

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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SAVED BY HOPE.

THOUGH the morning of life may be gloomy and clouded,
The noontide in storms and tempests may rave;
Though the evening in darkness, thick darkness be shrouded,
And close, late and lowering the night of the grave:
Yet the faithful, undaunted, with hope strong and cheering,
Proceed through the dark vale not doubting nor fearing,
With triumph they look for the glorious appearing
Of Him who came lowly to seek and to save.

Though the world to the depths of affliction may leave us,
And those whom we love stand aloof in our woe;
Though foes with false friends may combine to deceive us,
And darken the cloud that surrounds us below:
Yet the day-star shall rise on the gloom of our sorrow,
Though grief reigns to-night, yet joy comes to-morrow.
From the fountain of life we may comfort still borrow,
That earth and its pleasures can never bestow.

"THE CUP OF DEVILS."

RASCALITY REVEALED.

BEFORE me, as I write, lie five printed works relating to the adulteration of alcoholic liquors. Two were written by able physicians, one by a colonel in the army, one by a Methodist clergyman, and one by a religious society in Philadelphia. All are of recent date. All are highly authoritative and crammed full of irrefutable evidence. The most damaging information they present is derived from the oral and printed testimony of the liquor men themselves. Analysis, fact, legal testimony, etc., complete the chain of damning evidence. These volumes tell a terrible tale of fraud, drugging, and poisoning by the whisky party. They reveal the astounding fact that over one hundred and fifty different drugs, chemicals, and poisonous substances, now enter into the composition of the various intoxicating beverages in universal use. And yet, these liquors are sent forth to each and every town in the Union as pure ardent spirits. Wholesale druggists make a specialty in that branch of importation for the use of the liquor trade. Chemists, first and second rate, prepare the recipes for mixing, and circulars, secretly printed and secretly circulated, state names, prices, and quantities. These are scattered over the land like the frogs of Egypt. Extracts, oils, ethers, flavors, etc., for immediately turning one drink into another, go out from the "Wholesale Liquor Dealer," and that fraternal rummy is green who never heard of them.

In this kind a Philadelphia firm deals. One of their secret circulars with price-list, &c., is before me. On it I count one hundred and fifty-four kinds of such, used, says the circular, "in the manufacture of liquors, wines, cordials." Remember that, to make these, all that is needed is common rectified corn whisky and drugs! And these fellows tell their customers that "liquors made according to these recipes

so closely resemble the genuine that they often cannot be distinguished." Skillful swindlers, these. And now comes Professor Babcock, who in a late number of the *Laboratory*, tells us so skillfully are the spurious liquors prepared that it is about impossible to tell them from the genuine, even by chemical analysis. What next?

The "Table of Contents" of the Philadelphia man's book is also on my table. By its aid I am fully initiated into the mysteries of the cup of devils. Ethers and flavoring oils of a powerful and deleterious kind are used. By their use, in a few minutes' time, and at a cost of but a few dollars, I am shown how to convert forty gallons of common whisky into any and every kind of liquor to suit the taste of the million. Just one-half a pint of "liquor flavor" will complete the metamorphose. Any quantity of the best "French brandy" can be made for about one dollar a gallon. This is sold for \$15 and \$20 per gallon, at a profit of 1500 and 2000 per cent. Great is King Alcohol and drug poisons are his profit! These keen sharpers who send out their book to every part of the country, urge the retailers to buy it, and "so save hundreds of dollars which," they add, "you are now paying to others for preparing whiskies, brandies, gins, &c." Our clerical author (who knows) writes: "These circulars have been sent all over the country, and that, too, through many years; hence, we may safely infer that nearly all the dram-sellers make their own liquors." The book was copyrighted in 1851, and has reached its fourth edition. For all that the people know, every retailer in Clinton County is to-day using similar receipts.

The author tells us that "all the most popular German, French, and American liquors can be made by these receipts." No doubt of it. He also tells the ladies how to make a "perfect love cordial;" also, other cordials, by the use of such delectable substances as absinthe, prussic acid, and the like. He is very kind to the ladies. He gives receipts for restoring "flat wine, musty wine, or ropy wine, or sour wine." No doubt this magician could take the 400 barrels (some 14,000 gallons) of colored slop cycled wine, that passed through this Custom House to New York during the last week in September, and which had, as shown by actual test, an alcoholic strength of only two per cent, and transmute it into splendid Port or Madeira in a twinkling. As it was, it baffled the wisdom of the officers to tell what the stuff could be that \$6,000 duties were paid on, where it came from, or what use could be made of it. The whiskyites know. The red slop won't have to stay but one night in the cellar and vats of a Gotham wholesaler before it will be resurrected sparkling and strong with the whisky spirit, and tasting as if a half a century old. These fellows will take new, raw, weak wine, and by adding to it fifty cents' worth of their "age and body preparation," noted in the "circular," can quickly change its taste to that of rare old wine. Fifty cents' worth changes forty gallons;—no grape juice is needed. The same with the liquors. Your memory, reader, will perhaps readily go back to those half dozen or more casks of beautiful imported French brandy, seized and detained by our officers a few years ago in transit over the Ogdensburg railroad. How the owner claimed his property, and to save it, revealed his rascality, and when the case went to court, defended himself against the United States, and successfully proved there was not a drop of his wretch-

ed compounds imported; everything about it, barrels and all, were made in New York. Nevertheless, Champlain and Plattsburgh druggists, and experts, tasted the drugged water and pronounced it nice French brandy. Ah! the liquor man was ahead of you, gentlemen. You marveled. But he got his strychnine water back and chuckled over his sagacity. He should have gone to the penitentiary, and you should be posted on Beelzebub's beverages.

Our whisky man in his private "circular," frankly informs us of the existence of "a number of similar treatises," "other books," he calls them, like his own. Yes; we knew that before. We happen to know, and have corresponded of late with a talented legal gentleman, who owns, of different kinds, some forty works of this character. These forty volumes were privately got up, circulated everywhere, on the sly, and are written for the express purpose of showing the whisky men how to reduce, combine, imitate, drug and poison the whole brood of liquors. With their aid, wine can be made without grapes, and brandy without wine; every drink of our whisky is adulterated; corn and strychnine whisky, remember. Before me are the titles of some of these; for example, we have "The Brewer and Licensed Victualer's Guide;" also, "Fermented Liquors;" and another, entitled, "The Liquor Dealer's Guide;" both these last published in 1858. Then there is "The Wine Merchant's Companion," and again "The Complete Practical Distiller," and still another, "Every Man His own Butler," (no grape is needed.) And then there is "The Manufacture of Liquors, Wines and Cordials, without the aid of Distillation; Prepared expressly for the Trade." This book contains no less than one hundred and thirty-five receipts. Chapter VI. tells how to take common, raw whisky and make it into "brandy, peach brandy, gin, rum, &c., at twelve cents a gallon." All done, please observe, "without the aid of the still." One more volume of this class of satanic literature I will notice. Its title is, "A Treatise on the Manufacture, Imitation, Adulteration, and Reduction of Foreign Wines, Brandies, Gins, Rums, etc., and all kinds of Domestic Liquors, based upon the French system: a Practical Chemist and experienced Liquor Dealer, Philadelphia, 1860." It tells how to make one hundred and sixty-five kinds of intoxicating drinks, and whisky and cheap drugs is all that is required to do it! After this evidence, piled on the top of evidence, we may as well stop canting about pure liquors. There are none.

This last-named work of a little over 200 pages was published at \$10, but in 1868 a whisky man in one of our Western cities offered the owner \$109 for his copy. He did not know where to get another. I don't; neither do you. These villainous works are not printed, sold, or read openly. They are spread abroad as the filthy literature is that comes reeking with pollution out of the obscene press of that modern Babylon, New York city. Low-minded, hired minions, peddle these all about the land. The rum traffic has its secret pernicious literature; immorality also has its flood of evil books; one is as bad as the other.

In this town receipts for concocting spurious liquors have been sold, and down in dark cellars the stuff has been mixed like witches' broth, and men have drunk them until they died of slow poison. Some honest liquor dealers have been so astonished when these receipts were offered them and the various liquors

made right before their eyes, that they at once abandoned the traffic forever. Of this class was Dr. R. B. Carswell, of East Weare, N. H. Honor to him. Others greedy, godless, and abandoned, buy at once and use them to make more profit. Only eight miles from me fifteen years ago a man commenced the manufacture of his own liquors with the aid of drug poison. His wife drank of them and became the first victim to their deadly effects. The wretched husband to his horror poisoned to death the companion of his bosom. Murdered for a little money!

