keep it in spirit. Nay, more than this, they say that the letter is opposed to the spirit of the law, and so we are not only not required to keep it in the letter, but if we do so it will be at the sacrifice of the spirit.

Of all evasions of the truth this seems the shallowest; and yet we find it often resorted to by many from whom we should look for better things, considering their position and their opportunities to understand the truth.

Admitting that the letter of a law may be kept without the spirit, we cannot admit that a law can be kept in the spirit when it is not kept in the letter. It is not true that the apostle places the letter in opposition to or in contrast with the spirit. Having said that the law is spiritual, that the carnal mind is opposed to it, and that the righteousness of the law is fulfilled in the faithful in Christ, he could not also say anything so unreasonable and absurd as the above position supposes.

For example we will take the two precepts spoken by the Saviour and by his apostle. The Saviour said that he who looks upon a woman with lustful desire is guilty of adultery; and John wrote, saying, "Whosoever hateth his brother is a murderer." And yet we consider that the letter of the law is kept by him who does not actually commit adultery nor take life. But, on the other hand, we cannot consider that it is possible to keep the spirit of these precepts and break the letter, that is, to commit adultery and kill. Because the letter may be kept without the spirit, it is not therefore true that the spirit of a law may be kept without keeping the letter. Without the letter no precept can exist; and between it and the spirit there must be perfect agreement.

The words of the Saviour in Matt. 5, confirm this. He affirms that keeping and teaching the law are necessary in order to be exalted in the kingdom of Heaven. But he also says that we shall in no case enter that kingdom except our righteousness exceeds that of the scribes and Pharisees. Now the scribes and Pharisees were tenacious of the letter of the law, but had entirely lost the spirit of it. Our obedience, therefore, must be on a higher plane than theirs was. But we may not therefore disobey or break the law. If we break it, we neither keep it in letter nor spirit, and then, instead of having a righteousness which exceeds that of the scribes and Pharisees, we shall fall even below them.

Some have so misconstrued the Saviour's teachings in this chapter as to take it that he reversed the law, or released us from its obligations. Here we are reminded of the old saying that "the wish is father to the thought." For, surely, no one can find such an idea in the Saviour's sayings unless his mind has a strong bent in that direction. When such is the case—when prejudice and prepossession are stronger than reason—it is easy to pervert language to make it conform to the result desired.

After the Saviour had corrected the impression that might arise that he had come to subvert the law, and had indorsed the law as the rule of action to secure a place in the kingdom of God, and required righteousness (which is the same as obedience) exceeding that of the scribes and Pharisees, he immediately commented on two of the ten commandments, and, instead of reversing them, most emphatically confirmed them by showing their spirituality, saying that they were even violated by the mind without any outward action. It is strange indeed that anybody can find a reversal of the commandments or a release from obligation to them in such teachings.

But the case is different when he speaks of those things not found in the ten commandments. These he reverses in each case. Thus a clear distinction is made between the law of ten commandments and other laws and customs not of the same nature, and not like it to be perpetuated throughout the gospel dispensation.

Paul, in Rom. 7, speaks of "another law" in his members, or in his flesh, which some have confounded with the law of God. But Paul says he delights in the law of God after the inward man, or serves it with his mind. But that law in his flesh wars against that which he loves and serves with his mind. Again, he says "the law" is holy, just, good, and spiritual; but he also says that in his flesh dwells no good thing, thereby showing that that law which is in his flesh is not the holy law of God. It is contrary to the law of God, as the flesh always has been since the fall of Adam. This law of sin in the flesh is nothing but the movings of the flesh, of the fleshly or carnal mind, which is not subject to the law of God. It is a marvel that any should ever confound this with the law of God. Faith in Christ, or the law of the spirit of life in Christ sets us free from the law of sin in the flesh, or the carnal mind, and when that is removed we are brought to delight in the law of God, and its righteousness is fulfilled in us.

This shows a perfect harmony between the will of the Father and the work of the Son. Any other view makes a conflict between the Father and Son, and represents the Son as changing the government of God instead of changing our relation to it. As the law is holy, just, good, and spiritual, and man is a transgressor of it, and worthy of death under its righteous sentence, how reasonable that the Son of God should die to vindicate its claims to the life of the sinner, and to make pardon consistent with justice, and at the same time to change the condition of man, to re-

move his rebellion and enmity to God and his government, and bring him back to obedience to the holy law of the Father. How unreasonable that Christ should abolish a holy, just, and spiritual law, and release rebellious man from obligation to obey it. The very thought is impious, and to teach it is to degrade the government of God, and to make the blessed Saviour the minister of sin instead of the minister of righteousness.

While the scriptures herein quoted and the unavoidable conclusions drawn from them most decidedly refute the arguments and remove the objections of those who oppose this holy law, we must not forget that they are not the only ones who ought to be deeply interested in the question of the spirituality of the law. If it is indeed "a discernment of the thoughts and intents of the heart;" if every secret thing shall be examined in its sacred light, in the Judgment how jealously should we watch our thoughts and the motive of every action. David said, "I hate vain thoughts; but thy law do I love." Ps. 119:113. Here a plain contrast is presented between the law of God and vain thoughts.

Paul, in calling the motions of sin (really our propensities to sin) "the law of sin" in the flesh, gives us to understand that it is uniformly in the flesh. The carnal or fleshly mind expresses the natural condition of all. Again, the enumeration of sins in Gal. 5 as "the works of the flesh," shows that these evils inhere in the human heart; that they are not merely in the hearts of a particular class, but in the hearts of all. Truly, the heart of man is deceitful and "desperately wicked." A proper regard for the sacredness of the law gives us a sense of these things, while the tendency of antinomianism, as was remarked by Andrew Fuller, the celebrated Baptist author, is to render its adherents self-complacent, spiritually proud, and, to use his own language, "excite an irreverent familiarity with God, and in some cases a daring boldness in approaching him; yet such is the strength of the antinomian delusion that it passes for intimate communion with him."

A careful reading of Ps. 119 will show that David uses the term "thy word" as the equivalent of "thy law." When he says, verse 105, "thy word is a lamp unto my feet, and a light unto my path," he means "thy law." This is confirmed and directly expressed in Prov. 6:23; "For the commandment is a lamp, and the law is light." The law of God exposes the corruption and deceitfulness of the heart, while antinomianism, or opposition to the law, strengthens the deception, and gives a feeling of security even in rebellion against the sacred precepts of Jehovah.

But here again the opposers object that we make too much of the law; that they cannot see in it all that we profess to see. We see in it exactly that which the Scriptures reveal, and which they could also see if they, as did the inspired servants of God, loved it and delighted in it. David, whose whole being seemed enraptured with the holiness of God's law, still prayed, "Open thou mine eyes, that I may behold wondrous things out of thy law." Love of, and obedience to, that law had drawn him near to God, and he longed for a deeper knowledge of God and of his truth in which his soul so greatly delighted. His joy in God was far different from that self-sufficient, empty joy which is felt by those whose eyes are not opened; to behold "wondrous things" in the divine statutes.

Though the law was holy from the beginning, and a rule of holiness for man; though the commandment was "exceeding broad," man has obscured its light by transgression and rebellion, even until his heart has become "enmity against God," and "not subject to the law of God." The work of Jesus, as said the prophet Isaiah, is to "magnify the law and make it honorable." We think he has done this; antinomians think he has not. We think "the law is spiritual;" they think it is not. We think the carnal mind is opposed to it; they think that opposition to it is evidence of the highest state of spirituality. We think the truly converted delight in it; they think that open opposition to it, and even reviling it, is consistent with entire holiness. We think that the righteousness of the law is fulfilled in all who walk not after the flesh, but after the spirit; they think there is no righteousness of the law worthy of the regard of those who walk after the spirit. And in all this we stand upon the plain testimony of the Scriptures; they do not. They are

in open conflict with every Scripture statement concerning the nature and obligation of the holy law of God.

The fact that they do not and cannot see beauty and glory in the law of God should cause them to stop in their career and consider their condition. "The law is light." Rejecting it they are in darkness. Their darkness is such that they can see neither beauty in the law of God, nor the condition of their own hearts, while they oppose it.

From what has been quoted of the nature of the law which Jehovah gave to Israel, and in that obedience to it will exalt us in the kingdom of Heaven; learning that it is holy and spiritual; that it justifies all right and condemns all wrong; we are at no loss to conclude that it is referred to in Rev. 14:12, where the commandments of God are connected with the faith of Jesus. And the application is the more certain inasmuch as we already see the spirit of war manifested which is prophesied of in Rev. 12:18, as coming against those who keep the commandments of God and have the testimony of Jesus Christ. This will work out "the patience of the saints." Compare Rev. 14:12, and Rom. 5:1-3. Never in the history of the church were so many influences combining against those who keep all the commandments of God. We say *all*; for if the spirit of the sixth commandment cannot be kept by those who take life; and if the spirit of the seventh cannot be kept by those who commit adultery in fact; neither is the spirit of the fourth commandment kept by those who profane the seventh day, the day required to be kept in that commandment, and substitute for it the observance of another day, a day which is positively forbidden to be kept as a Sabbath, by that commandment.

And inasmuch as an exalted place in the kingdom of Heaven is assured to all who "do and teach" that law and those commandments which were already revealed when Jesus commenced his preaching, Matt. 5, and as the Saviour indorsed them as the condition of entering into life, we know that they are the commandments referred to in Rev. 22:14, the doing of which will give right to the tree of life and an entrance through the gates into the city.

God has revealed to us in his word that "the law is spiritual." And in the light of its holiness and spirituality we shall all be judged. The law will not be regarded by the Judge in that day as rebellious man regards it. Man looks upon it as of little value, and as possessed of little sacredness. The Judge himself has revealed to us that he regards it as holy and spiritual, and therefore of infinite value and importance. Man looks upon sin as a trifling thing; to be sported with at pleasure; easily disposed of in the divine government; and of which the consequences are not serious. God looks upon sin as exceedingly odious and abominable; as having brought reproach and dishonor upon his name and his government; to remove it cost the life of his own dear Son; and which will sink to everlasting perdition every one who is found in any wise or to any degree connected with it when the mediation of our High Priest closes and probation ends. See Rev. 22:11, 12.

We are apt to complain of our fellow-men because we think they judge us harshly beyond our deserts. Yet were we to be judged by the most enlightened of mortals, by men who have the keenest sensibilities and the highest sense of justice, the Judgment would be a matter of small moment to what it actually will be. Who understands the holiness of the law which we have transgressed as God understands it? Who abhors sin as the God of infinite perfection abhors it? Who knows its nature and desert as he knows them? There is food for much serious reflection in the words of the psalmist: "Thou hast set our iniquities before thee: our secret sins in the light of thy countenance." Ps. 90:8. How will the heart of the sinner fail when he beholds the burning glory of him who said, "Be ye holy, for I am holy," and sees all his actions, his words, and the secrets of his heart, in the light of infinite purity?

"How will my heart endure  
The terrors of that day,  
When earth and heaven before the Judge,  
Astonished shrink away!"

Thanks be to God that there is a remedy. A healing fountain of infinite value and power has been opened. The love of God has devised the plan and prepared the great salvation. "The blood of his Son, Jesus Christ, cleanses us from all unrighteousness." It was his mission to put away sin by the sacrifice of himself. How fitting it is that

we pray, Dear Saviour, let thy work be wrought in me. May I be a worker together with thee, in putting away from myself every sin, every evil word, every vain and evil thought. Enlarge my heart to run in the way of the commandments. Sanctify me, Father, through thy truth: thy word is truth.

But let none presume on God's goodness and mercy. Let no one think he may sin because grace abounds. Jesus taught that the ill desert of sin is increased by his coming to earth to suffer and die for man. Every cloak is removed, and every excuse is taken away by the revelation of the wondrous provisions of divine grace. To live in rebellion against God, to break his holy precepts, is awful to contemplate as the action of a puny creature. But to despise the means of God's devising for our salvation, to trample under foot the blood shed for our redemption, to do despite to the Holy Spirit sent for our guidance and sanctification, is truly "treasuring up wrath against the day of wrath and revelation of the righteous judgment of God." "How shall we escape if we neglect so great salvation?"

"How careful then ought I to live,  
With what religious fear,  
Who such a strict account must give  
For my behavior here?"

Thou awful Judge of quick and dead,  
The watchful power bestow;  
So shall I to my ways take heed,  
To all I speak or do."

#### The Frontier Skeptic.

AMONG the early settlers in an embryo town of the North-west was a Mr. Blaine, a stalwart pioneer, noted for his courage and physical prowess. He was also, though uneducated, intelligent, well-read, and famed for his love of, and ability in, debate. His sledge-hammer fist settled many a border quarrel, while his patience under provocation, readiness at repartee, and rough, broad eloquence, made him no unworthy opponent in an intellectual tournament. An avowed infidel, he boldly challenged the claims of Christianity, and was never better pleased than when he had put to confusion some combative but ill-equipped champion of the cross.

Spring had come. As if by magic, instead of the shroud of snow and the dead, matted grass, the prairies were covered with flowers and verdure. What a suggestive scene! Mr. Parsons, the resident missionary, inspired by the re-awakening of nature, preached a stirring sermon on the resurrection. Tuesday succeeding, a deacon of the newly organized church met him, and with grave countenance said:—

"Your sermon last Sunday has caused a great deal of remark. You know the settlers drop in at the hotel of an evening. Last night a large number were there. Blaine was present, and he ridiculed your discourse unmercifully. He sent by me a request that you discuss the doctrine with him publicly. And I do not see how you can get along with his objections."

"What are they?" inquired the preacher.

"He argues that it would defeat justice to raise the body from the grave for purposes of reward and punishment. Because, according to physiology, the human organism undergoes a complete change in all its constituent particles once in seven, if not in every two or three, years. Now, if a man dies at forty-nine, which of the seven bodies will come forth at the sounding of the Judgment trumpet? And, he asks, Shall the body of the aged person suffer, or be made happy, for what the *child*-body did, when in the interim there have taken place many total transformations, each one a new creature, wholly distinct from the preceding? He stated, to illustrate this scientific fact, that a gentleman recently called on him, who turned out to be an intimate friend in their younger days, but so altered in appearance that Blaine did not recognize him. He affirms that after one of these physiological revolutions, we are as much a different being as if just born."