The trade liquors are an imposition to the honest retailer; a huge fraud upon general public. Mr. V——, of Chazy, bought a quantity of a New York man. The bill was \$600. He sold them out (so we have it) at retail; his customers drank them, but for some cause he failed to foot the bill. The New York man sued him for the pay. Our retailer employed as counsel, lawyer A. of P. The shrewd attorney understood the tricks of the trade, and subpoenaed as witnesses for his client the clerks in the establishment where the hot fluids came from, and putting them under oath, proved before the Supreme Court of the Empire State, that the entire lot was spurious. The New York man did not get the \$600. He got six cents. He should be learning an honest, decent trade between some stone walls in a certain institution out west of the village of Plattsburgh. I always believed in 1 Timothy 1:9, 10.

Makers and executors of law, are these things so? Is this traffic in poisonous drinking fluids wrong? If so, then, why not for God and humanity's sake put away the Heaven-daring and soul-destroying evil? You punish a poor old woman if she adulterates a pound of butter by putting a little lard in it; why don't you punish the criminals who adulterate with poisons and filth the daily drinks of forty-three millions of free people? You punish the man who counterfeits a true bank note, why don't you punish the American Thugs, who are hourly and everywhere imitating with deleterious substances, the ardent spirits of commerce? Why?—D. T. TAYLOR, in *Plattsburgh Sentinel*.

Weighed in the Balance.

WEIGHING is a method by which we ascertain the quantity and value of certain articles or commodities. It may signify to ascertain the moral worth of a person,—what he is worth spiritually.

Now, in order to ascertain correctly the weight and arrive at the correct value of an article, the scales and weight by which we weigh must be correct. A false balance never gives the correct weight of anything. Many have a false balance in which they weigh themselves to ascertain their moral character and spiritual worth; and they fearfully overestimate themselves.

Some weigh themselves in the scale of ignorance. They do not try to ascertain the will of the Lord concerning themselves, nor inform themselves of the way of salvation. They never search the Scriptures to find out what they must do to be saved. No, never. They flatter themselves with the delusive idea that if they know nothing, nothing will be required of them; that a plea of ignorance, in the day of Judgment, will suffice, and all will be right with them. Poor, deluded soul, God will not judge you merely for what you do know, but for what you might know. You might know enough to be

saved, if you but would; and God will judge you accordingly.

Again, some weigh themselves in the scale of comparison with others who are more wicked, and then conclude that they (themselves) are pretty good fellows—good enough. The old Pharisee in the temple, when he compared himself with the poor, conscience-smitten publican, had an excellent opinion of himself. He was so very good that he was good for nothing. Now this class reminds me of a certain bird which will fly over a thousand head of living cattle and never light upon one; but passing on a mile or two, until he finds a carcass, he will light down upon it and glut his rapacious appetite on a meal of carrion, and then clap his wings and soar aloft and feel good on it. So will these men pass by a thousand good men and women, who are the light of the world and the salt of the earth, and light upon a hypocrite, and compare themselves with him, and then whirl upon their heel and say, "I am better than he," and feel good on it. Stop, my dear friend; you may, for aught I know, be better than the hypocrite, but remember, you are not good enough for Heaven. Some, in the old world, were better than others; but all out of the ark perished.

Again, some weigh themselves in the scales of their conscience. They do certain things forbidden in God's word, and leave undone others commanded to be done, because their consciences do not condemn them for doing the former and leaving undone the latter. Now conscience is not the judge in deciding moral action, and especially to those in an un-sanctified state. If sanctified by the grace of God, they will greatly assist us. The word of God is the rule of moral action. What it enjoins must be done, what it forbids must not be done, whether conscience acquiesces or not. By the infallible word of Jehovah, you and I, my reader, will stand acquitted or condemned at his bar; and that unrighteous weight that we so frequently drop into the scales here will not be used in the day when the books are open.

Reader, come, let us go to the scales of divine revelation, to the balance of God's sanctuary, and there weigh our moral character, and let us ascertain our spiritual worth. Throw away your false method of weighing. Be honest with yourself. May the Holy Spirit assist you. What is your spiritual character? Is it natural, or changed and renewed? one of guilt, or pardon? of sin, or holiness? Is it the old or the new man? How important to know! God will weigh us all in the day of Judgment, in the scale of impartial justice, and the spiritual character of every man and woman will be correctly decided. The Judge of all the earth will do right.—*c.*, in *Relig. Tel.*

The Scientific Frog.

A DISCONTENTED and curious frog, seeing a couple of men sitting under the shadow of a tree by the side of a stream of water, and engaged in conversation, hopped up to the bank, and seated himself before them to learn something from their conversation.

One of them was a scientific quack, and was just now warmly advocating "the development hypothesis."

"We know nothing of God," said he; "this stream flows on because water runs down hill; the wind blows because nature makes it blow; the sun shines and the plants grow all as the result of law. Who sees any design in it? A man is a fool to believe what he cannot see. What are we men? Only higher developments of some lower animals, such as fishes and frogs!"

And then the men departed. Thenceforth the frog was a philosopher. He held up his head with pride, and endeavored to hop only on his hind legs. He was not particularly proud of his ancestry, but entertained great expectations of his numerous family of pollywogs.

One of them at least he hoped would develop into a little man.

After this he determined to travel and enrich his mind by observation. The first place he visited was a saw-mill, of which

he had often heard his father speak. He seated himself upon a log with his back toward a large revolving saw, and began to soliloquize.

"Now, the saw-mill," said he, "my father told me, was designed by a higher power for the purpose of making boards. Nonsense! There is no such thing as design. The mill made itself. It was developed by nature and law. How foolish to believe in what you cannot see!"

In the meantime the miller let on the water, and the log began to glide smoothly and the saw to revolve; and while the frog was absorbed in meditation the saw reached him, and, presto! he was cut asunder, and that was the end of his travels and philosophy.

MORAL: It is not well for frogs or men to know too much, for excess of knowledge and stupidity are sometimes the same thing.—*Dr. E. O. Haven.*

The Fierce European Struggle at Hand.

THE following passages in some of the speeches at the great meeting against Ultramontanism in Glasgow show how observant thinkers foresee a great conflict to be impending:—

Colonel Macdonald, the chairman, said, "We cannot forget that it was here we heard but a few months ago those remarkable utterances, which struck so sharply on the ear of Britain, from the present Premier. Speaking in this hall of what he called 'the contest commencing in Europe between the spiritual and temporal powers,'" he said: "I think we ought to be prepared. The position of England is one which is indicated, if dangers arise, of holding no middle course upon these matters. It may be open to England again to take her stand for the Reformation, which three hundred years ago was the source of her greatness and her glory; and it may be her proud destiny to guard civilization alike from the withering blast of atheism and the simoom of sacerdotal usurpation. If that struggle comes, we must look to Scotland to aid us. It was once, and I hope is still, a land of liberty, of patriotism, of religion." Another statesman of modern days, as eminent as the present Premier—I mean Lord Palmerston—said, not many years ago, that the day would come when we should again hear of religious wars in Europe. It seems as if they were not far distant. The forces are arrayed on each side, and no quarter will be given or taken. The banners display on our side the principles of order, of justice; on the other of darkness, of error, of anarchy.

Rev. Dr. Begg said: "Great statesmen have lately hinted at the probability of approaching convulsions of intense magnitude in Europe. This has no doubt a reference to the probable struggle for the restoration of the pope to his temporal supremacy. There is every reason to believe that the late Franco-German war, following on the declaration of papal infallibility, arose from a desire to crush Protestantism in its mightiest continental stronghold. The result, however, was in the gracious providence of God the very reverse. France was conquered. Germany was triumphant, and the pope was ousted from his temporal dominion. The object of the Vatican is now to reverse all this, and so soon as there is a monarchy in France, or perhaps also in Spain, the restoration of the pope to his personal sovereignty will probably be attempted by force of arms. This will be resisted no doubt by Italy and Germany, and will probably thus end in a European war. The Romanists over Europe have made a league of St. Sebastian, ready to take part in the bloody fray."

Dr. Manning seems to glory and exult in the prospect of all this. He is reported to have said, at a meeting held in Willis' Rooms, London, on January 25, 1874: "The excited antagonism of the nations of Europe is founded on a fact [the temporal power of the pope] full of consolations. Instead of being alarmed, or scared, or discouraged, by the great sharpening of animosity, and the great massing together of antagonists, I look upon it as the most beautiful sign. Now, when nations have revolted, and when they have dethroned, as far as men can dethrone, the vicar of Je-

sus Christ, and when they have made the usurpation of the Holy City a part of international law, when all this has been done, there is only one solution of the difficulty—a solution, I fear, impending, and that is, the terrible scourge of continental war—a war which will exceed the horrors of any of the wars of the First Empire. I do not see how this can be averted."

Rev. Dr. Wylie of Edinburgh said: "I have long felt and often said that when there would come the day of the Church of Rome's extremity, would come the day of our peril. It was easy to enforce that, so long as she was permitted to retain her temporal sovereignty, and the pope was able to rank himself among the other crowned heads, that she would study to keep on something like good terms with the nations; but that, should she be stripped of all, and driven forth crownless and kingdomless, then woe to the nations; she would take a signal revenge. She may now be said to be stripped of all her temporal power, and brought down to what she was twelve hundred years ago, and now she plainly tells us the hour is come! For what? For wrapping her mantle gracefully around her and dying? No! She tells us that the hour is come for a stand-up fight, and that she will fight it out to the last. But you say that is madness. With what will she fight? she has neither army nor fleet. But the folly lies with those who believe in nothing that they do not see.

Despite all the reverses that have overtaken her, the Church of Rome is still, as regards the sinews of war—as regards material force, the strongest confederacy on the face of the earth. If she can manage to raise Don Carlos to the throne of Spain, and the Prince Imperial to the throne of France, she will have the fleets and armies of at least two kingdoms at her service. But even failing in this, has she not the vast majority of the populations of these two kingdoms at her back? Has she not the majority even in Italy? Has she not fourteen millions in Bavaria; five millions in Ireland; millions more in Canada and the United States; millions more scattered up and down in Europe? Has she not, at a moderate calculation, some fifty millions which the doctrine of papal infallibility gives her the means of uniting into one phalanx, of setting in motion by a single hand, and of precipitating, like an avalanche, upon Christianity and liberty. Rome may well say to the Protestant, "Hast thou seen the treasures of the hail which I have reserved against the day of battle and of war?"

"We shall soon see," says the *Voce della Verita*, the organ of the Jesuits, "all Christendom divided into two camps, on the one side the champions of Christ and his church; on the other, the servants of Belial. 'We shall pass,' continues that paper, 'through severe conflicts, but the history of eighteen centuries assures us of final victory.' I tell you, you have to do with a power capable of forming the boldest scheme—a scheme equal to the crisis that has come upon her, and which has the courage to execute it. You have to do with a power which slowly ripens her plans, bides her time, and then suddenly leaps out of the darkness to wrap cities in civil war, and kingdoms in revolution. It is a sudden and nameless peril of that sort that overhangs at this hour all Christendom, and our own country among others. All is now in peril; and though the fight may be a hard one, we cannot decline it save at the cost of accepting something harder still—of accepting revolution and ruin.—*Signs of Our Times.*"

Alarming Military Preparations in Germany.

A NEW law for organizing the Land-sturm has just been prepared in Germany. In other words, the whole able-bodied population, from the youth of seventeen to the man of sixty, are now to be trained to military service. The *Times* says upon this: "When Napoleon III. rashly plunged France into war in 1870, he had an army of three hundred thousand men; but the German forces were three times as numerous. The result was that the French army was driven in and crushed. But the German statesmen perceive that this advantage will not be obtained so easily a second

time. One thing is beyond a doubt. The new French army is immensely larger than the old one. In fact, if the plans of the French government be carried out, and the finances of the country will bear the strain, no long time will elapse before France will have a national force equal to that of Germany in 1870. If Germany is to retain its present superiority, this new law may be a necessary measure, but it is an ominous sign that this is the first time in the present century that preparations have been made for organizing the Land-sturm in time of peace." The *Daily Telegraph* also regards it as a portentous event.

The organizing of these vast military hosts is in exact accordance with the prediction in Revelation 16:12-16, that at the present time "evil spirits should gather the nations to the war of Armageddon." The result will soon be seen in the most tremendous battles, and "the time of trouble such as never was since there was a nation even to that same time." Daniel 12:1.—*Signs of Our Times (London).*

Where Shall our Children Spend the Evenings?

It is not of the marriageable portion of society we wish to speak. We allude to those half way between childhood and youth, a great increasing host; too big to be put to bed out of the way at sundown, full of animal spirits, warm with social instincts, longing to entertain and be entertained, interested in a thousand things that are foolishness in the eyes of maturity—pictures, games, romps—it is to these we would call attention, for these we put in a plea, when we ask, "Where shall our young folks spend their evenings?"

"Not in my parlor, I assure you," exclaims Mrs. Fusabout. "I'm not going to have my young folks taking a crowd in there to soil, deface, and destroy—not I, indeed! And as to having them here where I am, I could n't stand that no way; they would drive me crazy in a week with their endless chatter."

Hundreds of notable housekeepers brandish their dust-pans before that sacred realm, "the parlor," at the veriest hint of an invasion, and echo Mrs. Fusabout's outcry.

"Mother can't we go into the parlor?" We were two girls shivering in the damp air of an evening in September—two girls just budding into womanhood, that critical period when both soul and body need the tenderest care and vigilance. The woman addressed had come from the warmed and well-lighted church close by, and was ready to sleep on the sermon. Not so her daughter. That young brain was alive with busy fancies; no end of pleasant confidences were busy at her tongue's tip to be transferred to the sympathizing heart beside her; her pulse throbbed high with youth and hope; she had no desire to shorten her days by a single hour. And what was her answer?

"In the parlor, indeed! I think not! If it is n't good enough for you out here on the steps, you can come in and go to bed."

Those poor young things had shivered there an entire evening; but what did it matter? Perchance many an after pain and ache, which should by right have recoiled upon the parent, reached the tender frame of her woman child. So the precious parlor remained undecorated, what did it matter? It mattered much, O wives and mothers, so quick to wipe away the least suspicion of a cloud on your window-panes, so indifferent to the clouded eyes of your offspring; so indefatigable in keeping stains from carpet or curtains, so careless of the one that may have crept into the soul of son or daughter; whose nerves are steady under sound of poker, hammer, scrubbing-brush, and broom, and entirely upset by the patter of childish feet, a game of romps, a whistle, drum, or crying doll; who with washing, ironing, baking, carpet rags, canning, and all various duties of the notable housewife, can "litter up" a room from daylight until bedtime, and take genuine satisfaction in it, too, yet can not endure a stray hat or apron, or a few scattered toys. We say such things matter much, since every

species of injustice, however small or trivial, shielded under whatsoever pretense, will some day, most assuredly, recoil upon the perpetrators thereof.

"I never have known any one who allowed their boys to occupy the parlor of an evening, or bring company in the house at all." Such is the testimony of a lady who for several years has been a teacher in one of our public schools; and how many, many witnesses could set their seal thereto.

Walk out any time before ten, on a pleasant evening, almost anywhere in our large cities, and you will see dozens of young girls, mere children, of the most respectable parentage, strolling around the streets, or sitting on the steps, for the purpose of enjoying those social privileges denied them in their homes. These either go to school or to work during the day. Then comes the long evening. Youth very naturally desires recreation and the companionship of their own age. If home is not really a home, but only a place where they are allowed to eat, drink, and sleep, what is left them but to take to the streets, fraternizing with others equally as unfortunate as themselves?

Most people think boys take naturally to the streets; that is because they are not allowed to be boys in the house. With his mind always open to the wise and thoughtful supervision of parents whose law is love, a little roughing in the street never yet hurt a growing lad, but to leave him with no other recourse but stagnation or the street, is criminal.

The days are growing short, the nights cold; and rosy, rolicking girls will be obliged to remain indoors, and only the boys be left out. We shall see them clustering with their cronies around the store-windows, in a circle about the street lamps, anywhere where light seems to impart something of warmth and good cheer; we shall see them slapping their numb hands together and dancing about to keep life in their half-frozen bodies. Bright, brave boys most of them are, too, yet we tremble for their future, since their very presence is a living testimony to the fact that parents are too many, fathers and mothers too few; that while we build and adorn too many houses, homes are too few.

Fine furniture, overneatness, and nerves, put out the home fires of many a heart and hearth. We often feel like exclaiming, with some considerable change of the original text:—

"That furniture should be so dear,
And these young souls so cheap!"

And we see no open door, no genial fireside, no home where our young folks, every one, can gather in, and spend their evenings, their gayety heightened, not checked, by the tender, sympathizing presence of older heads, until a condition of affairs so censurable no longer has tolerance inside of any four walls which a child calls home.—*Christian at Work.*

How the Millennium Is to Come.