"Was there no one of the company who could answer Mr. Blaine?"

"No," was the reply.

"Well, deacon, do not you worry. I'll see that this matter is properly disposed of," said his pastor, as he bade his official helper a smiling adieu.

Now "out West," they "fight fire with fire," sometimes. If, for example, the prairie grass is aflame, the pioneer burns toward the approaching conflagration. And the religious pioneer learns to meet error with other weapons than stately sentences,

hot from the shelter of the sanctuary at non-attending cavillers.

The missionary was not wanting in frontier tact. After a meditative dinner, during which a peculiar twinkle of the eye revealed that his reflections were anything but somber, he took his way to Mr. Blaine's, a distance of three miles. Back of that worthy's cabin was a strip of woods. Between the latter and the dwelling on the unfenced prairie, a handsome "hobbled" horse was grazing. Warily approaching from the shadow of the trees, Mr. Parsons captured the beast, freed his legs, clapped on a halter, mounted, and, pursuing a circuitous course, reached home unobserved, and "tied up" the confiscated steed in his snug log stable.

A few hours elapsed, and Mr. Blaine and his son were rushing hither and thither, to learn if any one had seen their horse. Then the settlement was excited by a report that the lost beast had been stolen, for the owner declared that the hobble had been found in the grass, and "it could not have been removed from the limbs of the animal without hands." Search was fruitless, however, and next day at evening twilight, a tumultuous assemblage at the village inn were talking over the occurrence with a view of devising measures to discover, if possible, the culprit, and protect the settlement against further depredations. While the company was thus occupied, Mr. Parsons came calmly riding into town on Mr. Blaine's horse, and, proceeding to the tavern, leisurely dismounted. But he had been seen by a wide-awake urchin, who, anxious to be the first with the news, ran into the inn, shouting:—

"The minister's come with Mr. Blaine's horse!"

The effect was electrical. Pell mell rushed the convention out of doors, Mr. Blaine's huge form foremost. Sure enough, there was the clergyman quietly hitching the lost horse to a post.

The gratified owner, with a grateful grin ornamenting his sun-burnt face, stepped rapidly forward, saying:—

"Well, parson, I did not expect that you'd be the one to recover the critter. Where'd you find her?"

"Find who?" returned the minister, in well-affected surprise.

"Why—my horse."

"Your horse!" retorted the missionary; do you pretend that this animal is *your* property?"

"Oh, now, parson, none of your joking; of course she's mine. I could tell her from a thousand." And he walked confidently round the beast, surveying her with a complacent air. "Just her hight, build, color, style—one white foot, spot in the forehead—know her as well as I know myself."

"Blaine's horse, and no mistake," echoed the bystanders.

"Gentlemen," gravely observed the preacher, "I trust you will not be rash in your judgment. There is evidently an error somewhere. A remarkable resemblance may exist between this creature and the one my friend, Mr. Blaine, owned; but I think I can prove, even to his satisfaction, that this is an entirely different animal."

"Different!" cried the owner; "here comes my son; see if he won't recognize her. This way, Daniel."

"Oh, good! There's Nell. Where'd you find her, father?" exclaimed the lad.

"Is not that sufficient?" asked the father, triumphantly. "And my wife would testify to the same," he added.

"Nevertheless," answered the missionary, "if the crowd will do me the favor to return into the hotel, I will convince them that this is not Mr. Blaine's beast, or surrender the animal to him until we have more light on the subject."

"That's fair," responded several; "let's hear what the pastor has to say."

"Now, my friends," said the missionary, after his hearers were seated, "I would like Mr. Blaine to inform us how long he has owned the beast now in dispute."

"I bought her seven years ago this spring; my wife and boy will remember about it."

"How long have you been married?"

"Twenty-two years last January; but I do not see what that has to do with the case."

"And what is the age of the lad you call your son?"

"Just seventeen," emphatically.

"Gentlemen," remarked the clergyman, "you have heard Mr. Blaine's affirmations. I hope you will give them due weight. I came honestly by the animal he claims, and sincerely desire that he may lose nothing

properly belonging to him. But I shall submit evidence showing, first, that Mr. Blaine did not buy this horse; second, that this horse now claimed by him, he has no ownership in; third, that his testimony and that of the witnesses he cites is unreliable, because he was never legally married, and therefore the lady he lives with is not his wife, and the young man he terms his son, is not truly his child."

"What's that?" roared the pioneer, starting up. "Parson, you're gone crazy!"

"If I have," mildly answered the missionary, "of course I cannot sustain what I assert, and you'll get the horse; so you can afford to listen."

"The evidence I shall present," he resumed, "is not of the sort commonly received in the courts, but it is of a kind that neighbor Blaine cannot consistently reject. You have heard of the science of physiology. By it we are taught that the human organism experiences a universal renewing every seven, perhaps, every two or three, years. Am I correct, Mr. Blaine?"

"Certainly, but what's that to the point?"

"You'll see."

"By Mr. Blaine's own statement—and he says his wife and boy will confirm it—he did not buy *this* horse within the time when this physiological change occurs. It was, therefore, another Mr. Blaine who made the purchase. Hence, it would defeat the purposes of justice for the present Mr. Blaine to claim the reward of what that other Mr. Blaine did in paying the price of the animal. At the end of seven years, that Mr. Blaine became extinct, and this man bearing the same name is as much a new being as if just brought into the world. He is not, then, the proprietor of this horse. Moreover, the horse that the first Mr. Blaine paid for, ceased also to be, at the termination of the seven years. And the existing animal is, in all her constituent particles, another beast, a colt, so to speak, without sire or dam, dropped full grown, by physiological science. What right has Mr. Blaine to this *new* horse? True, Mr. Blaine professes to identify the animal—and yet he could not identify his old friend, because the fatal physiological transformation had been passed! I should be sorry to question his veracity. But, gentlemen, twenty-two years ago last January, a certain Mr. Blaine was married. Seven years flew by, and his wife ceased to be, physiologically. Another Mr. Blaine sat by the fireside, and another Mrs. Blaine sat by his side. Did they live together conjugally? Certainly not, if honest, unless united in marriage. Three times the physiological change came, the present Mr. Blaine and lady being the final result. They pass as husband and wife. Who has seen their marriage certificate? It would 'defeat the purposes of justice' for this couple to enjoy the privileges of wedded life, on the strength of the ceremony performed twenty-two years ago, for the pair then made one. Consider, too, the condition of young Daniel—kept in subjection, forced to do duty as a child, when the Mr. and Mrs. Blaine who claim his obedience and service, are not the persons of whom he was born, and he not the being that then gladdened the parental hearts. To recapitulate. *This* Mr. Blaine, according to physiology, is not the Mr. Blaine who bought a horse seven years ago last spring. *This* horse, according to physiology, is not the horse that was then purchased. *This* Mr. Blaine is not the Mr. Blaine, by the same evidence, who was married twenty-two years ago. Daniel Blaine is not the son that was born seventeen years ago. I have, therefore, demonstrated that the horse claimed by Mr. Blaine is not his, and as they are leading such *irregular lives*, of what value is their testimony? I rest the case here."

The applause that followed this speech made it plain that the keen-witted frontiersmen saw the point. When the uproar had subsided, Mr. Blaine frankly said:—

"Well, parson, I own that you've beat me this time."

"Do you confess that these physiological changes do not destroy personal identity? That, if a man, for instance, commits murder at twenty, it would be right to hang him for it at fifty?"

"Yes."

"Do you then give up the physiological objection to the resurrection of the dead?"

"Guess I shall have to."

"Then I give up the horse. Gentlemen," he added, addressing the listening group, "Mr. Blaine had often said to me, 'When you want to use my nag, just take her

along;' so wishing last Tuesday to use her for his special benefit, I availed myself of his offer. And as in finding his horse he has found *the truth*, I trust he will forgive the inconvenience to which my little strategem has subjected him."—*Examiner and Chronicle*.

Intellectual Without Moral Culture.

"KNOWLEDGE is power" for good if consecrated; but it is a power for evil if unrestrained and unguided by moral principle. Robespierre and Rousseau and Byron were illustrations of men with splendid intellect, but no moral culture. Better for them had they lived on the lowest round of ignorance than that they should have risen by their mental qualifications and cursed the world by their cruelties. We want something more than geographies and grammars and vulgar fractions to prepare our youth for good citizenship.

The curse of the land to day is the educated villains. These men know enough; they know everything; they know *too* much. But they have no moral restraints. Intelligence without some kind of moral principle is a plague. There is nothing more wonderful than a locomotive. There it stands, axle, piston-rods, crank, cylinders, driving-wheel, throttle-valve. You let the steam on. The machine starts. After it gets under full headway, the engineer jumps off. Now that useful machine becomes an instrument of destruction. There is nothing more beautiful than the human intellect when its faculties are in full play. How active and how mighty! But if there be no moral principle to guide, control, and engineer it, then it works one long line of ruin and desolation through all the communities where it marches. Ignorance is bad. But intelligence is worse if immoral.

There is hardly anybody who makes a speech who does not refer to the wonderful things in Greece and Rome. Well, they had great philosophers and great poets and orators; but how about their morals? Why is it that when a man is traveling in Italy to-day with his family he is stopped at the door of the museum by the janitor, who tells him, "You may come in, sir, but not your family"? It is because the sculpture and paintings of those boasted times were abhorrent to all decency, and learned Greece and Rome, and splendid Corinth, and magnificent Pompeii, were worse than "Five Points" in their worst days. It is not what you *know*, it is what you *are*. You might better multiply the moral and religious influences in your school rather than subtract from them. Instead of driving the Bible out, you should drive the Bible farther in.—*Talmage*.

Reason and Conscience.

WHERE truth is, there righteousness must be, and only where truth is can righteousness be. Where reason is, there is conscience; where conscience is, there is reason. They must not be separated from each other and cannot be separated. Now since reason and conscience capacitate us for the truth, for its apprehension and its transference into life, they require the truth, both for us and of us. With the capacity for it is closely connected its need; and only when man has abandoned the morally earnest use of his reason, and foolishly and willfully separated himself from the impulses and requirements of his conscience, can he become insensible to his need, and as a beggar, who insanely imagines himself to be a king, be proud in the rags of his poverty.

Whatever comports with reason and conscience must spring from the truth, and only the whole truth can satisfy reason and conscience. Reasonableness and necessary assent of conscience form the standard of truth, and by this standard must be measured the thoughts of men, as well as that which calls itself a divine revelation.

Not until man has found the truth does he attain to peace with himself. It alone can give him knowledge of himself. It gives him the direction, the line in which, not only he must proceed, but in which alone he can freely and without hindrance order his life. *The truth for man, and man for the truth*—this is the mutual relation in which all yearnings and seeking of the spirit come to rest. Reason and conscience cannot say, I am the truth. The truth is above us, it must come into us since reason and conscience are adapted to unite with it, wherever it meets us.—*Cremer*.

Thoughts on 1 Tim. 4:1-5.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer."

When experience and reason, based upon physiological facts, threaten the table of the epicure, not unfrequently is he found resorting to some doubtful text of Scripture to support a theory which he supposes will allow him to gratify his appetite. By doubtful texts, we do not mean doubtful as to their authenticity, but to their meaning. When an argument is presented, showing that flesh-meat is not the best food for man, quite often the above scripture is used against it. We propose, in this article, to briefly consider some points in reference to this portion of Scripture.

Some men reason upon this text thus: The word "creature" in the fourth verse of this chapter corresponds with "meats" in the third verse. The fourth and fifth verses are only a conclusion drawn from the first three verses. The third verse speaks of meats "which God created to be received with thanksgiving;" and if God created certain meats to be received with thanksgiving, there can be only one conclusion, namely, "every creature of God is good." And as meat signifies flesh, the individual who offers the fact that animals are diseased, hogs being scrofulous and measly, containing trichinae, as an argument sufficient to look upon a flesh-diet with suspicion, and as not being fit for food, is setting himself up above the knowledge of God, and is a heretic and infidel; yes, one that has departed from the faith and given heed to seducing spirits and doctrines of devils.

The apostle must have considered this subject as one of no little importance, if we may judge by the expressions he uses. 1. "Now the Spirit speaketh expressly." 2. He states that those of whom he speaks "shall depart from the faith," leave the Bible, "giving heed to seducing spirits, and doctrines of devils." 3. He says of the nature of their teachings, "Speaking lies in hypocrisy; having their conscience seared with a hot iron;" insensible to sin. Perhaps there is no class of people that more fully answer to this description than that class who deny the existence of sin, and call it a progression, a development into a higher life. This is not the doctrine of men, but of devils. Bloomfield says, "Doctrines suggested by demons." Thus, man is only a medium through which the devil speaks. "Through the hypocrisy of liars who are seared in their own consciences."—*Macknight*. But it purports to come from the dead. Wakefield renders this verse, "Giving heed to seducing spirits and doctrines about dead men, through the hypocrisy of liars, with a seared conscience."

The apostle proceeds to say what this people will teach: "Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." The word "forbidding," in the English language, conveys a stronger meaning than was designed by the apostle. "Recommend abstinence from marriage" is Macknight's comment. Greenfield renders *koluo*, the word translated forbidden, "To impede, hinder, to dissuade." Robinson gives the same rendering. The teachings of those referred to here will be principles subversive to the marriage institution, and will also teach the necessity of other kinds of food than those which God created to be received with thanksgiving. The expression, "and commanding," are supplied words. A more mild term would answer as well. Wakefield says, "Giving commands about abstinence from marriage and from meats," etc. There is a peculiar fitness of all this with the writings of a certain class of spiritualists who have written on the subjects of marriage, flesh-meats, tobacco, alcoholic drinks, etc. The writings and teachings of the ones referred to here will pertain to both marriage and diet.