PEOPLE think they see signs of promise in the movement of reform. They think to give the church a better shape, and the State a better government, and the world a freer Bible, and that thus the millennium will come. I have no confidence in any such hopes. I see more of promise in the darkest features of the time than in all these pious and patriotic dreams. The world is perhaps more wicked now than it has been since Noah's flood—considering the light which it rejects. And yet in this very darkness, I read the promise of coming light. In this very misgiving, desperation, and gloom, I see the argument for the speedy springing forth of glorious and unfading hopes, not as human reason calculates, but as God purposes. I behold in it the rapid winding up of the present dispensation to give place to that better state of things of which the prophets all have spoken. Statesmen and churchmen see in it the unmistakable evidences of unprecedented changes, though they widely differ as to what those changes are to be.

I have read somewhere, in a very sagacious writer, that when happy changes are contemplated, most people erroneously

turn to the quarters of light for the signs of its approach. This has ever been man's mistake when looking for the fulfillment of God's great purposes, and is the mistake of many now. People are looking for the setting up of Christ's kingdom, and the introduction of millennial glory by reforming and rebaptizing present modes of effort and thought. But so it will not be. God's method of progress is to make darkness the way to light, death the prelude to life, despair the introduction to salvation, and corruption and confusion the road to order and glory. It is not in what seems hopeful, but in what seems gloomy and untoward, that we are to look for the signs of the speedy forthcoming of God's wonder-working goodness. It is the stirring upon the face of the dark waters that gives prognostics of the breaking forth of light, and life, and beauty. The bursting glories of spring come directly out of the bleak winter. It is from the corrupting seed that we obtain the harvest. The darkest hour is said to be that which immediately precedes the day. The period most hopeful is that when the apparent motives for despondency are most overwhelming. The stress of the controversy between hope and fear always falls upon the eve of triumph. Those dim hours of dismay to the scattered followers of Christ at his crucifixion were but the preludes to the bringing in of light and immortality for man. The bloody persecutions under the Roman emperors which threatened the extinction of Christianity were the immediate precursors of its victory over even the throne of the Cæsars. And so the Scriptures teach that it will be in the ushering in of the great consummation. The sun must darken and the moon withhold her light, and then shall the Sun of Righteousness arise with healing in his wings.—*Dr. J. Seiss.*

Telling Children Lies.

A BEAUTIFUL young mother sat by us during a three hours' ride in the cars, the other day, and in her arms she held what seems to us the fairest ornament a mother ever wears, her beautiful baby. The little fellow was very noble-looking; somewhere near his second birthday, we should fancy; sturdy and strong, with great blue eyes like wood violets, cunning little white teeth, even as kernels of corn, and rosy cheeks that kept dimpling into smiles. Naturally the confinement of his position made him restless. He grew tired of sitting still on his mother's lap; the cakes and apples she rather unwisely gave him lost their charm, and the bright flowers he kept begging with the prettiest pleading from the stranger by his side at last grew wearisome. Baby wanted to take a turn on the floor, and mamma was afraid to let him. What do you think she did, gentle reader?

Why, she looked her little wide-awake boy straight in his innocent face, and said, gravely:—

"Harry, if you do n't sit still, I'll throw you out of the car window!"

In the plainest manner possible she gave her child a lesson in lying. No earthly power would have made her throw him out, and nothing would have been strong enough to tear him from her had danger menaced him; but she wanted to keep him quiet, and so she rushed to the resort of the weak—deception. If two or three years hence Harry shall tell her a lie, she will be exceedingly shocked and pained, and he will be punished and prayed for, and his mother will grieve at his deficiency of moral sense, quite oblivious of the fact that as she has sown she is beginning to reap.

The fact is, that half the babies are trained to tell falsehoods before they are able to walk and talk. The thousands of poor little unfortunates, who are dressed in muslin and lace, and given over to the care and companionship of ignorant hirelings, are so practiced upon and deceived and frightened, and, in short, lied to, that it is a wonder that after all most of them grow up tolerably truthful. We think it speaks well for that much-maligned thing, human nature. But servants are not the only nor the chief offenders. We charge mothers and fathers with being very cul-

pable and wicked in their sins of commission in this regard.

"I have never deceived my child," says Mrs. Laura Love, who is reading this number beside her baby's crib. When you pretended, dear lady, the other day, that you were not going out when you were, and when you tiptoed off with your bonnet hidden behind you lest baby should cry to go, what were you doing but deceiving him? When you pretended that the abominably tasting stuff you were about to give him out of a vial was good, smacking your lips as if you enjoyed it, what were you doing but acting a lie?

Children have very quick perception. Very young children learn to see through the ways that are dark and the tricks that are vain of their foolish elder companions. Still, as we look into their soft eyes, we seem to hear the solemn words that fell from the tenderest lips that ever spoke to man: "Take heed that ye offend not one of these little ones."—*Hearth and Home.*

Hold Fast.

"BEHOLD, I come quickly; hold that fast which thou hast, that no man take thy crown." Rev. 3:11. These words of our divine Lord evidently imply a necessity of constantly being on the alert lest the world, with its fascinating allurements and the power of Satan, draw us away from God and his truth, which is a test of loyalty and integrity. Paul, in his epistle to the Thessalonians, says, "Prove all things; hold fast that which is good." There are thousands who can testify that it is good to obey God, and keep his commandments, of which the psalmist says, "More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb. Moreover, by them is thy servant warned; and in keeping of them there is great reward." Ps. 19:10, 11. As we do not receive our reward until the second advent of our divine Lord, Rev. 22:12, it behooves us to hold the beginning of our confidence steadfast unto the end. Heb. 3:14. Because we have once started in the good way, and embraced the truth for the love of it, sacrificed, borne burdens, and denied self, is no evidence that we shall obtain eternal life. Many individuals have set out in real earnest to serve God and keep all his commandments; but in an unguarded moment, they gave way to the pleadings of the tempter. Inch by inch they yielded the ground so nobly gained, and refused to walk in the light. It is not enough to make a good beginning; we must "hold fast" that which we have, and be able to say as did Paul, "I have fought a good fight, I have finished my course, I have kept the faith." 2 Tim. 4:7. M. WOOD.

Boston, Mass.

Rome and Europe.

ALL through Europe the battle goes against the church. The pope having declared his supremacy over the States, the States are giving in their answers with an emphasis which cannot be misunderstood. In Berlin, Archbishop Ledochowski has been tried before the highest tribunal for ecclesiastical causes, and has been deprived of his see. Other bishops are in prison, and they also will in time be deprived and possibly banished. They have taken issue on the right of the State to legislate upon the affairs of the church, have set the laws at defiance, and are paying the due penalty. Archbishop Ledochowski would not, of course, recognize the competency of a civil court to try a bishop; that question has been settled quite conclusively.

In Austria the emperor has replied to the pope's passionate denunciation of the new ecclesiastical bills. The first of these has already passed the Upper House of the Reichsrath, and only waits the imperial signature to become a law. The archbishops and bishops upon its passage left the legislative chamber; that will not help them; they may have to leave the country before long. The claim of the church to be wholly independent of the State is monstrous. A sovereignty within the State, it has since 1870 become throughout Europe a conspiracy against the State.

The points at issue between the governments and the church are very simple. 1. The sufficiency of civil marriage. 2. The control of the State over education. 3. The control of the State over the education of priests so far as to require their attendance at the national universities prior to their special training. 4. The notification to the State of the nomination of priests for parishes. This claim is grounded on the fact of the State's contributions to the maintenance of public worship. 5. The control of the State over the property of ecclesiastical corporations. But for the exercise of this power the church would acquire all the real estate of every kingdom in Europe. Long before the Reformation, the statutes of England were framed to check its rapacity. The modern State has again and again found it necessary for its own safety to confiscate the church's possessions. This will be done as long as the Roman Catholic church is a church. Able to acquire property from its subjects through the force of the terrors of the future world, it can measure its acquisitions only by its demands, and its demands are insatiable.

This, then, is the issue. Rome declares: "I shall do as I please, for by the appointment of God I am supreme over the world." The State replies: "You shall obey in all things necessary to the State's welfare. You are to be judged by the State, and not the State by you. While you have liberty within the State, you shall not organize conspiracy against the State." In making this answer Bismarck and Andrassy, Switzerland and Italy, all concur. The attempt of an Italian priest, who has obtained a quasi-sovereignty, to carry the world back to the Middle Ages, is not going to succeed.—*The Methodist.*

Trifles.

OUR lives, or rather their happiness or misery, are in a great measure made up of trifles, just as time is made up of moments. The discomfort of having to wait for a meal beyond its regular hour, of finding slovenliness and discomfort where a little thought and pains might have introduced ease and even elegance, or of being brought up sharp at every turn by want of punctuality or of method—these are ills more difficult to bear than the uninitiated imagine. Yes, elegant! for comfort consists in finding everything where and as it should be; elegance in adding to what should be there that which need not be there, but whose presence surprises, attracts, and gratifies.

There is often neither comfort nor elegance in the richer mansions, while both are found in the laborer's cottage. A jug filled with flowers, a neat white curtain, a couple of flower-pots, may effect what the expenditure of hundreds of dollars has not achieved. Let it not be said that these are mere trifles, unworthy of attention. Distrust the pretense of that spirituality whose eyes are too lofty for the common things of life. In the long catalogue of things to "think on," they rank at any rate among the "whatsoever things are lovely." You say they are trifles; then all the more they ought not to be neglected. But, trifles though they be, to neglect them is not a trifle; it is a breach of plain duty.—*Hearth and Home.*

GREAT crimes work great wrongs, and the deeper tragedies of life spring from its larger passions; but woful and most melancholy are the uncatalogued tragedies that issue from gossip and detraction; most mournful the shipwreck often made of noble natures and lovely lives by the bitter winds and dead salt waters of slander. So easy to say, yet so hard to disprove—throwing on the innocent and punishing them as guilty, if unable to pluck out the stings they never see, and to silence the words they never hear. Gossip and slander are the deadliest and cruelest weapons man has for his brother's heart.

HAVE the courage to be ignorant of a great number of things, in order to avoid the calamity of being ignorant of everything.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, DEC. 22, 1874.

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

The Meetings in Battle Creek.

THE lectures of the Biblical Institute course are proving deeply interesting and profitable to a class of about 150. From many cares and burdens of the cause borne for weeks and months past, Bro. White has not been able to take as active a part as all his friends hoped he would be. For a beginning, as they have continued yet but a few days, they present a prospect of abundant success. Bro. Smith has given several lectures on the subject of immortality to great acceptance.

The meetings on the Sabbath were of special interest. After a social meeting, wherein many spirited testimonies were given, Bro. White, in the forenoon, gave a discourse from a large painted chart of the "Way of Life," showing the harmony of the two Testaments, and pointing out the presence of Christ in all the Bible, and that his work is not confined to the present dispensation. Though afflicted with a severe cold and cough, he was enabled to rise above his infirmities and to speak with earnestness and freedom. The subject is vast, and there seemed to be but one desire, that he may soon have opportunity to extend his remarks on the same subject.

In the afternoon, sister White made one of her most powerful appeals, directed especially to the ministers and those who expect to engage in the ministry, but applicable to all. At the close, there was a call made to come forward for prayers, but it was in vain to carry out the design of giving place to those who desired to seek a closer walk with God. The whole house was moved. It was a solemn time. Most of the ministers felt, as they never felt before, the sacredness and the magnitude of the work, and the necessity of purity of heart and life to engage in this work, and to be prepared to stand before the Judge.

We feel more and more impressed with the importance of this time and of this course of lectures, and fully believe that the servants of God will go forth from these meetings with renewed zeal and courage, and that they will be much better prepared to fulfill the responsible duties of their office than they ever were before. It is the intention to continue to make it a season of revival interest to the close.

J. H. W.

The Value of Quotations.

THIS is found in three things: 1. In the doctrine or fact, or point stated in the quotation; 2. In the reliability of the quotation; 3. In the appending to the quotation of definite references to the book, chapter, and section, or to the volume and page of the author quoted.

1. Of the correctness of the doctrine expressed in a quotation, or of the value of an alleged fact, or of the sharpness of the point it makes, the reader *can* and *will* judge for himself.

2. In the matter of the reliability of the quotation, that is to say, in the question whether the author actually uses the language quoted, most readers are compelled to rely upon the integrity of the one who makes the quotation. There is, therefore, the most sacred obligation upon such person to quote *accurately* and *honestly*. It will not do to take a quotation found floating in the papers, for which no one is responsible, and give it to your readers as genuine, thereby yourself becoming responsible for its genuineness. The chances are at least equal that a quotation of this kind will not be found reliable. Sometimes they are made from memory by some careless writer, and then, because they suit the views of those who find them, they are quoted from writer to writer, none taking the trouble to go to the original author to see if the words are used by him. Sometimes these quotations are adhered to even by writers who have gone to the author cited and failed to find the words. These writers seem to think that the forgery has become respectable by use.

Again, it is sometimes the case that quotations are deliberately coined in malice, in order to blacken the name of some eminent man, or to bring odium upon some sect or some doctrine. Sometimes they are deliberately coined for exactly the opposite purpose. In not a few instances I have taken quotations that were of immense importance if truthful, and have gone through page by page the voluminous works of the author upon whom they were fathered, and found that no such words were used by him. Therefore, those who make quotations should take great care to know that they are reliable. If it is not possible to see the original author, then give the name of a *responsible* writer who professes to make the quotation.

3. Tell just *where* the quotation is to be found. If it is an important statement, opponents will dispute its correctness, and deny that the author uses the language. Therefore, tell the volume, chapter, and section, of the work, and accurately *name* the *work* and the *author*. This is better than it is to give volume and page, because with respect to the volume and page, different editions are not always alike. If you quote a newspaper, or any periodical, give the *date* exactly, or give the *volume* and *number*. These suggestions are of much importance.

J. N. A.

The Sanctuary.

In the *World's Crisis*, of Nov. 25, 1874, an article on this subject, by Miles Grant, opens as follows: "It is claimed by the Seventh-day Adventists that the sanctuary to be cleansed at the end of the 1300 [2300] days, mentioned in Dan. 8:13, 14, is in *heaven*, and that the cleansing began in the autumn of A. D. 1844. If any one should ask why they thus believe, the answer would be, the information came through one of Mrs. E. G. White's visions."

Let us contrast this statement with the facts in the case. Works upon the Sanctuary are among our standard publications. Hundreds of articles have been written upon the subject. But in no one of these are the visions once referred to as any authority on this subject, or the source from whence any view we hold has been derived. Nor does any preacher ever refer to them on this question. The appeal is invariably to the Bible, where there is abundant evidence for the views we hold on this subject. All this Mr. G. well knows. But his object being not to make a candid statement of facts for the information of his readers, but to create prejudice which shall prevent them from listening to the views we may present, he imagines his purpose will be best accomplished by representing that the only authority we have for our belief is a vision of Mrs. White's. Therefore he resorts to this course, though at the expense of truth. We charge him in the above with uttering a willful and malicious falsehood.

U. S.

Profound Criticism.

THERE appears a strange article, entitled "Mercy-Seat" in the *World's Crisis*, of Dec. 9, 1874, written like other strange things of late in that paper by Miles Grant, and written for the purpose of giving another thrust at that over which he seems at the present time to be feeling so exceedingly bad, "Mrs. White's Visions." And we think the reader will agree with us that it is a strange production, when he learns the positions taken.

He says: "The word here [in Heb. 9:5] rendered mercy-seat, is *ilasteerion*." Then he says the word propitiation, in Rom. 3:25, is "from *ilasteerion*, the very word rendered mercy seat." Then he draws the conclusion, "Christ is now our mercy-seat." And "as the mercy-seat was 'in the holiest of all,' . . . it follows that Christ the great antitype has been 'in the holiest of all,' ever since he went to Heaven to be our mercy-seat." From which he leaps to the desired conclusion, as follows:—

"As Christ has been our *ilasteerion*—mercy-seat, for over eighteen hundred years, and as the place for the mercy-seat is only in the holy of holies, it follows that Mrs. White's visions, which declare he did not go into the holy of holies till A. D. 1844, are untrue."

If Christ is the mercy-seat, we wonder who is the priest that ministers for us before the mer-

cy-seat, or, have we no high priest in this dispensation, only a mercy-seat!

But if Eld. G. has enough knowledge of the Greek language to consult the lexicons (a feat which we judge from his criticism he is unable to perform) he will find not *ilasteerion* or *ilasteerios*, but *hilasteerios*, an adjective. He will see moreover that in Rom. 3:25, it is in the masculine gender, agreeing with Christ, in which case it means an expiatory sacrifice, and in Heb. 9:5 it is in the neuter gender, in which case it means the mercy-seat, the cover of the ark. From this use of the word, Greenfield in his lexicon gives two words, one *hilasteerion*, neuter, meaning "the cover of the ark, mercy seat," Heb. 9:5, the other *hilasteerios*, masculine, "one who makes expiation, a propitiator, or propitiatory sacrifice, Rom. 3:25."