We now raise the important inquiry, What meats has God created to be "received with thanksgiving," and who are those referred to by the apostle, who "believe and know the truth?" It is that truth or knowledge which includes an understanding concerning those meats which God created to "be received with thanksgiving." The word meat does not necessarily mean flesh. Webster defines meat, "Food in general, anything eaten for nourishment either by man or beast." The Greek word *broma* bears the same signification. "Meat; food."—*Greenfield*. "Eatables; food."—*Robinson*. The American Bible Union renders the word translated meat in this verse, "food." So does Newcomb's version. The question relates to the meat or food which God created for man to subsist upon; not what man was permitted to eat after the flood, or after the introduction of the Mosaic economy, or any other age subsequent to

the creation. Every Bible student well understands that certain requirements and permissions oftentimes grow out of the circumstances under which the people of God are placed, and the condition in which they may be. Matt. 19:8, furnishes an illustration of this kind. "Moses, because of the hardness of your hearts suffered you," etc.

But the question under consideration carries the mind back to the creation. What kind of meat did God create for the human family? It would be folly to suppose that God would create a human being, making his life dependent upon what he ate, and then make no provision for his physical wants. We therefore inquire for the original bill of fare given to man in the garden of Eden, before sickness, pain, or a perverted appetite had affected the human frame.

In Gen. 1, we find a brief account of the creation of this world, and the creation of the representatives of the human family. In the 29th verse, we have the original bill of fare given to the united head of the human race in their sinless and upright condition. "And God said, Behold, I have given you every herb bearing seed, which is upon the face of the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat." If ham and eggs, beef, pork, and sausage, are meant by such expressions as "herb," "fruit of a tree," etc., then we might reasonably conclude that the word *creature* in 1 Tim. 4:3, is animal food; but who would ever think this? Yet this was the MEAT given to the representatives of the human race. Who believes and knows this truth, if it is not the Bible hygienist? Daniel and his three friends understood it when they refused to eat the king's meat, and desired pulse. See Daniel 1.

But do we not read that "every creature of God is good, and nothing to be refused, if it be received with thanksgiving?" and does not *creature* mean animals? If this text proves that animals should be eaten because of the expression, *creature*, then the cannibals are not far out of the way in taking a roast of human flesh, for in James 1:18, we read, "Of his own will begat he us, that we should be a kind of first fruits of his creatures." The same Greek word rendered *creature* in the epistle of James, is rendered *creature* in 1 Tim. 4. And certainly, are we not as much creatures as the lower animals? The word *creature* cannot be confined to the lower animals; but when taken in its broadest and unqualified sense, it embraces all that God created. "Neither is there any creature that is not manifest in his sight, but all things are naked and opened unto the eyes of Him with whom we have to do." Heb. 4:13. The same word that is here rendered *creature* is rendered *creation* in Mark 13:19. "From the beginning of the creation which God created." It embraces "the fruit of the tree" and the "herb" that was given to man for meat. Bloomfield says, of 1 Tim. 4:4, "*Ktisma*; this means anything provided by God in creation." The sweet Psalmist of Israel sings in the following strain: "And herb for the service of man; that he may bring forth food out of the earth." Ps. 104:14.

But it may be asked, If the word, *ktisma*, can be taken in such a broad and unlimited sense, by what authority is it restricted in the passage under consideration? and if it is to be restricted, how much? To what part of the creation of God shall we limit the expression, "every creature of God"? We answer, 1. The word must be restricted in its meaning to those articles of diet which were created for man. 2. The apostle must have reference to some scripture upon this point, for he says, "It is sanctified by the word of God." We therefore present Gen. 1:29, as that scripture, for we, as yet, have never been able to find any scripture that presents any other article of diet which was created for man.

If Gen. 9 be offered as proof that God gave *flesh* to man for food, we answer, that there is not the slightest evidence by what is here recorded that animals were ever created for this purpose. One of the reasons why God here permits man to eat animal food, is strongly intimated in verse 5; and this reason agrees with physiological facts. We have not space to give them here.

Some men have learned this truth from science, others from the word of God in connection with science; for true science and the word of God always agree. Whenever this truth has been practically received, and a proper amount of wholesome grains and fruits constitute man's diet, the fact that "every creature of God is good," is confirmed by its effect upon the human system. There are thousands, to-day, who experimentally know, and bear witness to this important truth. There are thousands whose hearts swell with praise and thanksgiving to God that they have ever learned that every creature of God is good, and nothing to be refused; for it is sanctified by the word of God and prayer. The apostle calls this the truth. And we have found where it was sanctified, set apart by the word of God. 1 Tim. 4, therefore, instead of teaching that those who advocate a vegetable diet instead of a flesh diet are in error, is found to teach just the reverse.

S. N. HASKELL.

South Lancaster, Mass.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, NOV. 17, 1874.

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

### The Health Reformer in Neuchatel.

In crossing Lake Neuchatel two days since, I was agreeably surprised to see a copy of the *Health Reformer* in the side pocket of a gentleman's overcoat. I was the more surprised as he was evidently a European. I learned on entering into conversation with him that he was a native Swiss and that he had lived sixteen years in the United States, but was now returned to Switzerland with the intention of making Neuchatel his home. I soon found that he was deeply interested in the subject of health reform, and that he was familiar with the writings of Graham, Trall, and Jackson, and with the various health periodicals. He gave the decided preference among the latter to the *Health Reformer*. When he learned that I was interested in the *Reformer*, he was as much rejoiced as though he had found an old friend. We had a very interesting interview. He is anxious to awaken his friends to the importance of living according to hygienic principles. He wishes me to aid him and I feel interested to do it. He is a man of extensive general information, and very candid in his statements. I hope to interest him in the moral law as fully as he is now interested in the laws of health and in the subject of proper living.

Perhaps the readers of the REVIEW may not understand that it is necessarily more difficult to introduce health reform in this country than in the United States. But first it is nearly impossible to procure any graham flour. And what is a more serious difficulty to contend with, the stoves are constructed in such a manner that it is not possible to bake bread of any kind in them. The people depend upon the bakers for bread and take such as they can get. They think that stoves like those in America consume more fuel than they can afford. But I think the real reason to be that this is the kind of stove that they received from their ancestors, and they cannot think of anything better. I can hardly see how we are ever to make any general change from baker's bread to graham. The gentleman of whom I have spoken procured with much difficulty a small quantity of graham flour, and as he could not bake it, he took it to the baker's and gave him instructions. The result did not encourage him to repeat the experiment. There is a plenty of water in Neuchatel. Fountains of running water from the mountains behind the city, abound. But the water is all hard. I think there are no good filters for rain water in this country. And as to ventilation, the windows open as doors, so that in cold weather they are not very well fitted to change the air of a room without making the room cold to the feet. These items will serve to illustrate the case. Our friends here are anxious to walk in the light of truth, and are desirous to know the best way in everything. I believe them to possess the spirit of consecration and of sacrifice for God.

J. N. ANDREWS.  
Neuchatel, Switzerland, Oct. 28.

### Sabbath-keepers in Russia.

In the new edition of my Sabbath History, pp. 464-467, I have shown that there are many Sabbath-keeping Christians in Russia, and that their history dates back at least one century earlier than the reformation under Martin Luther. I have just met with an interesting confirmation of this statement. There lives in this vicinity a sister by the name of Pigueron, who with her daughter removed in 1871 to Roumania, a province of the Turkish Empire which borders on Russia. She returned last year. She states that the brother of her daughter's husband visited Russia, and on his return told her that there were people in Russia who keep the seventh day as the Sabbath. He said that they had churches, but that they were much scattered by persecution; that there are many of them, and that they kept it from their forefathers. I will in due time give a further account of these observers of the ancient Sabbath.

J. N. ANDREWS.  
Neuchatel, Oct. 28.

It is a good and safe rule to sojourn in every place as if you meant to spend your life there, never omitting an opportunity of doing a kindness or speaking a true word, or making a friend. Seeds thus sown by the wayside often bring forth abundant harvest.

### The Seventh-Day Adventists.

A BRIEF SKETCH OF THEIR ORIGIN, PROGRESS, AND PRINCIPLES.

(Continued.)

#### MISSIONARY OPERATIONS.

Public speakers being few, in comparison with the calls for labor, a plan has been devised designed to give all an opportunity to act some part in the promulgation of our views. This organization is called the Tract and Missionary Society.

In this organization, the State is divided into districts, each district being composed of a certain number of churches, adjacent to each other. For each district a director is appointed, who appoints a librarian for each church in his district, to take charge of distributing tracts to the members, and a district secretary to keep an account of the whole working of the district. The district directors, a president, secretary and treasurer, constitute the officers of each State T. & M. Society. This Society has now been organized in each of the thirteen State Conferences.

These State Societies then unite and form a General Tract and Missionary Society, with its proper officers.

The object of this organization is to systematically canvass the country with books, tracts, and pamphlets setting forth the things we hold to be special truths for this time, to obtain subscribers for our various periodicals, visit the sick, call upon, and converse and pray with, families and individuals; and the general organization is designed to seek out openings and supply calls for help, in all the world.

This Tract and Missionary organization is quite recent, the present year, 1874, being the first year with most of the State Societies. Yet the funds raised for the work of this Society now amount to over \$15,000, and during the past year reports show that between three and four millions of pages of reading matter have been distributed, mostly given away, thousands of bound volumes placed in public libraries, nearly ten thousand families visited and prayed with, and 15,000 trial subscribers obtained for the different periodicals, aside from the regular subscription list above reported, while publications have been sent to England, Scotland, Ireland, Italy, Denmark, Norway, Sweden, Australia, New Zealand, and to every missionary station on the coast of Africa.

#### IN OTHER TONGUES.

Missions are now in successful operation among the Danes, Norwegians, Swedes, and French, in this country. The Danish and Swedish papers have already been noticed. Quite a number of books and tracts are already issued in these languages, as also in the French and German, and papers in the two languages last named are in contemplation.

Our views have also gained a permanent foothold in Switzerland in Europe. There are now some seventy-five believers there. Two of their number have been sent to this country to learn the English language, and become more fully instructed in S. D. Adventist views. Sept. 15, 1874, Eld. J. N. Andrews left this country for that field of labor.

#### CAMP-MEETINGS.

The first camp-meeting of S. D. Adventists was held under the management of Elders White and Andrews, in the town of Wright, Mich., Sept. 1-7, 1868. The results of this meeting were so encouraging that the plan of holding meetings of this kind during the summer months was soon generally adopted among this people. The past season, two camp-meetings were held in the State of Michigan, and one each in the twelve other Conferences, making fourteen in all. At the first Michigan meeting of this season, held in Battle Creek, Aug. 6-17, there were ninety-one tents, and between twelve and thirteen hundred persons permanently encamped upon the ground. Others lodging away from the ground, but daily attending the meeting, swelled the number to nearly fourteen hundred. This was the largest company of Christian observers of the seventh day known to have assembled since apostolic times.

These meetings, as conducted by S. D. Adventists, are designed to be occasions of great spiritual profit to all who attend, promoting a revival spirit, and deep, and vital piety. Complete order is maintained, proper hours for rest are secured, and everything passes off with as much order and decorum as would be observed in a house of worship.

#### THE PACIFIC COAST.

In 1868, Elders J. N. Loughborough and D. T. Bourdeau were sent by the General Conference on a mission to California, and, with a large tent taken with them, commenced the work. From this point the cause of Seventh-day Adventism has grown quite rapidly on that coast. In 1872, Eld. White and wife visited that State, and aided in organizing a State Conference. They again visited California in the latter part of 1873, remaining until August, 1874. On this last visit, perceiving that the growing cause in that distant locality needed a medium of communication nearer than the publishing house in Michigan, Eld. W. commenced in Oakland, Cal., the publication of *The Signs of the Times*, the first number of which was issued June 4, 1874. It was started as a weekly the same size as the REVIEW AND HERALD. The wants of the cause, and the action of the General Conference of Aug. 10, 1874, calling Bro. W. east, the California Conference assumed the publication of the *Signs*. At their camp-meeting at Yountville, Oct. 1-12, 1874, nineteen thousand dollars were pledged for this purpose.

As indicating the progress of the cause in California, it may be stated that, at the camp-meeting just referred to, there were some 85 tents pitched, and at the height of the meeting nearly six hundred Sabbath-keepers upon the ground. The churches belonging to this Conference now number fourteen.

A mission is now progressing encouragingly in Oregon and Washington Territory, under the management of Eld. I. D. Van Horn and wife.

#### THE EDUCATIONAL SOCIETY.

The subject of education among S. D. Adventists, and the founding of a denominational school, was brought to the attention of this people by Eld. James White and wife, in the early part of 1872, and several meetings, at their call, were held in Battle Creek, Mich. May 11, 1872, the matter was put into the hands of the General Conference Committee, who, during the summer and autumn of 1873, solicited subscriptions to this enterprise, obtaining pledges for over fifty-four thousand dollars.

March 16, 1874, an association was formed, under the law of Michigan "for the incorporation of institutions of learning," and ground was broken, in May, for the erection of a suitable school building. The site is a beautiful plot of twelve acres, in the highest part of the city, opposite the grounds of the Health Institute. The building, of brick, 37 by 71, with two hall wings, each 17 by 37, three stories high, capable of accommodating between four and five hundred students, will be ready for use Jan. 1, 1875.

The school itself, has been in progress, in such accommodations as it could secure, some two years.

(Concluded next week.)