If Eld. G. could only divest himself of a little of his sanctified hatred against the visions, he would save himself from such mortifying blunders as confounding the high priest with the cover of the ark before which he ministers, and mistaking one Greek word for another.

U. S.

The "Statesman" on the Stand.

THE *Christian Statesman* has noticed the questions put to it some time ago, and says they are "frankly answered." We are thankful for the information, for we should never have thought so from the mere reading of the answers. Its answer amounts to this, that they do not propose to establish "all Christian laws, and usages, and institutions," as they have often and plainly avowed, but to strengthen by the force of the National Constitution such as are already "in our government." It enumerates as follows:—

"Among these are the laws which regulate marriage, and those which forbid and punish blasphemy, the offering of prayer in our National and State legislatures, the maintenance of religious worship and instruction in our asylums, reformatories, and jails, the observance of public thanksgivings and fasts, the use of the oath in courts of justice, and many others. All these, as well as the laws which guard the Sabbath, we desire to maintain. All these, moreover, are proper to the State, and cannot, in any candid mind, be confounded with baptism and the Lord's supper."

Without any fear of contradiction "in any candid mind," we declare the above to be simply an evasion of the issue. It is true that these are not to be confounded with baptism and the Lord's supper, and why? Simply because they are not peculiar to Christianity, as are baptism and the Lord's supper. Every point specified, as marriage, blasphemy, prayer, religious instruction, fasts, and the judicial oath, could be and are subjects of legal enactment with Jews as well as Christians. It certainly does not tell well for the frankness or discrimination of those who object to our Constitution as suiting those who reject the Christian religion as well as those who accept it, that in explaining what they mean by "all Christian laws, usages, and institutions," they should enumerate points not peculiar to Christianity, every one of which may be accepted and enforced by a people who reject the gospel of Christ!

A writer and advocate of the Amendment, who is also a Vice-President of the National Association, said:—

"We are not a Jewish, but a Christian, nation; therefore our legislation must be conformed to the institutions and spirit of Christianity."

Mr. Brunot, in taking the chair as President of the convention at Pittsburgh, said:—

"We propose such an amendment to the Constitution of the United States as will suitably acknowledge . . . Jesus Christ as its ruler and the Bible as the supreme rule of its conduct, and thus indicate that this is a Christian nation, and place all Christian laws, institutions, and usages, on an undeniable legal basis in the fundamental law of the land."

Now, to legislate for Christians as distinguished from Jews, and to recognize Jesus Christ as ruler, it is necessary to place on a legal basis that which is peculiar to Christianity in distinction from Judaism, or that which is

established by Christ in the gospel. But in the above enumeration by the *Statesman* there is not a single point of that character. And if each and every item of its specification were enjoined by Congress on a constitutional basis, no one could thereby judge that we are "a Christian nation," more than they can by our present Constitution and laws. We are left, willing or unwilling, to the conclusion that the "Amendment party" do not frankly avow their position, or else that their position is not well defined in their own minds.

In an appeal to the members of the Pittsburgh Convention we tried to point out to them the difference between the principles of morality and the "laws or institutions" of Christianity; a difference of which the speakers in that Convention seemed to be oblivious. Baptism and the Lord's supper are "Christian institutions," and really come within the province of the Amendment as advocated by the *Statesman*. But marriage, fasts, prayers, the judicial oath, &c., are not Christian institutions. They are all accepted by the Jew as well as the Christian, and a Constitution enforcing all these might be accepted by the Mohammedan as well as by either Jew or Christian. How, then, will the authority of Jesus Christ as a ruler, or the Christian character of the nation, be recognized by enforcing these by the general government? We think there is yet room for an answer, or an explanation of its answer, from the *Statesman*. And an explanation is necessary to establish its claim that it *frankly* answers questions.

We have thus far omitted all reference to the Sabbath, and will now endeavor to show that their ground is no more tenable on that question than on the others. The point which first meets us on this subject is, whether or not it is a Christian institution. We say it is not. The Sabbath of the fourth commandment—the only Sabbath of the Bible—is the seventh day, which God sanctified when he created the heavens and earth, "because that in it he had rested from all his work." This antedates Christianity, as does marriage; they were both instituted before sin entered into the world. The *Statesman* properly includes marriage in those things which are not to be confounded with baptism and the Lord's supper. Properly, because it is not peculiar to Christianity—it does not belong exclusively to Christians. And the Sabbath, dating from creation, belongs to the same class.

But the *Statesman* does not accept this position. It does not accept the seventh day, the rest day of the Creator, as the Sabbath. It puts forth the first day of the week under the title of the "Christian Sabbath," as an institution erected by Christ, and as peculiar to the Christian religion. If this is truth, then the Sunday is to all intents a "Christian institution," "usage," or "law," and as such is necessarily classed with baptism and the Lord's supper.

We have tried in vain to get the "Amendment party," to notice this point, but so far they have proved slow of perception, or unwilling "frankly" to meet the question.

The "questions" to which it professes to reply contained this very point, to wit: "Do they hold that the observance of the first day of the week is a Christian institution?" The *Statesman* well knows that this was the point at which we aimed; yet in its *frank* reply it conveniently passes it over in silence!

Again, if the Sunday is a Christian institution, it is the *only* "Christian institution, usage, or law," embraced in the *Statesman's* enumeration of laws to be maintained by Constitutional authority; the *only* thing properly embraced in the avowed object of the amendment party. And that it is the main object in all their efforts we believe to be the truth. Despairing of upholding the Sunday on Scripture grounds, they call for aid from the general government. The same course on the part of the Romish church led to establishing the inquisition. Every church is satisfied to rest their cause on the Scriptures when these are plainly in their favor. For unscriptural dogmas they have always invoked the aid of secular power.

The *Statesman* asks in turn if we are in favor of granting the "Demands of Liberalism." So far as their demands are just, so far as they require what we consider justice to all men of all beliefs or no belief, we answer, Yes. But

so far as they would obstruct the legitimate action of civil government, we answer, No. But of this we will speak more definitely in the future.

J. H. WAGGONER.

Dr. Cumming of London.

WHEN in London a few weeks since I took especial pains to hear Dr. Cumming. He is a man of fine personal appearance, perhaps something more than sixty years of age, and is a very interesting speaker. He has a voice of remarkable sweetness, though it did not seem capable of being heard by a multitude. One cannot listen to him, even for a few moments, without being impressed with the fact that he is a man of remarkable ability. My interest to hear him, however, was due to the fact that he is of world-wide reputation as a preacher of the near advent of Christ. We as a people have found this an extremely unwelcome theme to the most of those whom we address. They speak of it in harsh and opprobrious terms, and they do not confine these terms to the doctrine, but apply them also to those who teach it. Nor can it be said that this is occasioned by our fixing the time of the advent of Christ, for it is well known that we do not believe the time of that event is revealed in the Bible.

I have often wondered at the great popularity of Dr. Cumming, as he is well known to have preached much concerning the definite time of the advent of Christ, and to still hold that that event is emphatically near at hand. His congregation is large, and it embraces not only many of the upper class of Londoners, but even a considerable number of the nobility. They hear from his lips very much concerning the speedy advent of Christ. And by the advent of Christ Dr. C. means no spiritual or mystical coming but the actual personal appearing of the Son of man. How is it that such a congregation does not take offense at such preaching?

While listening to him I thought I discovered the explanation. He spoke familiarly of the near advent of Christ, as though it were a well known and indisputable fact. But he told them that the coming of Christ would introduce a new era in the preaching of the gospel, and that it would then be preached with a power which has never hitherto attended it, and that the nations would then receive it. And so the warning voice of the advent at the door gave no alarm; for the revelation of the Son of God in flaming fire to take vengeance on them that know not God, becomes in the estimation of his hearers only the harbinger of a more merciful dispensation to sinful men. The sharp sword of this divine truth respecting the advent at hand had no power to wound the conscience; for it was encaused in a scabbard of error. Would to God he might see that Christ comes the second time as a King to destroy sinful men, and not as a priest to save them.

J. N. ANDREWS.

The Next Term of School.

THIS term will commence January 4, 1875. It will be held in our new school building where facilities are ample for the accommodation of all who will attend. Our new building is a credit to the builders and the town. It is very pleasantly situated on the high grounds opposite the Health Institute. When it is properly filled with students, earnestly engaged in qualifying themselves for usefulness, then, indeed, will the great object of its erection be met. We trust this first term will give good evidence that our people are awake to the great importance of education. We expect there will be the largest attendance, by far, that we have had since our school was instituted. The winter season is, all things considered, the most favorable in which to attend school. In addition to the ordinary branches in our own language, there will be excellent opportunities afforded to study French, German, Latin, Greek, &c. In addition to these, we have secured the services of a competent teacher in the Danish language. This will be a matter of great interest to our Danish and Norwegian people. They can now, not only pursue those studies in English which they choose to take, but become educated in their

native tongue, and qualify themselves to labor among their countrymen in this or the old country.

Board can be obtained at the rate of \$2.50 per week. Rooms in which to board themselves are generally obtainable by students, where they can board themselves much cheaper. It is the aim of the trustees and teachers to make our school thorough in its instruction, and of high moral tone, and every way worthy of the patronage of our people.

We hope there will be a large attendance of our young people from all directions the coming term.

GEO. I. BUTLER.

The Literal and Spiritual Meaning of Language.

It has become quite common in these days to say that the language of Scripture has two meanings, or a double meaning, a literal and a spiritual. So common has it become that the statement is put forth with the utmost confidence, as if the saying were an axiom—so evident as to require no proof. But it is more nearly a self-evident absurdity than a self-evident truth.

Language is used literally and figuratively, but it cannot therefore be said that language has a literal and a figurative meaning. The figurative use must conform to the literal signification, otherwise we could no more judge of the correctness of the figure than if the terms used had no meaning. We have lexicons to define terms, and a word may have several meanings, yet any one is as literal as any of the others; that is, it has only literal meanings. No man would ever attempt to convey the idea of a figure which was the opposite of the idea conveyed by the literal meaning of the words employed. Or should it be attempted it could not succeed; and we could only catch his idea by a change of the language. Figures must be expressed by terms that are understood.

What, then, shall we say of the spiritual meaning of words? It is either identical with the literal meaning, or it is not. If it is identical with the literal meaning, there is then no such distinction in reality. But if it is not identical with the literal meaning, how is it to be determined? There could be but one way to determine it; we should have a spiritual dictionary to give us the true spiritual definitions, otherwise we should be under the necessity of guessing at the meaning, which is rather a poor method to settle disputes about language! But who ever heard a person claim a spiritual meaning for language that had anything but guess-work in his effort? Were any two persons ever known to agree in regard to the spiritual meaning of terms? If such a distinction exists, would it not be well to establish a spiritual school and employ a professor of spiritual language to give instructions, so that somebody may become qualified to read the Bible understandingly?

From some observation on this subject I think the following may be adopted as the first and chief rule of spiritual grammar. *The spiritual meaning of words is the opposite of the literal.* This may not be of universal application, but is doubtless more nearly universal than any other. The next in importance will be the following: *The spiritual meaning must always be taken in preference to the literal.* The conclusion from the above is easily arrived at, but in the absence of a lexicon, grammar, or any other spiritual standard literature, the following will probably be the wisest and safest course to pursue to arrive at the spiritual meaning of language, to wit, *when you read the Bible, believe it means anything except what it says!*

Now I do not pretend that I have settled this question very definitely (and who can?); but where I have erred, I am ready to be corrected. Will some one of that faith be so kind as to point out the errors in the above rules, or give us better ones? As there are many who set up that claim, and some of them are eminent men, no doubt correct and definite information may be obtained on this subject.

J. H. WAGGONER.

If some men died and others did not, death would indeed be a most mortifying evil.

Keep clear of a man who does not esteem his own character.

"Peace and Safety."

THE Apostle Paul, speaking of the coming of "the day of the Lord," says, "When they shall cry, Peace and Safety, then sudden destruction cometh upon them." The "battle of the great day" will be fought, and the inhabitants of the earth will arm for the conflict, yet they will cry, "Peace and safety," in the very face of impending destruction. So great will be the blindness of the wise of this world under the influence of the deceptions of the last days.

Another prophet says that "many nations" shall say that nation shall not lift up sword against nation, neither shall they learn war any more; they shall beat their swords into plowshares and their spears into pruning hooks. Micah 4. But the Lord says by Joel, "Proclaim war, wake up the mighty men; beat your plowshares into swords, and your pruning hooks into spears." The context shows that this is a prophecy of the last days; when the harvest of the earth is about to be reaped, and the battle of the great day to be fought.

This shows that in the last days, when men are crying, Peace and safety, or, in more modern language, are singing, "There's a good time coming," when almost every pulpit is congratulating the world on its "progression," and teaching that the nations are laying aside their thoughts and their weapons of war, and are about to inaugurate a new era of peace, the world is actually arousing its war spirit, and the nations are making preparations for war on the most gigantic scale.

We have sometimes represented it in this light as an illustration: If an inventor should produce some implement or machinery by which the products of the soil might be greatly increased or utilized, something of the greatest possible advantage to the agricultural interests of the world, he must secure his right, and manufacture at his own risk; and if he has not the means to defend his rights in the courts, he may, by infringements, lose his labors, and be suffered to die in poverty.

On the other hand, should he invent some instrument of destruction, something by which war could be carried on more successfully, by which human life could be destroyed far faster than ever before, he need not be subjected to any risk or expense. Any government in the world will purchase his invention or so patronize him as to assure to him a fortune.

Our own country—the land of genius and inventions, of agricultural and commercial enterprise—furnishes us a case in point. Eli Whitney is celebrated as the inventor of the "cotton gin." The planters of the South were about to abandon the idea of the extensive raising of cotton, as the expense of cleaning was so great that it was considered impossible to raise and clean it to profit. The attention of young Whitney, a "yankee schoolmaster" in Georgia, was called to the subject, and he invented the machine which has made cotton the great staple of the South. Its great value was in its simplicity, but this fact led to infringements, and they were everywhere made and sold. The courts refused to vindicate his rights. "It was rare that a jury in a cotton State gave a verdict in his favor." In the book entitled "Great Fortunes," Mr. Whitney's failure to secure his rights is thus noticed:—

"Whitney, thoroughly disheartened, now abandoned the manufacture of cotton gins in disgust, wound up his affairs, and found himself a poor man. In spite of the far reaching benefits of his invention, he had not realized one dollar above his expenses. He had given millions upon millions of dollars to the cotton growing States, he had opened the way for the establishment of the vast cotton-spinning interests of his own country and Europe, and yet, after fourteen years of hard labor, he was a poor man, the victim of a wealthy, powerful, and, in his case, a dishonest class, who had robbed him of his rights and of the fortune he had so fairly earned." "America never presented a more shameful spectacle than was exhibited when the courts of the cotton-growing regions united with the piratical infringers of Whitney's rights in robbing their greatest benefactor."

In this emergency Mr. Whitney turned his skill in another direction. He undertook to

improve the *fire arms* of the country, and with success. He established an arms factory in New Haven, Conn., and the book already quoted says: "He has the honor of being the inaugurator of the system of progressive improvements in fire arms which has gone on steadily for now fully sixty years past."

In this business Mr. Whitney received the patronage of government, and was enabled, not only to "pass the evening of his days in comfort, but also to leave a handsome estate to his family."

And this is the way of all the world in these days except that the war spirit, and the preparations for war have greatly increased since the time of Whitney who died in 1825.

The following articles from the *Inter-Ocean* show how the nations are turning their swords into plowshares, and how fondly they are dreaming of peace! With the many facts of this character before our eyes we are sometimes led to question if the ministers of the day believe their own preaching of the prospects of peace and the millennium. If they do, they are the blindest of all people, and least fitted to be teachers and leaders. But here are the articles.

THE NEW FRENCH MUSKET.

The *Journal de Paris* states that orders have been given to proceed immediately with the manufacture of the new muskets, model 1874 (system gras). These weapons will only be constructed in the work-shops of the state; private firms will not be called upon to assist. The calculation is that in about a year a million of them will be made. Then only will the arms be placed in the hands of the soldiers of the acting army, and the men of the reserve, and the territorial army will be drilled in the management of this musket. The chassepots will be withdrawn, and they will be altered to the new pattern.

France has at present 1,800,000 of them; so that, by adding 200,000 new ones to be constructed in the interval, the Minister of War counts upon possessing, at the end of 1876, 3,000,000 of muskets (model gras), with a store of 250 metal cartridges per weapon. The manufacture will afterwards be continued on a normal scale, and in proportion to the resources of the ordinary budget of war. The news concerning the artillery is no less satisfactory. France will have at the end of the year 1875, 494 batteries of six cannon each of calibres 5 and 7, with iron carriages, the pieces in bronze, breech-loading, on the Riffey system. From the beginning of next year the construction of bronze cannon will be abandoned, and those in steel on the Lahitolle system will be adopted. —*Inter-Ocean.*

"THE WAY OF PEACE."