#### Light from the Sanctuary.

ONE distinguishing doctrine of S. D. Adventists is that of the sanctuary and its cleansing. Though it is clearly taught in the Scriptures, yet no other people teach it. The typical nature of the sanctuary of the "first covenant" is clearly shown in the letter to the Hebrews, and the priesthood of Christ and the sanctuary of the new covenant are shown to be the antitype of the earthly sanctuary and priesthood, so that by a reference to the arrangement and cleansing of that sanctuary, we have the true light on the ministration of our High Priest and the cleansing of the sanctuary of the second covenant at the end of the 2300 days. The disappointment at the end of those days in 1844, led to the examination of the subject of the sanctuary of which Christ is the minister, which must be the one to be cleansed in the close of this dispensation; and as light on the sanctuary was obtained, light from the sanctuary was also received. In the earthly sanctuary, the law of God, the ten commandments written by the finger of God on tables of stone and enshrined in the ark of the covenant, was placed in the inner sanctuary, the holy of holies—that law which is now held by the many to be changed or abrogated. But that sanctuary was typical of the true; Heb. 8:1-5; and if the 2300 days have expired, the time has come for the closing work in the latter to be performed by Christ, the High Priest, the work of removing the sins of his people from the sanctuary, which is called its cleansing. And if the days are ended, and con-

sequently prophetic time is "no longer," Rev. 10:6, 7, the seventh angel must commence his sounding; for it is in the days of his voice, "when he shall BEGIN TO SOUND," that this closing work, which is the finishing of the "mystery of God," should be accomplished. Accordingly we read, "And the seventh angel sounded . . . . And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. 11:15-19. It was at the end of the 2300 days in 1844 that the inner apartment of the temple was opened for the cleansing of the sanctuary—the closing work of our great High Priest—and as the result of the inquiry after the cause of the great disappointment of those who then expected the second advent of Christ, "there was seen in his temple the ark of his testament." Here was indubitable proof of the perpetuity of the entire code of ten commandments, down to the sounding of the seventh trumpet at the close of the dispensation. And from the holy of holies, where the ark was seen, the third angel takes his credentials and goes forth to preach "the commandments of God and the faith of Jesus." The commandments are to be kept; they are to be restored to the true Israel of God, while Christ is before the mercy-seat, the covering of the ark, to make reconciliation for his people and blot out their transgressions of that holy law. And thus the mystery of the gospel of God is to be finished by the last work of our High Priest in Heaven and the last message of the gospel on earth. A flood of light pours forth from the sanctuary.

We believe in God. We believe in his "sure word of prophecy," and in his providence in its fulfillment. Since 1844 the light from the sanctuary on the perpetuity of the moral law came to me before I ever heard of a Seventh-day Adventist. I was taught the true Sabbath from my infancy, and never kept any other. And knowing that in this we were in advance of first-day keepers, I did not take that interest in the early advent movement, originating as it did with those who were the transgressors of this holy law, as I otherwise should. Consequently I was not disappointed at their disappointment. I expected it, though blind and ignorant as to the truth in the matter. But after those days, as I was reading this chapter in my family, I remarked that there was an evidence of the perpetuity of the ten commandments that I never noticed before. In all my association with S. D. Baptists, hearing preaching and reading their publications, I do not remember of ever meeting with this argument, clear and unanswerable as it is. It might have been used without professing faith in the advent at hand; but it was reserved to the time of the sounding of the seventh trumpet, to be brought out in fulfilling the prediction: "And the seventh angel sounded, . . . . and the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." And now my former brethren cannot use this powerful argument in favor of the Bible Sabbath without incurring the risk of being called Adventists. But they are welcome to the use of it; and it is one of the clearest and most conclusive and unanswerable arguments that can be adduced.

Light from the sanctuary!—from the place where God sits enthroned between the cherubim, above the mercy-seat, beneath which is the holy law—the fundamental principles of his government. "Justice and judgment are the habitation [foundation] of his throne." Ps. 89:14. This is the true source of light. "God is light, and in him is no darkness at all." 1 Jno. 1:5.

R. F. COTRELL.

#### The Seven Trumpets of Rev. 8 and 9.

(Continued.)

AND the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died, and the third part of ships were destroyed.

We will here repeat, that the first four trumpets in the series of the seven bring to view the division of the Roman Empire into its ten parts, and also the special calamities which befell Rome in her decline and fall.

Already has it been shown that up to A. D. 407 seven powerful clans of Barbarians had seized upon large parts of the empire, established governments (kingdoms), and were managing things in their own way. These kingdoms retained their identities until the last vestige of civil power in the Roman commonwealth was obliterated.

We are now down in the stream of time, when the Huns, Ostrogoths, Visigoths, Franks, Burgundians, Vandals, and Suevi are desolating the classic fields of Rome and often bringing her armies under subjugation.

The word Vandalism has become commonplace among historians. In speaking of the decline of Rome, it is recorded that "Vandalism desolated her classic fields." The hero of Vandal aggression and destruction was Genseric. A Latin author describes him as follows: "He was a more frightful barbarian than any who had as yet arisen among the foes of Rome. Lame and hideous in aspect, of slow speech, but of iron will, inconceivable duplicity and boundless ambition, he had never been known to listen to the voice of justice or mercy; he had never recoiled from any act of perfidy or blood which he believed his interests to demand. He is admitted to have been temperate in his personal habits, but utterly incapable of controlling himself when aroused to anger. His perspicacity saw to the bottom of everything. He never missed an opportunity; he carried out a project in less time than others spent in meditating upon it."

We understand that the above prophecy of the second trumpet was fulfilled by the Vandals. This tribe who at first settled in what is now Spain, saw brighter prospects for themselves in Africa, consequently about A. D. 428 their kingdom was transferred there, making Carthage their head-quarters. Here Genseric soon gained the greatest maritime power of his age. His noted conquests were mostly naval. His great object was to destroy the power of Rome, and his attacks were mostly on the middle tripartite division of the empire.

Majorian, the emperor of the West, who retained only the middle tripartite division of the empire, (as it was divided by Constantine the Great), fitted out a fleet to operate against the Vandals, but Genseric outgeneraled him. He burnt and sunk in a day what cost Majorian three years of labor at a great expense. For many years he was the tyrant of the sea, and imagined that he himself was fated to be the scourge of the Romans. He pillaged Rome, and carried away the sacred vessels of the temple which Titus took from Jerusalem. His success at sea and his desperate assaults upon Majorian, so enraged Leo, the emperor of the East, that he sent him word that, if he did not desist from his ravages, he would send a force sufficient to exterminate the Vandal power entirely. For this purpose a fleet left Constantinople A. D. 468, and arrived before Carthage. It consisted of 1113 vessels at a cost of 5,200,000 pounds sterling, and soldiers and mariners, about 100,000. As soon as this fleet arrived, Genseric asked for a truce of three days. During this time he fitted up vessels filled with combustible materials, impelled them against the unsuspecting Romans at night, and thus set fire to their whole fleet, and gained a complete victory.

In A. D. 429, he began his attacks upon the Romans, and in A. D. 468, his crowning feat was accomplished.

This naval warfare is symbolized by a great burning mountain cast into the sea. *The third part of the sea became blood*, seems to have reference to the terrible slaughter of man in this division of the empire. (Africa was included in this division by Constantine the Great.)

*The third part of the creatures which were in the sea and had life died.* This may include the mariners engaged in this warfare.

But why, says one, do you call the creatures here men? Are not creatures sometimes inferior animals, as fish? They are. But the great burning mountain symbolizes a great warfare. Now the fish had nothing to do with the warfare; hence such creatures as men or horses which are used in a battle could only supply the analogy in the symbol.

*And the third part of the ships were destroyed.* This doubtless refers to the complete ruin of Leo's fleet.

While Genseric was reducing the Roman power by sea, there began to be carried on a confederate attack of the other above-mentioned tribes by land, under Attila, the king of the Huns, which brings us to the third trumpet.

For other particulars in regard to these trumpets, the reader is referred to Thoughts on the Revelation, published at Battle Creek, Mich.

J. SAWYER.

(To be continued.)

### Still Onward.

A GREAT MOVEMENT WELL BEGUN.

THE general quarterly meeting of the Tract and Missionary Society of Michigan, appointed at Battle Creek for Nov. 14 and 15, has just closed. Elders Haskell and Butler, and several others of our preaching brethren, were present. Most of the districts in the State were represented by directors.

On the Sabbath the house of worship was crowded by those who listened to appropriate discourses from Bro. and sister White, with usual interest. On first-day, the circulation of our periodicals and other publications, and more earnest missionary labor, was the subject of general discussion. Union and a growing interest prevailed.

The directors present recommended that a pioneer paper, entitled *The Voice of Truth*, the size of the *Advent Review and Herald of the Sabbath*, be started with the new year, and that Michigan circulate 10,000 copies of it and the *Health Reformer*, and that the work commence immediately, so that as many as possible of the new subscribers shall commence with the new year.

It was also recommended that 10,000 copies of the Hygienic Family Almanac be circulated in the State of Michigan ahead of the coming flood of Drug Almanacs, and that our excellent series of health tracts have a wide circulation. The decision of the directors was then submitted to the congregation, and was ratified by unanimous vote.

It was decided to be the duty of the tract and missionary workers to obtain as many full-paying subscribers for our religious periodicals, and for the *Reformer*, as possible. That only in those cases where the T. & M. Society actually pay for these periodicals to certain persons should the prices be reduced. But in those cases where persons cannot be induced to pay full prices, the T. & M. Society, also individuals, can furnish them to this class for one-half the regular subscription prices.

The following paragraph shows that after Jan. 1, 1875, postage on periodicals is to be prepaid at reduced rates on regular, or *bona fide*, subscribers only.

"SEC. 5. That on and after the 1st day of January, 1875, all newspapers and periodical publications, mailed from a known office of publication or news agency, and addressed to regular subscribers or news-agents, postage shall be charged at the following rates: On newspapers and periodical publications, issued weekly and oftener, 2 cents a pound or fraction thereof; less frequently, 3 cents a pound or fraction thereof."

That all who engage in the circulation of our periodicals may know what the law regulating the mailing of papers is, we here give Sec. 162 of Postal Law. It provides "That the Postmaster General may prescribe, by regulations, an affidavit, in form to be taken by the publisher or clerk, agent, or servant of the publisher, of any newspaper, or other periodical which may by law be sent to regular subscribers, without payment of postage at the mailing office, to the effect that neither he nor any other proprietor, clerk, agent, or employee within his knowledge will send, cause or permit to be sent through the mail, without prepayment of postage stamps, any copies of such newspaper or other periodical (naming it) except to *bona fide* and regular subscribers thereto; and if any such newspaper or any other periodical shall be thus unlawfully sent, with knowledge or consent of such proprietor, or his agent, clerk, or servant in charge of such business, or if such affidavit shall, when required by the Postmaster General, or any special agent of the Post Office Department, be refused, the person guilty of the offense, or refusing to make the affidavit, shall forfeit and pay fifty dollars in each case."

We give the decision of Judge Sherman at Cleveland, Ohio, of what is necessary to constitute a person a "*bona fide* and regular subscriber" of a paper according to the intent and design of the law. He says:—

"I would not wish to be understood as holding the terms employed by the act, to wit: '*bona fide* and regular subscribers,' were it to be constructed so strictly as only to embrace persons who, by their own hand, have made subscriptions; but it is quite plain that no one can be a subscriber unless he has subscribed himself, or by some authorized agent, or has subsequently, in some sufficient way, ratified the subscription which may

have been volunteered for him. It follows that the sending of newspapers without the prepayment of postage to persons who have not subscribed themselves, or by any authorized agent, or not subsequently ratified it, is not a sending to subscribers, and is a violation of this section. In such a case, where a party not yet authorized desires to subscribe and have the newspaper sent to some other party, the only way of keeping within the law would be to prepay the postage until the party to whom the newspaper was sent had explicitly signified, in some unequivocal manner, that he ratified the subscription which had been made for his benefit, and was willing to occupy the position of, and be considered as, a regular and *bona fide* subscriber."

Michigan has set a good example to our Conferences and friends everywhere, as far as laying plans is concerned, and we expect she will also act with promptness and liberality worthy of her strength and central position in the great work. Let there be prompt and united action throughout the entire field.

All those who engage in the work of obtaining subscribers for *The Voice of Truth*, and for the *Health Reformer*, should bear in mind,

1. They should have some evidence at least that the persons would candidly examine Bible subjects.

2. They must obtain the request, or at least the consent (either by word of mouth or by letter), from persons to become subscribers, and must so report to this Office, in order for them to become *bona fide* subscribers, according to postal law regulating the mailing of papers. In order, then, for names to be entered on our lists of subscribers they must be accompanied with the statement that the persons have requested, or at least have consented, to become subscribers for these periodicals.

Specimen copies of the REVIEW AND HERALD, to represent *The Voice of Truth*, and of *The Health Reformer* furnished free.

We would appeal to our people everywhere to immediately take steps to furnish their relatives and friends with our periodicals and pay for them themselves, as far as their means will allow. They should at once correspond with distant friends, and obtain their request, or, at least, their consent to become subscribers. This work of obtaining subscribers should not all be left to the T. and M. workers.

The price of *The Voice of Truth* will be \$2.00 a year, and the *Health Reformer* will be \$1.00 a year. When actually paid by the T. and M. Society, or by individuals for their friends, they will be furnished at one-half these prices.

No subscription taken for less time than one year. And no notice whatever will be taken of names sent in, unless accompanied with the statement that the persons have requested, or consented to become subscribers. More next week.

GEN. CONF. COM.

### The Cry of "Mormonism."

It is marvelous how many people can see things which do not exist, and fail to see the things which really are. We come to the people with the open Bible—the common translation which they all have and approve—insisting upon its most obvious sense as the rule of life, and the cry of Mormonism is raised. The man who decided the dispute between Mosheim and Neander, concerning the observance of Sunday in the primitive church, by his own experience, also said that our teaching and work were just like Mormonism. I replied that there was this difference: That Mormonism insisted upon the reception as a divine revelation a book said to be dug up in Ontario County, and translated by Joe Smith, while we only insist upon that which is plainly taught in that revelation which all Christians profess to believe. We urge the faith and especially the practice of Bible truth. But instead of listening to the teachings of the Scriptures, and yielding to the claims of the commandments of God, they assert some foolish fallacy against us, to fill their own eyes and those of others with the dust they have cast into the air, and run off crying, We can't see it! we can't see it! But do they deceive God! For all this God will bring them into judgment. They may blind themselves, but they cannot deceive him.

R. F. COTTRELL.

The four principal orders for books filled at this Office the past week, to say nothing of a host of smaller orders, amount, at wholesale, to \$1976.78.

### A Singular Co-incidence.

WHEN the temple of Solomon was built, the stones were gotten out in the quarry and all fitted for the building, so that when the building came together, it was without the sound of ax or hammer. This is like the work of God. He prepares one thing to meet another. When the time had arrived for Israel to be delivered from the Egyptian bondage, Moses was prepared. He had been schooled by the providence of God in the land of the Midianite for forty years. When Saul had rebelled and forfeited his claim to the throne of Israel, says God to his prophet, "I have found a man after mine own heart." And while Saul was taking step after step which proved his final ruin, David also was being prepared in the school of affliction to take Saul's place. Thus it is in the work of God. In all emergencies in the cause of Christ, the providence of God prepares the way.

In the September issue of the *True Missionary* a portion of a letter from a missionary now in Mexico, who had recently embraced the Sabbath, was copied. She states that among the Spaniards (and there are many of them where she has been laboring) there is the same interest to investigate the Sabbath truth as is manifested among other tongues; and this sister expresses a strong desire for tracts in that language. This, united with the appeal that has been coming from Europe for some time past, constitutes a demand for them. But what was the prospect of having publications in the Spanish language? Are there any evidences that the way is being prepared to meet this want? We knew of no one that was able to translate or that had any burden to do it. But while we were contemplating what was to be done, and yet having no light in this direction, news comes from the Pacific Coast that an educated Spaniard has embraced the truth, and is anxious to translate some of our publications into his native tongue. Thus, while upon one hand God gives the spirit of inquiry, upon the other hand the providence of God seems to be preparing the way to meet the emergency. With ardent desire we look forward to the time when not only the French, the Swede, the Dane, the German, and the Spaniard, will have publications in their native language, but every nationality where God's people are, will have the privilege of reading present truth in their native tongue. Such circumstances we expect will come to light more and more. It should be the anxiety of every heart to stand where we can tell when good comes, and be ready to walk in the opening providence of God, and co-operate with the Spirit of God in the triumphant march of present truth.

S. N. HASKELL.

### Episcopalians Returning to Catholicism.

"As seen through Roman Catholic eyes, English ritualism is not very different from papacy, the following from the *Voce della Verita*, in Rome, showing the points of similarity: 'One of the strangest facts certainly is that of the English ritualists, who style themselves by a ridiculously contradictory name—English Catholics. It is a real comedy, which we are inclined to call sacrilege if it were not excused by the good faith of some, by ignorance and prejudice in others. As it is, they use almost all our rites, and if you enter their churches or are present at their ceremonies, it can be hardly believed that you are not in a Catholic church. The altar which, in England, was once but a naked table with a cover and a Bible, is now a rich altar, richly decorated with a cover, candlesticks, candles, flowers, a cross, or even a crucifix. They have their litanies and a rosary. They use incense and our sacred vestments. They cross themselves; they have the holy water; they bend the knees before what they call the Most Holy Sacrament. Their priests are completely shaven, they dress like ours, and even now they assume the collar; so that you must know them to distinguish them from ours. They say mass (after their fashion) and recite (*si sic est*) the canonical hours. They observe most strictly the feasts of the saints, and they speak with great remorse of Lent, of the vigils, and of the *quattro tempora*, only that here the ritualistic bark is shipwrecked on the rock of fasting, which is certainly mentioned at the commencement of the ritual or prayer-book; but there is a fatal obstacle to it in the gastric juice of the English stomach. Accordingly, they fast very fully and mentally. They have even their Sisters of Charity and monks.' Under the circumstances it is surprising that the Catholics look with hope, and the true Protestants with anxiety upon present tendencies in one portion of the Church of England."

As the daughters advance in age they show all the traits and features of their old mother the Church of Rome. They are ripening for destruction with her.

D. M. C.

## MY KING.

Love is King! When he commands,  
Let all meaner things withdraw  
Only he, in all the lands,  
Royal, unrestricted, stands,  
To himself a perfect law!

Love is King! By right divine,  
From the God-head pure he came:  
Through his veins the fruited vine,  
Flows in ever living wine,  
And his heart is fadeless flame.

Love is King! No cringing thrall  
Suing for withholden bliss:  
As his own he claimeth all  
That his own he cares to call:  
What if here his crown he miss?

What though he be dispossessed  
Of his throne? An exile he,  
Doomed to wander in unrest?  
Still, above all, is he blest  
In a conscious royalty.

Ah! my King, mistrusted here,  
Masked in beggarly array!  
Comes a morning, radiant, clear,  
When, no more a wanderer,  
Dawns for thee a perfect day;

When the heavens shall swing their gate  
To thy lordly entering;  
When the people of thy state  
And all joy, on thee shall wait,  
And I triumph in my King!

—Sel.

## Progress of the Cause.

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

## Our Arrival in Switzerland.

GOD has brought us in safety to our destination. We reached Neuchatel, Oct. 16. We were met at the depot by Bro. Albert and Luke Vuilleumier, and received from them a cordial welcome. We left Paris Thursday afternoon about 3:30, and reached Neuchatel the following morning at 11 o'clock. We were one hour behind time, owing to the fact that our train brought to the Eastern part of France nearly 2000 soldiers. Our route was via Dijon, and Pontarlier, and Verrières, at which town we entered Switzerland. Eastern France is quite level until within a short distance of the Swiss frontier, where it rises into high hills. We ascend these by the railroad, our way being along the hillside, and through ravines, and by tunnels which take us through the hills themselves. When we reach the frontier, we are fairly among the Jura Mountains. Our route from that point to this place is across the mountains, and it leads along the side of precipices, down which we could look many hundred feet.

Neuchatel is very beautifully situated on the west side of the lake which bears the same name. It is at the foot of the mountain range which fills the west of Switzerland, and seems to be crowded almost into the lake. At some distance across the lake to the east, the Alps rise to view, their tops being white with snow. Neuchatel is the capital of the canton, and it contains about 15,000 inhabitants. It was a place of some importance in the Reformation of the sixteenth century. The market place where Farel preached in the open air is but a few rods from the house of Bro. V., and it is still used for a market.

I have as yet met only a few of the Swiss brethren, as the most live at some distance from here and in several different places. Last Sabbath, I gave to those present, through Bro. Ademar as interpreter, a history of our work from the beginning, and in particular I related the labors of Bro. Bates, and of Bro. and sister White.

I have sought the blessing of God continually in coming hither that I might be prepared to work for God. And since our arrival I have cried to him to fit me to labor here with acceptance and success. I have now to educate my ear to distinguish, and my tongue to utter, the sounds of the French language. With God's blessing I hope to make rapid progress in this work. I have for years as I have had opportunity, read French works with some degree of satisfaction as I have sought to gain information not otherwise to be found. But to cease to hear the English language, and to take in its place the rapidly spoken and peculiarly blended sounds of the French language, is a change which is attended with some degree of pain and with considerable labor. But I did not come to please myself, and I trust, with God's help, that I shall be able to be faithful to the work, even though it shall be, as in America, attended with pain. I firmly believe that God has much people in Europe who are ready to obey his holy law, and to reverence his Sabbath, and to wait for his Son from Heaven. I came here to give my life to the proclamation of these sacred truths concerning the near advent of Christ and the observance of God's commandments. I hope to walk circumspcctly, and not to count my life dear to myself. I feel great assurance that God will help.

Those who live in Europe can know but little of current events in America. Even in England the papers mention very little of American affairs, and here in Switzerland a brief paragraph, or a single item, is all that one paper is likely to contain of American news. The contrast between the newspapers of America and of Europe

is very great. Americans can read each day the principal events transpiring in all parts of the world. In Europe it is quite otherwise. Of secular events in America, for the last six weeks, I know almost nothing. I should be very thankful if friends in different parts of the United States would send me an occasional paper containing matters of interest. My address is Neuchatel, Switzerland, care of Albert Vuilleumier.

I hope within a few days to meet the brethren from the several churches in Switzerland, when we shall consider matters of importance pertaining to the cause, and form plans of action for the prosecution of the work. Pray for us, that the word of the Lord may have free course in this country.

J. N. ANDREWS.

Neuchatel, Switzerland, Oct. 23, 1874.

## California.

MEETINGS in San Francisco continue in the large tent, with a steady interest. Soon after my last report was written, the weather became quite stormy for that country, and for this season of the year. Nearly every day it threatened rain, and the next Sabbath and Sunday after my report there was a severe storm, which tore one of the large tents badly, so that it had to be taken down for repairs. No such storm for many years had been known at this season of the year. This injured the interest somewhat, as the evenings were cool, and everything damp. But it began to come up again as soon as settled weather returned. The weather has since been delightful, and the congregations have numbered from 200, up to 1,000, evenings. They gave the best of attention. I shall be disappointed if there is not an ingathering of souls as the result of the meetings.

At this writing, I am returning East on the Union Pacific R. R. My acquaintance with the brethren of California has been most pleasant, and I trust some good has been accomplished by my visit there. I can see no good reason why there may not be prosperity on the Pacific coast. Thus far the truth seems to have a favorable impression there; and if I can judge, it has the ears of the people. There is no lack of financial strength in that Conference, and the brethren seem to be willing to do what is necessary to set this work on a proper basis.

But I judge they have an experience to gain there which some of our older brethren have learned in the East. I found things there in full as good condition as I expected, and shall ever feel a deep interest in the prosperity of the cause there. The work has increased most encouragingly in California since our brethren went there a few years since. Now it is one of our strong Conferences.

The establishment of the paper there is an important era. We expect it will prove a blessing to the cause. Bro. Cornell is returning with me to labor in the East. Bro. Loughborough and Canright have more than enough to do. We hope they will husband their strength. I have feared Bro. L. would break down under his earnest labors. The care of the paper will add to his burdens. May God work upon the hearts of the people there and raise up true helpers in the work. This seems the greatest lack. Men and women are wanted more than means. GEO. I. BUTLER.

U. P. R. R., Nov. 4, 1874.

## Note from Bro. Cornell.

Nov. 1, in company with Bro. Butler, I took the cars at San Francisco, Cal., and in a little over five days, arrived in Chicago, where I remained over till Monday. I spoke twice at the Danish chapel and was much pleased with the intelligence and good order of that congregation.

After an absence of three years and a half, I am again at head-quarters in good health and spirits. I am much rejoiced at the abundant signs of progress I see here, on every hand. The Lord is certainly working for his people, and the cause of truth is speeding on gloriously.

My address until further notice will be Battle Creek, Michigan.

M. E. CORNELL.

## Michigan.

AFTER the close of tent labor at Eaton Rapids, I went, by urgent request, ten miles to Onondaga, and gave eight discourses. One man with his wife embraced the Sabbath. The man after hearing on the Sabbath question, and taking a decided stand in favor of it, stated to me that twelve years ago, while passing through Battle Creek, he heard a discourse on the subject by Bro. White, and had never since been able to relieve his mind of the impressions received at that time. This is a remarkable fulfillment of the scripture, "Cast thy bread upon the waters; for thou shalt find it after many days;" and it should be a source of encouragement to those who labor at times without seeing immediate results from their efforts.

Immediately after our good camp-meeting at Lapeer, I went to Antrim, and held eight-teen meetings. Seven were baptized and eight united with the church. Others will unite soon. Arranged s. b. for 1875, amounting to nearly \$70.00.

Oct. 24 and 25, met with the Locke church at Leroy. Brethren from Alaiedon, Antrim, Genoa, and Bunker Hill, were present. It was a season long to be remembered by those who enjoyed it, and we earnestly hope the good resolutions expressed by those present may not soon be forgotten.

Am now giving a course of lectures in the Congregational church at Pinckney, Livingston Co., with a good attendance. The people seem anxious to hear on the subject of prophecy, and pay the best attention. May the Lord give wisdom to know how to move in the work. J. O. CORLISS.

Pinckney, Nov. 4, 1874.

## Minnesota.

WE have now twenty-one Sabbath-keepers in Kingston and vicinity, and two Sabbath-schools in working order. There are others also that will, without doubt, take hold of the good work shortly.

I now return home, having been absent nine weeks. I hope the dear brethren and sisters will be as a city set upon a hill whose light cannot be hid. W. B. HILL.

Sauk Center, Minn., Nov. 4, 1874.

## Nebraska.

SINCE my last report, I have labored some among the friends at Stromsburg. Three more have signed the covenant, thus making a company of ten. A leader is elected, a Sabbath-school organized, and meetings held every Sabbath. Have also held a series of meetings about seven miles from Stromsburg. Found the people here very ready to receive the truths of the third angel's message. Thirteen have signed the covenant, among whom are the Methodist and United Brethren class-leaders. Others are keeping the Sabbath.

The day the covenant was signed, the spirit of the last phase of the two-horned beast was very manifest. One leading man in the United Brethren church arose, and expressed his desire for the time to come when the Sabbath (Sunday) should be established by law, and all be obliged to observe it, this subject being the foundation of the discourse just delivered. Arrangements have been made for monthly meetings, alternately, at each of these places the first Sabbath in every month. Have just commenced meetings seven miles north-west of Seward.

My address is Seward, Seward Co., Neb.

CHAS. L. BOYD.

Nov. 1, 1874.

## Massachusetts.

WE are now lecturing in Rowley, Mass. Average attendance, seventy. Interest increasing. Hope good will be done, and souls receive the truth. We beg an interest in the prayers of God's commandment-keeping people. P. C. RODMAN.