Experiments lately made in the Austrian loan Office have created something approaching to a panic in military circles throughout the Empire. The new Krupp field gun, eight centimeters in diameter, has been tried, and found superior in every respect to the Austrian cannon heretofore in use. According to the official returns, the superiority of the Prussian gun was in the proportion of five to one. The reform of the Austrian artillery had already been decided upon in principle, and the Krupp gun had many partisans previous to these experiments, which seem to have settled the point in its favor. Great as is the anxiety of the military authorities to effect the change, the reconstruction of the whole material of the army cannot be the work of a day, and the cost, estimated at from three to four millions, will quite upset the equilibrium of a budget which is never remarkable for a large surplus. This Krupp gun is not quite the same as that used by Prussia during the late war, being something lighter, with a wider range and greater precision. It is, in fact, because the German army is not yet itself completely provided with this new gun that the Austrians can afford to restrain their impatience; and they might perhaps do well to remember that before they have obtained a full supply for their own artillery, something more perfect in the way of engines of destruction may have been invented; for the progress made in artillery since Napoleon III. introduced the rifled cannon into the French army has been little short of incredible. The Austrians, enlightened as they thought by what took place at Solferino, flattered themselves in 1866, that they had the best field artillery of any European nation, and many competent foreign officers shared this delusion, which was rapidly dispelled by the campaign in Bohemia. The superiority of the Prussian artillery was still more manifest during the war with France, and since that time further improvements have been effected. And so the game goes merrily on, every nation arming itself to the teeth, and spending millions upon millions because it loves to walk in "the way of peace." —*Inter-Ocean.*

J. H. WAGGONER.

THE UNKNOWN FUTURE.

I know not what may befall me,
God brings a mist o'er my eyes,
And before each step of my onward way,

I see not one step before me,
As I trace the days of the year,
The past is still in his keeping,

Perhaps the dreaded future
Has less bitter than I think;
The Lord may sweeten the waters,

It may be he has waiting,
For the coming of my feet,
Some gift of such rare blessedness,

Lo! I go on, not knowing,
I would not, if I might;
I rather walk with God in the dark,

-Sel.

Progress of the Cause.

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

Interesting Letter from London.

OUR readers will not fail to be interested in the following letter from Bro. W. M. Jones of London, England. Since the visit of Bro. Andrews in Great Britain, every fact and landmark of Sabbath-keeping in England is invested with a new interest to us;

DEAR BRO. ANDREWS:-In the crowd of interesting associations in London and elsewhere, which in a very short time you tried to number, it is no marvel that a few inaccuracies should be found in your favorable notice of the Sabbath-keeping landmarks in Great Britain.

In the REVIEW of Nov. 3, for Bull Stake court read Bull Stake alley. This was the name in John James' time, and is so called in the account of his martyrdom.

Your readers can trace on the maps of London the route through which Mr. Trask was whipped, beginning near the Houses of Parliament and following (on the north-west side of the Thames) the Strand and Fleet streets to Farringdon street and Blackfriars' Bridge.

At Tyburn there was a stream of water: burn meaning brook. There was a tree by the side of the brook, and if the gallows stood there it is said to have been built over the water.

Instead of St. James' Park, read Hyde Park, which is close on the south side of Oxford street, across which the Tyburn flowed. For Pinners' Hall, read Pinner's Hall, and for Notton read Natton.

The first place occupied by Joseph Davis after he came out of Oxford Castle, was a garret in the Little Minories, near to a house where Isaac Newton lived.

Though he suffered so much in prison, lost his wife, and several times had his property confiscated, he prospered beyond all his expectations.

In passing Pinner's Hall I always feel like taking off my hat, for the place was chosen by very earnest prayer and by lot. The last place of meeting for this church was in the Welsh Baptist Chapel in Eldon street.

The following are the principal Sabbath memorial places in London:-Bull Stake Alley, where was the "Meeting-place" in which John James was apprehended while preaching the gospel on the Sabbath day.

London Bridge: where the head was exposed. White-Chapel High street: opposite the Alley where the head was also exposed.

Abney Park Cemetery: where Elds. Shentone and Black are buried. Mill Yard Cemetery: where Joseph Davis, Carathwaite, Noble, Burnside, Slater, and others of blessed memory, are buried.

Little Minories: where Davis first did business and from which the second anointed Charles' servants drove him.

Sparrow Corner: where Davis lived twenty years and died in peace.

Mill Yard Chapel and parsonage: and to complete the list should be mentioned Wedgewood's building near the Royal Exchange.

And still another point of interest is the house in Trinity Square where President Kenyon died. It overlooks the place of execution on Tower Hill, the Tower itself,

the Thames, and the beautiful Square or Park just in front of it.

The cause of the low state of Sabbath interest in England you have stated fairly and truthfully; and you might have added that the sneering, frowning influence from the religious world around them had much to do with the diminishing of the numbers of the faithful.

You observed, to your disgust, the public house or gin shop at the entrance of Mill Yard Passage on Leman street. Profanity and vice attend and support these institutions.

The approach is unpleasantly blocked, and who can help it? Our memorial places are desecrated by the shame of humanity. But shall we murmur? The very Sabbath of the Lord in our language and in the French, is made to bear a heathen and idol name, Saturday.

Pardon the length of the additions to your valuable article, and with kind regards I am, dear Bro. Andrews,

Yours very truly,
W. M. JONES.
15 Mill Yard, Goodman's Field, London,
Nov. 18, 1874.

Smithland, Iowa.

I HAVE been lecturing in Smithland almost four weeks. Twenty-four are keeping the Sabbath, and the Lord is still working by his sweet Spirit.

Spiritualism had a great influence here, but it is dying out. The Lord has been good to me, and I have had liberty in presenting the truth.

Dec. 9, 1874.

Death of John Huss.

WHEN John Huss, the Bohemian martyr, was brought out to be burnt, they put on his head a triple crown of paper with painted devils on it.

Obituary Notices.

"Blessed are the dead which die in the Lord from henceforth."
THE family circle of Bro. Hiram Bingham of Morristown, Vt., is again broken, and another vacancy caused by the removal of the head of the family.

DIED, Oct. 1, 1874, in Orleans, Mich., Bro. Wesley Gould. Services by the writer, from Heb. 2: 14.

The Review and Herald.

Battle Creek, Mich., Third-day, Dec. 22, 1874.

One Hundred Dollars Each.

WE here give the names of those east of the plains who have paid one hundred dollars each, to purchase a power press, engine, and printing material for the Pacific Coast.

- James White ... \$100 Thos. Bickle ... 100
L. McCoy ... 100 Amy Dart ... 100
E. H. Root ... 100 Wm. Harper ... 100
B. M. Berry ... 100 P. S. Marshall ... 100
R. M. Pierce ... 100 P. W. Baker ... 100
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WE need not say to the friends of health reform that the Health Reformer is in all respects worthy of their patronage and their influence.

- 1. The editor, Bro. J. H. Kellogg, M. D., has entered upon his work for the sake of Christ and humanity, and is evidently called of God to give light to the world through the press on the great question of how to live.
2. The mechanical execution of the Reformer is first-class, and the stock used is superior.
3. The price, at only one dollar a year, is lower than any other journal of the kind in our country, by one-third.

In view of these facts, we believe it to be the duty of the friends of reform to unite in sustaining the publishers of the Health Reformer in their cheerful labors and sacrifices.

Each worthy reader of the REVIEW is urgently invited to subscribe for the Reformer for the year 1875. Send one dollar in a letter to our Office at our risk.

The offer of one-half cash premium is to those who go out into the outside world and make canvassing a business. We urge our ministers to call the attention of our friends everywhere to the Health Reformer and to collect as many full paying subscribers as possible.

INDEX TO VOL. 44.

POETRY.

Table listing poetry titles and page numbers, including 'Alike in Sunshine and Storm', 'A Mussulman Tradition', 'Alone', 'Beyond', 'Caution', etc.

GENERAL ARTICLES.

Table listing general articles and page numbers, including 'Absurdities of the No-Law Position', 'Annual Report of Maternal Association', 'Atonement', etc.

Table listing articles and page numbers, including 'Awake to Duty', 'An Exhortation', 'A Burning Well', 'Alarming Military in Germany', etc.

Table listing articles and page numbers, including 'Iowa', 'Immensity of Creation', 'Isaiah Eight', 'Increase of European Armies', etc.

Table listing articles and page numbers, including 'Power of Will in Forming Faith', 'Prominent and Important', 'Proceedings of Sixth Annual Meeting', etc.

Table listing articles and page numbers, including 'The Street of Hell', 'Tent-Meeting at Dryden', 'The First Angel's Message in Sweden', etc.