## An Interesting Experience.

Bro. White: In relation to the Bible lectures, I will try to attend them, though not with the intention of entering the ministry, yet it can in no wise do me any harm to be present, if my matters can be arranged to do so. I was brought up a Catholic. My age is forty-six. My education such as was furnished by a common public school, as it was about thirty-five years ago in Baden, Germany. I came to this country in 1852. In 1861, I began to read English. By this means I became acquainted with present truth in 1871. After this time circumstances were such that I began to practice English writing also, being my own teacher.

Since then I have studied much, but at great disadvantage. But having learned through the REVIEW that in the Battle Creek school a person can learn how to study, I have worked hard to save of my scanty means and small earnings enough to pay the expenses of at least one term, to enter when the new school-house is done. I want to study both the English and German languages, besides gathering all the Bible knowledge I possibly can. If by any means I may learn to translate, or in some way become useful in the great work. I have confidence that I shall meet there with Christian men and women in Battle Creek, who do not have respect of person.

The True Missionary has stirred me up in a manner that my heart refuses to rest any longer. Those urgent calls for laborers, the great and all-important work to be done, the shortness of time to do it in, and this time growing shorter and still shorter: and I, rejoicing in the light of truth, am here bound by poverty and necessity, facing a herd of dumb beasts; for I am now herding cattle. This is the most confining business I ever was in. It takes all my time from sunrise till dark, and seven days in the week, with horse and dog, at wages of about fifty-four

cents per day, and find myself. I cannot content myself to spend my time in this way while there are hundreds of thousand of Germans in this country, and probably over forty millions in Germany who have not so much as heard that there is a last message of warning. I hope by the grace of God soon to be able to do something better. BERNHARD MATTERN.

Emmet Co., Iowa.

This letter breathes the true missionary spirit, which is more fully expressed in the following lines penned by Bro. M. in the same letter. We trust the time is not far distant when Germany will hear the call, and many of that nation receive the light of present truth.

## PROGRESS OF THE CAUSE.

God's people joining hand in hand,  
The cause moves on from land to land.  
Over mount and dale, both south and north,  
The silent preachers now go forth.  
To Denmark, Italy, and Sweden,  
To France, to Norway, and Great Britain,  
In many a tongue e'en now is heard  
The cry by which men's hearts are stirred.  
In Switzerland, the proclamation  
Of the last message to that nation,  
Will soon be heard with solemn sound,  
Her mountains and her vales around.

But Germany—alas! I see  
No preparation made for thee!  
No; not by letter nor oration,  
In thy dear tongue, to king or nation.  
Alas! is there no open door  
To bring in light, and to thy poor  
Preach Revelation fourteen, nine,  
And let the holy Sabbath shine?  
No candlestick, no star to light  
Thee in the deep and dreary night  
Of utter darkness and of gloom?  
No one to warn thee of thy doom?  
No one to take the great commission,  
To show to thee thy true condition?  
Forsaken must thou ever be?  
Is there no message due to thee?  
Oh! for some Jonah to be thrown  
Upon thy shores in thunder tone,  
To herald God's soon-coming wrath  
To wake thee up from sin and sloth!  
Lord, speed thy cause and show compassion  
On this now truth-forsaken nation.  
And if ten righteous there, I pray  
For their sake turn thy wrath away.

I have written a number of long letters, containing Bible truths to those most dear to me in Germany. Some were written with a lead pencil out on the Prairie. But among so many Catholics they will be no more than so many fire-flies in a dark night.

B. M.

## Ominous Signs.

AND the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. Rev. 12:17.

The scripture above quoted was quite forcibly brought to mind last Sunday morning, by the remarks of an exasperated Sunday-keeper who was hurling his darts at God's commandment-keeping people. For several weeks Bro. S. has been engaged in erecting a block of tenement houses on a piece of land adjacent to that of our enraged friend. And as the carpenters are Sabbath-keepers they avail themselves of the privilege of working Sundays, much to the annoyance of (though in no way disturbing) our friend in question, who, feeling that he could endure this nuisance no longer, made his way to the store of the writer, there to give vent to his pent-up feelings. After expressing a desire for a gun that he might shoot those depraved creatures who were transgressing God's holy Sabbath (Sunday) he left the store, and a captain of the police, who came in to make a purchase, immediately turned upon the side of our Sunday-Sabbath adherent, and expressed himself strongly in favor of a stringent Sunday-law. He hoped that the day was not far distant when all manner of business would be suspended, that peace and quietness might reign on the Lord's day (Sunday). He protested against our doing business on Sunday.

It is easily to be seen that the clouds are gathering thicker and faster; that the dragon's ire is aroused against those who are trying to keep the commandments.

A sister who lately embraced the third angel's message was threatened by her husband that if she ever attended another S. D. Adventist meeting he would either take her life, or put her in the insane asylum. Another sister, after returning home from meeting, found the doors of her dwelling locked against her. After parleying awhile with her husband, he granted her admission into the house, but what a reception did she meet! Her furniture, bed, bedding, and clothing, were strewn from one end of the house to the other, and the victuals thrown upon the floor. For what? Because she chose to obey God and keep his commandments. Oh! how much we need the grace of God in our hearts to enable us to stem the downward current, and prepare for what is coming up-

on the earth. Oh! that it might be said of reader and writer, Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast that no man take thy crown. M. Wood.

Boston, Mass., Nov. 4, 1874.

Precious Promises.

How cheering are the promises of God to the lonely pilgrim on the boisterous ocean of life, tossed by the angry billows of trouble and temptation, the deadly waves of sin rising like mountains, and threatening to overwhelm and destroy. In these dark hours, with faith's clear eye, we can look to Jesus, our Saviour and friend, and hear his gentle voice falling upon our ear like sweetest music, saying, "Be of good cheer; it is I; be not afraid." Without the continued aid of Jesus, who is mighty to save and strong to deliver, we should in perfect weakness sink beneath the dark waters of sin and death, and be lost to all eternity. Jesus is a perfect friend and Saviour; and though we are burdened, weary and heavy laden with sin, he will not cast us away; his generous invitation is, Come unto me, all ye that labor and are heavy laden, and I will give you rest. Matt. 11:28. Then let us go to Jesus in the hour of temptation and trial, believe his word, and trust in him for salvation.

In coming to him there is a peace which passeth all understanding; in believing in him, joy; in following him through evil as well as good report, a divine consolation which the world cannot give; in trials and in persecution, the hope of glory; and in keeping the commandments, a great reward; or, "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. Let us not be weary in well-doing; for in due season we shall reap, if we faint not.

ESTHER FIELD.

Hamilton Co., Neb.

Early Religious Education.

So strong are the prejudices of many at the present day against everything that differs from their own ideas of Bible doctrine and practice that they will neither read nor hear anything unless they know that it has the sanction of the sect to which they belong. Such a course is contrary to the spirit of the gospel. "Prove all things; hold fast that which is good," or true, is a gospel precept, and breathes the spirit of candid investigation.

The Bereans searched the Scriptures to gain their ideas of religious truth, and did not rely on Paul's authority alone; and he commended them for it. If those who hear present truth preached to-day would submit what they hear to the test of God's word, they would soon be convinced of the Sabbath and kindred truths.

But many people can hardly be said to use their own judgment in matters of religion. We may guess pretty correctly their religious principles when we know what their parents believed, or what kind of society they have lived in, as these circumstances give character to their religious opinions.

But truth is to be sought with diligence, pains, and prayer. "If," says Solomon, "thou criest after knowledge and liftest up thy voice for understanding, if thou seekest her as silver, and searchest for her as hid treasure; then shalt thou understand the fear of the Lord, and find the knowledge of God." Prov. 2:3-5.

In order to understand the word of God, we must adhere to the plain, simple, and ordinary meaning of words and phrases that are used by the Spirit of God to convey to us the mind of God in the Scriptures. The errors and divisions which exist among the different sects, are not owing to any want of plainness in the teaching of the Scriptures, or any want of harmony in the doctrines taught therein. The causes of these divisions are in those who read for the purpose of finding some testimony to sustain some doctrine of their early training. They are not free and independent thinkers. They do not ask the question, Why do I believe this? or, What reason can I give for my belief? Did father find this in the Bible? If he did, I can also find it, and if I cannot find it, then I must accept what the Bible teaches, and give up custom and tradition, and no longer wrest the Scriptures from their true meaning and to my own destruction. JESSE HIESTAND.

Palestine, Ill., Nov. 2, 1874.

THERE are two things that always pay—working and waiting. Either is useless without the other. Both united are invincible and inevitably triumphant. He who waits without working is ever fitful in his strivings and misses results by impatience. He who works steadily and waits patiently may have a long journey before him, but at its close he will find his reward.

LINES,

Written on hearing of the death of a loved niece, Helen A. Sanders, aged 23 years, whose obituary appeared in the Review of July 28, 1874.

GONE—another branch is broken  
From our dear loved family tree;  
Gone—the last farewell is spoken,  
We can only weep for thee;  
Calm and peaceful thou art lying;  
Oh, for thee there's no more dying!  
Thou from pain and tears art free,  
While we sadly weep for thee.

Gone—her voice has ceased its pleading  
For us at the throne of grace;  
And the willing feet, oft leading  
Joyous in the heavenly race,  
No more hasten tired and weary—  
At life's roll call, glad and cheery;  
Nay; her short life's work is done;  
Waits for her the golden crown.

May the prayers that have ascended  
From those lips so white and chill,  
With the altar's incense blended,  
Still be heard, and answered still;  
Scattered, and by death oft broken,  
Lonely hearts with grief unspoken,  
Father! bring us home at last,  
When lifes toils and tears are past.

Gone—another link is sundered  
From our family chain so dear;  
One less here now are we numbered,  
One more waits us over there.  
No more foaming billows breasting,  
Undisturbed thy place of resting,  
Blest and sweet thy sleep shall be,  
Day eternal waits for thee.

S. J. G. THAYER.

Buckland, Mass., Sept. 10, 1874.

FRUITS OF THE TRACT ENTERPRISE.

MR. G. ELLSWORTH and his lady, an estimable family, living seven miles west of this place, and Mrs. W. Lathrop, a lady of good standing in the same neighborhood, have lately embraced the Sabbath and present truth, wholly from reading the *Review* and tracts sent to them.

Some unknown person sent to their neighborhood, the trial volume of the *Review*, and they first became interested in, then embraced, the present truth. They all attended the late camp meeting near Bowling Green, and were greatly interested, and edified by the meetings there held.

What an encouragement is this to Tract Societies, and workers in this good cause. Money and time are neither lost nor wasted in this good work. As we hear the testimony from these three precious souls, and witness their zeal in the good cause, we say, "What hath God wrought?" and then to think of the fact, that this good work is going on everywhere where the tract work is in operation. Let us take courage.

Portage, O.

JOS. CLARKE.

WORKING AND WINNING.

It is of no use for me to try to get an education," complains many a youth who meets a few difficulties, in his way. So he yields to discouragement, and settles down to a much lower plane in life than he need if he had only possessed a stronger resolution. It is the duty of every one to make the most of the powers God has given him; but a spirit of slothfulness is very common, and is like a fetter of iron bound to the hands. We must work if we would win any good in this life. Hon. Ezra Cornell gives this advice to poor students: "I will assure the boys that if they will perform a fourth as much labor as I did at their ages, or as I do now at sixty years of age, they will find no difficulty in paying their expenses while prosecuting their studies."

You need more of the spirit that actuated young William Goodell some sixty or seventy years ago, when he set out on foot to travel sixty miles to an academy where help was given to poor students struggling to get an education.

There was no vacancy for him that term, but he was encouraged to come again the next quarter. His disappointment was great, but it did not turn him aside from his purpose to fit himself for a minister. He felt that God would help him through.

Again he started on his toilsome journey; this time he had a little trunk strapped on his back, containing all his worldly possessions. It was not very heavy, but would grow burdensome as the miles were passed. He took the middle of the street, and sometimes the boys ran after him, and shouted, asking him "if he had a monkey in his trunk," but he did not stop to quarrel with them.

He had a hard time to find a boarding place, and get started, but he looked to God for help every hour, and he never disappoints those who put their trust in him. He worked his way through college and theological seminary, and graduated without incurring a single debt.

He was long a missionary in Turkey, and was able to perform a great work for the Master in that land. He translated the whole Bible into the Turkish language, and was sought out by distinguished men from all the courts of Europe, when they visited Constantinople. He labored there forty years, and came back when old age pressed upon him, to sleep with his kindred.

If he had yielded to the many discouragements

in his way, and concluded not to strive for an education, what a great work for Jesus would have been left undone!—*Child's World*.

THE MATCHLESS LOVE.

It is written, "Greater love hath no man than this, that a man lay down his life for his friend;" and we have here and there a beautiful, though dim, legend of some tender husband, or heroic wife, who, for the love they bore to each other, did literally die for each other. There are, in the facts of profane history, a few dim, shadowy outlines, a few scanty disheveled notices of such occurrences as these—that when the oracle gave any individual the alternative of dying for another, some such individuals have counted it a sweet and sacred thing to die, and have died for their love of another—for a wife, for a husband.

Such are the tales of profane history—and there are not half a dozen of them in the six thousand years of this world's history—such are the stories that have come down to us of the triumph of human love, of the achievements of human affection. But there is not one recorded of a person dying for his enemy.

We have instances of a person dying for his friend, an attached friend! No doubt, David or Jonathan would have died the one for the other. David would have died for Jonathan, or Jonathan would have died for David, if there had been occasion, such was the love they bore to each other. But the love of Christ was not for his friends, but for his adversaries; not for his lovers, but for his enemies. "Herein is love, not that we loved God, but that God loved us."—*Christian*.

DAME NATURE'S HOUSE-CLEANING DAYS.

WHAT is the use of rainy days? I hear the children saying. How many bright little air-castles have been dashed to pieces by those rattling raindrops, only the children know as they gaze out, with rueful faces, at the lowering skies, dripping trees, and streaming walks.

But think a moment, children. Would our houses be fresh and clean, and pretty to live in, if Bridget were never allowed to have her washing, and scrubbing, and house-cleaning days? Neither would the world stay fair and beautiful if Dame Nature were not allowed to have her house-cleaning days.

She is not so orderly in all parts of the world as she is here. In some countries, she does not give them a good scrubbing up for six months at a time, and then the dust grows so thick that people can scarcely breathe; the flowers die; the grass withers up; and the fields are almost as brown there in the middle of summer as they are here in the winter. In fact, the faces of these countries grow so fearfully dirty that Dame Nature has to go to work and wash and scrub them for six months at a time, to make them look at all respectable.

Perhaps you would like to live in those countries where a rainy day is scarcely ever known? I think it would make your tender little hearts ache to see their miles and miles of desert sands, and their trees which can afford no fresh green leaves for want of rain, but are clothed, instead, with sharp, cruel thorns.

I never knew any one to spend a rainy day in the woods; but I imagine that it would be fun to see the frolicsome winds putting things to rights, sweeping up the dry leaves, and dancing with the wild flowers, while above, the raindrops scour every leaf, and, tumbling down, brighten the blades of grass and wash the dusty roads.

But not one atom of dust or one dry leaf is wasted, for Dame Nature is a very economical lady. Last year's flowers and leaves are used up in making this year's carpet of bright green grass, with its embroideries of violets, while many of the leaves that swing against the blue have doubtless swung there oft before. And, year after year, the woods and pastures round will be just as orderly as they are to-day, because, every year, the cast-off garments of the trees and flowers will be swept up and torn to pieces by the winds and rain, and used in manufacturing new and beautiful ones.

To be sure, these house-cleaning days are not lovely. Dame Nature looks dismal in her work-a-day garments of gray, and all out-doors looks dreary, and sloppy, and tearful. But see! the setting sun is shining out, and how fresh and beautiful the broad landscape looks in the clear, evening air! Dame Nature's faithful servants, the wind and rain, sink down to rest. The earth is clean; their work is done.—*Christian Union*.

A Pert School-Girl Rebuked.

It hardly answers for pert young people to act the critic and correct their elders, unless they are sure of being in the right, and are ready to hold to it. A school-girl got into trouble by being overforward.

"So you have finished your studies at the seminary! I was much pleased with the closing exercises. The author of that poem—Miss White, I think you call her—bids fair to become known as a poet."

"We think the authoress will become cele-

brated as a poetess," remarked the young lady, pertly, with a marked emphasis on the two words of the sentence.

"Oh, ah," replied the old gentleman, looking thoughtfully over his gold spectacles at the young lady, "I hear her sister was quite an actress, and under Miss Hosmer's instruction will undoubtedly become quite a sculptoress."

The young lady appeared irritated.

"The seminary," continued the old gentleman, with imperturbable gravity, "is fortunate in having an efficient board of manageresses. From the Presidentess down to the humblest teacheress, unusual talent is shown. There is Miss Harper, who, as a chemistress, is unequalled, and Mrs. Knowles has already a reputation as an astronomeress. And, in the department of music, few can equal Miss Kellogg as a singeress."

The young lady did not appear to like the chair she was sitting on. She took the sofa at the other end of the room.

"Yes," continued the old gentleman, as if talking to himself, "those White sisters are very talented. Mary, I understand, has turned her attention to painting and the drama, and will surely become famous as an actress and paintress; and even now, as lecturess—"

A loud slamming of the door caused the old gentleman to look up, and the criticess and grammarianess was gone.—*Sel*.

PRECIOUS TRIALS.—In Christian life virtue grows strong by resistance; experiences are sweetened by affliction; love of duty is increased by sacrifice; integrity is established by temptation; joy becomes more precious through sorrow; really, evils yield the richest of blessings by refining, chastening, sweetening, and purifying the soul under the assimilating power of grace.

A memory well stored with Scripture, and sanctified by grace, is the best library

Obituary Notices.

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

On the nineteenth of October last, our only daughter, Annie, aged thirteen years, fell asleep. Her disease was typhoid fever, and it became alarming only a short time before her death. The circumstances connected with her illness were very painful, as I was absent in California, and all the burden of perplexity, care, and sorrow, fell for the time upon my companion. I was too far away even to reach home at the funeral. This afflictive providence has caused a great vacancy in our family circle which can never be repaired in this world. Annie was a good and obedient child, and thoughtful above her years. She made a profession of religion over a year since, and I had the privilege of burying her with her Lord in baptism at the Iowa camp-meeting last year. She has read her Bible, taken part in family worship, and spoken in meeting often since, and we cannot doubt but she sleeps in Jesus. Annie had a fine mind. She stood high in her classes, and was a great favorite with all who knew her. A large number of her classmates attended the funeral and wept bitter tears of sorrow at their loss. This sad bereavement has left our home very desolate. It seems to us it will never be home again. About her last rational words were concerning her absent father and her desire to see him. Our Annie is gone. We shall never see her again in this world. But the consolations of our holy religion are infinite in such a time as this. We shall meet our child in glorious immortality in a few short years. We have no murmuring feelings. Our Father doeth all things well. One less link to earth—one more to Heaven. Poor, dark world. We wait in patient hope for that day when death shall be swallowed up in victory.

GEO. I. BUTLER.

The following notice of the death of Bro. Carlstadt, has been translated from the Swedish paper, the *Svensk Advent Herald*, for the *Review*:—

It becomes a duty to inform our readers of the sad news that Charles Carlstadt, the editor of this paper, after two weeks' illness, departed this life, Tuesday, Oct. 13, at 5 o'clock A. M. He sleeps in the faith of Jesus. His death was unexpected to all. Even his nearest kindred, up to the last few hours of his life, had no expectation that his sickness would end in this fatal manner. He was taken first with the ague, and then fever set in for a few days, until the help of the physicians was fruitless.

Charles Carlstadt was born in Stockholm, Sweden, and was 29 years and 2 months old at his death. He came to America ten years ago. He spent one year in the war. About eight years since, he became alarmed about his spiritual condition, and sought and found peace with God. He joined the Baptist church, to which he belonged until two years since, when his attention was called to present truth, which he embraced with a ready mind.

During the last ten months of his life his business had been editing the *Svensk Advent Herald*, and translating tracts from the English into the Swedish language. His last work was translating Scripture References. His thoughts were much taken up with this, night and day, for the last few weeks of his life, and it seems he had overdone in hastening to get it ready.

With full confidence we can say that his life was that of a Christian. He had an ardent and living faith in the Saviour, and sought in his life, especially the last year, to govern himself by God's word and his commandments. His prayer was daily for the work of missions among his own countrymen. Especially was he interested in the *Svensk Advent Herald*, and sought to make it as instructive as possible. He died in hope of a resurrection with the righteous. He left a widow, and a child ten months of age, and two brothers, all of whom deeply mourn their loss. Blessed are the dead who die in the Lord, yea, saith the Spirit, that they may rest from their labors and their works do follow them.

His funeral services were held in the house of worship at the S. D. Adventist church at Battle Creek. Appropriate remarks for the occasion were made by Eld. James White.

The Review and Herald.

Battle Creek, Mich., Third-day, Nov. 17, 1874.

Biblical Institute.

THE Lectures of the Biblical Institute will commence Dec. 15, at 7 P. M. The attendance will be large. It is hoped that our brethren of the Danes, Swedes, French, German, and others, will join their American brethren in this means of instruction and improvement.

Our Health Almanac.

THE Hygienic Family Almanac for 1875 is having rapid sales at this date. Not less than 20,000 copies are ordered. We have printed 35,000. It should find its way to 100,000 families ahead of the coming deluge of Drug Almanacs.

Health Tracts.

THE first editions, 10,000 each, of the series of six health tracts, written by Bro. J. H. Kellogg, M. D., are exhausted, and we have just printed second editions of 15,000 each.

Canvassers Wanted.

WE want five hundred men and women to enter the field as canvassers for the HEALTH REFORMER, Way of Life, Hygienic Family Physician, Hygienic Almanac, and other health works.

We offer better terms than last year; but cash must accompany all orders. For particulars send for our circular. Be in season.

Address, HEALTH REFORMER, Battle Creek, Mich.

A Note of Alarm.

THE following is an extract from a paper recently adopted by the Presbytery of St. Louis:—

"In view of the alarming desecration of the Lord's day, now constantly witnessed throughout our bounds, the Presbytery of St. Louis feels constrained to bear its solemn and decided testimony against this fearful sin.

"It is not expected, of course, that our entreaties and admonitions will be heeded by an unbelieving world, but we appeal to that part of the church over which the Holy Ghost hath made us overseers, to unite with us in earnest efforts to stay the desolating evil that threatens the destruction of all we hold sacred.

"Restraint after restraint, imposed by the proper observance of this day upon the lawless desires of the human heart, has been removed; barrier after barrier, raised by God's word, by the standards of our church, and by an enlightened public sentiment to guard its sanctity, has been broken down, and now little is left to distinguish it from other days, except the bolder license in a contemptuous disregard of divine authority, which it seems to provoke.

"We do not hesitate to express the conviction, founded upon the teachings of God's word, upon the lessons of history, and upon our knowledge of the progressive power of iniquity, that if this shocking desecration continues to advance as it has done for the past few years, it is only a question of time when our houses of worship will be almost deserted, and the judgments of God will fall heavily upon the land.

DISCIPLINE TO BE ENFORCED.

The following paragraph which concludes the paper, shows that an effort is to be made to bring members of churches, by exhortation and discipline, up to a more rigid observance of the so-called Christian Sabbath:—

"We believe that everything which makes us thankful for the past, and hopeful of the future, is inseparably linked to the hallowed observance of the Lord's day. Hence, it is with profound grief we witness its increasing desecration, and observe, in the language of our Larger Catechism, 'That Satan with his instruments must labor to blot out the glory, and even the memory of it, and to bring in all irreligion and impiety.'

"We therefore enjoin upon all our ministers to read this paper from their various pulpits on the first Lord's day of October, and to urge their people, plainly and pointedly, to avoid the forms of Sabbath-breaking herein mentioned, and all other modes of profanation by which the day is dishonored, and the wrath of God incurred; and we further enjoin upon our church sessions, in every case of such violation, promptly to apply the correction of a firm and efficient discipline."

To Whom It May Concern.

I AM now entering upon the work of revising and enlarging the two books, "Facts for the Times," and "Miraculous Powers." Ministers or others who may have reliable facts or extracts, will confer a favor by sending them to me imme-

diately. That these works should be valuable as text books for reference &c., is a matter of interest to all our people. Our purpose is to make them as nearly complete as possible up to date. Direct to M. E. CORNELL, Battle Creek, Mich.

Dedication.

If the Lord will, there will be held a series of religious services in the new church in Lovington, Ill., commencing Sabbath eve, Dec. 4, at 7 o'clock, and continuing as long as the interest may demand.

Dedication sermon on Sunday the 6th at 11 A. M. Eld. R. F. Andrews is expected. A cordial invitation is extended to all to come to this meeting. G. W. COLCORD.

Danger of War in Europe.

ON the Continent the sky is dark and lowering, and it is impossible not to feel that a storm is brewing, yet nobody can tell in which direction to look for the first flash. There are no distinct quarrels ready for fighting about, but the relations of several important States exhibit just the sort of feverish irritation which may at any moment precipitate a collision. It may be assumed that France and Germany are bound to fight some day; but France, though busy with military preparations, of which every traveler through the country brings over startling accounts, is not yet ready for war; and on the other hand, it is difficult to see what more it can be possible for the Germans to get out of another conquest. There can be no doubt, however, that Germany is just now in rather an explosive condition. The people are groaning bitterly under the strain to which they have been subjected, and which has still to be continued in order to maintain the enormous armament which is deemed necessary as a check upon reprisals by France. At this moment Germany is probably the strongest power in Europe; but the question is how long it can maintain itself in this position. It is at the highest point now, but the cost of this supremacy is fearfully exhausting. Every year the country becomes less capable of enduring the drains upon it in men and money, and every year, while Germany is thus at the best only barely holding its ground, other powers are growing rapidly in strength and confidence. Hence the idea which is supposed to have taken possession of Bismarck, that the policy of Germany should be to strike while it is at the top of its strength, and while other countries are weaker, and thus to obtain an opportunity of lessening its military expenses by paralyzing its chief opponents while it still has power to do so. It must be remembered that it is not merely France by itself that the Germans have to reckon with in the future, but also the papacy and the Czar—two very formidable opponents, who would each be pretty sure to do all in their power to help France against the power which has already defied the one, and is suspected of a similar intention in regard to the other. The European situation, therefore, comes pretty much to this—that Germany, despairing of becoming any stronger, and more than doubting its ability to maintain its strength at its present standard, would be glad of an opportunity of trying to cripple its antagonists at once in such a way as to secure for itself some amount of ease and peace for a good while to come. Whether this opportunity will be found, nobody can say; but there can at least be little doubt that Germany is bent on creating an opportunity if it can, and that it will avail itself of any that offers. It is no wonder, then, that with such a state of things on the Continent, there should be doubt and perturbation in the financial world. Almost anything may happen before spring.—London Cor. N. Y. Times.

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.

THERE will be a general meeting of the friends in Clark and Wood Counties, Wis., Nov. 28 and 29, at Loyal, Clark Co. We want to see a general rally of our brethren at this meeting. The time in which we are living is one of great importance. Let us arouse to great earnestness in the work before us. Let us come to the meeting seeking the blessing of God, and with a mind to work for the Lord. Bring blankets and buffalo robes. We intend to organize a T. and M. Society at this meeting. O. A. OLSEN.

Quarterly Meetings in Minnesota.

Table with 2 columns: Location and Date. Wells, Nov. 29, 30, 1874; Otranto, Dec. 12, 13; Riceland, " 19, 20; Maiden Rock, Nov. 21, 22, 1874; Lake City, " 24, 25; Greenwood Prairie, " 28, 29; Stewartville, Dec. 5, 6; Pine Island, " 12, 13; Concord, " 19, 20. HARRISON GRANT.

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

Table with 2 columns: District and Date. District No. 1, at Bordoville, Nov. 21, 22; " 2, " Irasburg, " 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 Dec. 12, and 13, 1874, with the Irvin church in Howard Co., Ind. All the friends of the cause who can, are invited to attend. Eld. S. H. Lane is expected. JAMES HARVEY.

THE monthly meeting for December will be held with the church at So. Norridgewock, Dec. 19, 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.

THE T. and M. Society of Dist. No. 2, Maine, will hold its next quarterly meeting Dec. 12 and 13, at Allen's Corner, Deering, Maine. Eld. J. B. Goodrich will be present. Mail your reports to me at Allen's Corner as early as the 6th, so as to be in season. Let there be a general rally at this meeting. WILL E. MORTON, Director.

I WILL meet with the church at Alaidon on the last Sabbath in November, also first-day, if desired. Hope all the brethren and sisters of T. and M. District No. 11, will be present, and as many others as can. Let us all seek the Lord, that his blessing may be with us on this occasion. ALEX. CARPENTER, Director.

QUARTERLY meeting of Prescott church, Adams Co., Iowa, Sabbath and first-day, Nov. 28 and 29. Will Brn. Colwell and Buxton please attend this meeting? E. A. HEBARD, Clerk.

THE next State T. & M. Society quarterly meeting for Ohio will be held at Clyde, Dec. 26, 27. The district directors will hold their district quarterly meetings at least two weeks previous to this meeting, and send their reports to the State secretary. O. MEARS.

MONTHLY meeting of S. D. Adventists at East Otto, Cattaraugus Co., N. Y., the third Sabbath and first-day in November. Will D. B. Welch and D. C. Phillips meet with us? We want to see all the brethren and friends out to this meeting. E. V. CLARK.

THE next general quarterly meeting of the New England Tract Society will be held in connection with its annual meeting at South Lancaster, Mass., Dec. 26 and 27, 1874. We expect to see a general rally of the friends in New England at this meeting. It is expected that each director will hold his district quarterly meeting previously so as to report in season for this meeting. We appoint it to be held at So. Lancaster, it being the easiest of access of any point in the Conference for the friends in different parts. S. N. HASKELL.

THERE will be Tract Society meetings in Dist. No. 3, Michigan, as follows:—Dowagiac, Nov. 21 and 22, where Bro. Norman Dewey may appoint.

Mattawan, Nov. 23, evening, where Bro. M. B. Miller may appoint. Kendall, Nov. 25, evening. Burlington, Sabbath, and Sunday Nov. 28 and 29.

Quincy, Monday evening, Nov. 30. Hillsdale, by request, Tuesday eve, Dec. 1. Ransom, " Wednesday eve, Dec. 2. Flat Rock, where Bro. L. N. Miller may appoint. Sabbath and Sunday, Dec. 5, and 6. Hastings, Thursday evening, Dec. 10. Cedar Springs, Sabbath, Dec. 12.

If any changes are necessary, parties will be notified by letter.

Subscriptions for T. and M. Society, and pledges for the school will be received, and Systematic Benevolence will be considered. I. A. OLMSTEAD, Director.

A GENERAL meeting of the N. Y. T. and M. Society, Dist. No. 4, is to be held in connection with the monthly meeting the fourth Sabbath in November, at Buck's Bridge. Hope every librarian will see that all reports are sent in at this meeting in time. We hope for a general attendance. A. H. HALL, Director.

QUARTERLY meeting for Mt. Hope, Grant Co., Wis., will be held Nov. 28 and 29. Friends from abroad are cordially invited. Preaching expected. WM. PROCTOR, Eld.

State Meetings of the N. Y. & Pa. T. & M. Society.

THERE will be two general meetings of the Society this quarter; the first for the central and north eastern districts at Adams Center, Jefferson Co., N. Y., Dec. 12 and 13; the second for the southern and western districts at Randolph, Cattaraugus Co., N. Y., Dec. 19 and 20. It is hoped by this arrangement to secure the attendance at one or the other of these meetings of all the directors of the Society. B. L. WHITNEY, Pres.

THERE will be a general meeting at Leon, Monroe, Co., Wis., Dec. 5, 6, 1874. We want to meet a representation of all the friends of the cause in this region. Come, brethren and sisters, to work for the Lord, and to renew your spiritual strength. We expect their house of worship will be finished and ready for dedication at this time. O. A. OLSON, H. W. DECKER.

GENERAL quarterly meeting of the Iowa and Nebraska T. and M. Society at Marion, Iowa, December 19 and 20. Let each director see that his district is properly represented. Hope there will be a general rally, and that the blessing of God may attend this meeting. J. T. MITCHELL.

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 is now Elmwood, Tuscola Co., Mich. W. W. LOCKWOOD.

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. Alfred Perren 46-17, Amy E Dart 47-1, Mrs W N Smith 46-20, R C Clark 46-19, Geo A Thomas 46-20, John Thomas 46-15, W Fairbanks 46-13, H N Casler 46-20, Randolph Miles 46-20, Amanda Shunway 46-14, H J Caldwell 47-4, J W Brackett 46-14, John McCabe 46-20, O Mears 47-1, Mrs Olive B Oaks 46-23, C Lawton 46-21, Mrs Samuel Evens 46-12, Milton Hall 46-20, Dr C A Cronk 46-20, John C Woolley 46-20, Wm S Lane 47-1, J W Raymond 46-20, M A Hiestand 47-22, Sarah Brown 46-15, Alva True 46-14, Geo Field 46-20, M E Lawson 46-19, Wm Proctor 46-18, Mrs Mary Eaves 46-20, R F Cottrell 46-18, Geo A Hobbs 47-1, A J Gillet 46-24, Mrs C Rand 46-20, Sarah A Stem 47-24.

\$1.00 EACH. Mr Thaddeus Thurston 46-20, James Y Johnson 46-20, Allen Walker 46-20, Mrs Electa King 46-20, Daniel Bean 46-20, H A Harrington 46-14, Mrs O F Taft 46-19, Mary J Campbell 46-20, H A Royce 46-20, N G Spencer 46-5, J Hanson 46-17, Mrs Lodema Clevenger 46-20, T V Canright 46-20, Lucy R Holden 46-15, John I Wallace 46-19, J H Murray 46-20, Ezra Brackett Jr 46-20, S S Rich 46-20, Anthony B Chase 46-20, Elias Coates 46-20, H L Richmond 46-20, D N Wood 46-11, Prudence Briggs 46-20, M J Farnsworth 47-25, Eld Lewis Phillips 46-20, Clisly 46-20, T S Greenwood 46-20, T B Snow 46-20, O D Hawley 46-20, E Farnsworth 46-20, Robert Dewsbury 45-13, E Hutchins 46-20, Mrs Leah Smith 46-20, Mrs C J Clark 46-20, H Keefer 46-20, Mrs S Yaker 45-17, Allen McKenzie 46-20, Mrs Sarah P Barton 46-19, Eunice Martin 46-20, H M Kenyon 46-20, Mr John McLeod 46-20, James Dodd 46-20.

MISCELLANEOUS. D Malin \$1.06 45-22, Otis Smith 25c 45-1, Henry H Dean 50c 45-20, Sawyer Jewell 50c 45-20, A J Parrott 1.50 46-1, N R Rigby 50c 45-1, Mr Fascal 50c 46-1, Alexander Feryall 2.25 46-20, Miss Lauretta Thompson 50c 45-20, Amanda Kemp 50c 45-20, M E Kashner 40c 45-11, James Skinner 50c 45-20, S M Coe 25c 44-26, J Heacock 50c 45-20, Allie A Santee 50c 45-20, Mrs F E Reading 50c 45-6, Mr Harry Hunter 25c 45-1, Mrs T L Thompson 25c 45-1, Bead Ingersoll 50c 45-20, Mrs Arved Johnson 50c 45-20, A J Allen 50c 45-20, Edward Percy 50c 45-20, James Kirk 50c 45-20, F Ramsey 1.50 45-14.

Books Sent by Mail.

Lauretta Thompson 25c, John McKeaynolds \$2.50, H B Parker 20, Martha J Price 1.00, Amanda Bullock 12c, J F Dribis 10c, James D Sanford 10c, Mrs Lottie Bental 10c, Mrs A Bood 10c, Rev Mr England 10c, Mrs W H Smith 10c, Mrs Sarah Stalker 10c, S Griswold 1.00, Rev N B Jones 1.25, H F Best 20c, Chas L Boyd 10c, Elizabeth Brown 50c, Mrs A M Courier 10c, E R Shorey 70c, Hal Sayr 1.00, Alexander Feryall 1.00, Mrs Olive Raymond 30c, Mrs L W Jones 1.00, James Y Johnson 10c, J B Griffith 10c, Mrs Lydia A Sankey 10c, J J Shriver 10c, A Bisbee 10c, Wm Covert 75c, G S Honeywell 2.00, R M Dickson 45c, C S Gates 30c, Amy E Dart 1.40, Mary Vanda 10c, J W McWilliams 10c, J F H Forbes 50c, James Miller 20c, Mrs Sarah Tanner 15c, Mrs Susan Grosvenor 15c, Chas Gates 1.00, Bascom A Stevens 30c, Olive B Oakes 10c, Dr G L Holiday 10c, N R Rigby 20c, Libbie Brubaker 10c, N C Walsworth 10c, Mrs E A Childs 3.00, Robert Dewsbury 10c, Wm Pancost 10c, Miss Maria Montgomery 10c, Mrs J K Marsh 10c, Mrs J W Fisher 10c, Dr H H Bartlett 10c, C C Doren 5.00, Wm Fenner 1.00, E Smith 30c, A P Griffith 10c, Jesse Quaintance 10c, J J Griffith 10c, H A St John 3.75, E R Jones 75c, Emma Parلمان 10c, Mrs S D Howard 20c, Mrs Julia Hansard 20c, Leonard Darling 1.00, A J Douglas 1.00, H S Linn 15c, Byron Taft 10c, J M Gallemer 2.00, Geo A King 2.00, Levi Turney 1.00, A S Gillet 1.50, Alfred King 10c, C F Kircher 50c, Mary E Green 1.00, Mrs B G Allen 1.75, L D Newton 25c, J S Howard 40c, Anna Spaulding 10c, James Waldron 30c, John Fishill 25c, Mrs W R Christy 10c, H A Bartlett 10c, Mrs Mary R Cady 1.25, I Greaves 50c, J Trotman 30c, F A Andrews 30c, C C Dykins 15c, Geo W Linn 20c, Mrs Nellie Wycoff 10c, A Smith 80c, D E Phillips 1.00, Nellie L Wilkinson 20c, Clara W Bisbee 20c, L D Newton 20c, Alexander Ingham 10c, S P Mayhew 50c, A Green 2.00, Mary Losey 10c, Eliza E Root 10c, D S Godley 10c, Martin Merkham 10c, Mary F Aldrich 50c, R J Lafferty 1.25, Emma I Hammond 20c, Martha A Garland 10c, R L Babcock 1.00, Elijah Hargrave 20c, A Geer 10c, Mrs E W Ager 20c, S B Craig 1.00, Mary H Sevey 10c, E G Bolter 1.00, L Adams 30c, John N Bunch 50c, J H Cramer 10c, Francois Depas 20c, J Q A Haughey 1.35, E J Chalfant 25c, Mrs Wm R Davis 10c, Mrs H M Wilkinson 30c.

Books Sent by Freight.

J Q A Haughey, Xenia, Ohio, \$65.25, W T Carson, Fredericktown, Ohio, 65.25, R A Underwood, North Bloomfield, Ohio, 65.25, James B Boardman, Tontogany, Ohio, 65.25, O F Gullford, Castalia, Ohio, 77.75, Wash. Bralhar, Brighton, Iowa, 35.90, J W Adams, Washington, Iowa, 49.30, B L Whitney, Kirkville, N Y, 270.20, O H Pratt, Monroe, Green Co., Wis. \$20.25.

Cash Received on Account.

Jessie Dickey \$2.25, Wisconsin T & M Society per N M Jordan 3.00, R F Cottrell 5.00, Onio T & M Society per J Mears 9.20, Chas L Boyd 13.55, G S Honeywell 2.75, P Strong 8.00.

Michigan Conference Fund.

Received from church at Kendall \$10.00, Potterville 101.40, Newton 7.00, Parkville 25.00, Parkville, per John Langdon 5.00, Genoa 6.38.

Michigan T. & M. Society.

District No 10 \$24.65 Dist. No 2 50.90, Dist. No 7 34.50, Dist. No 6 33.62, Dist. No 2 per E P Giles 34.00.

Shares in the S. D. A. P. Association.

Mrs Isabel Ramsey \$20.00, Mary Briggs, 10.00.

General Conference Fund.

S Elmer 1.00, E Elmer 1.00.

Books Sent by Express.

P H Cady, Poy Sippi, Waushara Co., Wis. \$5.25, Andrew Olson, Fort Atkinson, Wis. 10.50, Eli Osborn, Kickapoo, Wis. 5.40, A S Osborn, Bridgeport, Crawford Co., Wis. 5.25, Rufus Baker, Markesan, Wis. 10.50, P S Thurston, Plainfield, Wis. 6.25, N M Jordan, Lodi, Wis. 9.50, J P Jespersen, Neenah, Winnebago Co., Wis. 4.95, O A Olson, White Hall, Wis., 12.35, J W Marsh, Pontiac, Ill., \$10.65, C K Ackley, Port Andrew, Richland Co., Wis., 11.25.

Michigan T & M Society.

I A Olmstead \$50.00, Dist No 11, 50c, Dist No 11, per C S Briggs & wife 40.00.

School Fund.

\$250.00. C S Briggs. \$50.00. Henry Hilliard. \$25.00. Mary Briggs. \$20.00. Sarah A Stem. \$15.00. E D Scott. \$10.00. Clara J Birch. \$5.00. Marinda Rust. \$4.00. Ida Wordon. \$1.00. Adaline Wordon.