

# The Advent Review

## AND HERALD OF THE SABBATH.

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

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### The Review and Herald

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### HYMN.

"So He bringeth them to their desired haven."—  
Ps. 107:30.

How does He lead them? This they cannot tell,  
They only know he doeth all things well—  
Through fire and water some, where floods do meet,  
O'er briars and thorns, with torn and bleeding feet,  
Where tempests rage and storms burst overhead,  
And clouds portentous all around are spread;  
But still he leads them, rough or smooth the way,  
And all his paths are peace, and lead to day.

And some, where springs abound and pastures sweet,  
Go singing all the way with gladsome feet;  
And some he leadeth gently on the way,  
Guiding the wandering steps that fain would stray;  
Others go trembling on the road for fear,  
With faith so weak that will not see him near—  
But still he leads them, rough or smooth the way,  
Who follow on to know. He shows the way.

How does he draw them? Some by cords of love,  
That sweetest cord to lift the soul above,  
But not all thus—so wisely doth he lead—  
Love would not always answer to their need;  
And so, by other cords—pain, fear, unrest—  
But always just the one most fit and best;  
And so he draws them from themselves and sin,  
Until they find their perfect rest in him.

How does he keep them? This is theirs alone  
To whom the secret of the Lord is known—  
In perfect peace, though outward foes prevail,  
They stand upon a Rock none dare assail;  
Though every human prop has given way,  
They rest in him, their comforter and stay—  
And so he keeps them till, their journey o'er,  
They enter in where they go out no more.  
—Laura Harvey.

### THE MILLENNIUM.

(Concluded.)

HAVING examined the principal texts quoted to prove the conversion of the world, and having shown that they do not mean what they are said to mean, we will call attention to some of the many direct proofs that no such state of things can exist prior to the second advent.

1. The prevalence of the little horn. "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Dan. 7:21, 22. "But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." Verse 18. Here it will be seen that the little horn makes war with the saints until they take the kingdom, and when they once obtain the kingdom, they hold it forever and ever. Where, then, is there room for that period of peace and triumph of the church called the temporal millennium?

2. The apostasy. In 2 Thess. 2:1-7, Paul states what would take place before the second coming of Christ. Is it the triumph of the world's conversion? No; it is the sad apostasy, the falling away, and the manifestation of the papacy, the man of sin, who will continue to the end. The apostle speaks of the manifestation and destruction of this blasphemous power in these words: "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." Verse 8.

3. The wicked continue with the righteous, as illustrated by the parable of the wheat and tares, until the end of the Christian age. See Matt. 13:24-30. The friends of the doctrine of the world's conversion find this parable directly in their way, and they have wearied themselves in laboring to explain it away. But, as our divine Lord, by special request, gave an explanation of it, modestly suggests that we ac-

cept his explanation. See verses 36-43. We simply repeat, "The field is the world." "The good seed are the children of the kingdom." "The tares are the children of the wicked one." "Let both grow together until the harvest." "The harvest is the end of the world."

4. Persecution and tribulation were to be the portion of the church of God in all ages. The apostle speaks of the faithful who had lived and suffered before, who "had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented (of whom the world was not worthy); they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:36-40. He also points to the future, and says: "Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12.

5. The last days of human probation have been regarded as the favored period for the completion of the great work of converting the world. But the prophets of the Old Testament nowhere represent God as saying that the last days would be glorious. Jesus and the apostles of the New Testament never speak of the last days as a period of triumph to the church; but rather as the days of her peril, which demand especial watching; the days of her mourning and tears and importunate prayers for deliverance. Paul describes the last days thus: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. 3:1-5.

6. Peter says: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" 2 Pet. 3:3, 4. How could these scoffers arise and deny his coming, and persecutions and perils exist in the last days, if all were converted long before his coming?

7. The last days embrace the very last day, reaching down to the coming of the Son of man. The days of the coming of the Son of man were to be like the days of Noah and Lot. "And as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:26-30.

8. Destruction, not conversion, awaits the world at the very time when many popular professors cherish the delusive hope of a good time coming. They see no danger, and brand as fanatical alarmists those who obey the prophetic injunction, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel 2:1. But, says the apostle: "When they shall say, Peace and safety; then sudden destruction cometh upon them." 1 Thess. 5:3.

9. The way to destruction is broad, and many go in it; and the way to life is narrow, and but few find it. When one asked Jesus, "Are there few that be saved?" he answered, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." Luke 13:23, 24. Again it is recorded, "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there

be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:13, 14. The doctrine of the world's conversion, and that of universal salvation, are both directly opposed to this passage. The one has the way to life narrow at first, but growing wider, until all walk in it; while the other has the way to life always wide enough for all the world. But our Lord states a great fact in this passage, which existed when spoken, ever had existed, and which would exist until the close of probation; namely, that the way to destruction was broad, and many would go in it; and that the way to life was narrow, and few would find it.

But when the few of each successive generation, from righteous Abel to the close of probation, who have bent their lonely footsteps in the narrow path to Mount Zion, shall reach their everlasting rest, they will constitute that "great multitude, which no man could number, of all nations, and kindreds, and people, and tongues," arrayed in Heaven's purity. Not one of these had come out of that imaginary period of a converted world. No; not one. What an imposing scene! "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev. 7:13, 14.

J. W.

### THE LAW OF GOD.—NO. 2.

BY J. H. WAGGONER.

#### THE SABBATH COMMANDMENT.

ALL the objections which are urged against the ten commandments are aimed at the fourth commandment. Were it not for this, few of them would be put forth. And they are not generally intended to have any effect on any other. Thus it is claimed that there is no precept for keeping the Sabbath until the Israelites were brought out of Egypt, nor any record of anybody keeping it previous to that time. If this were true, and if it did furnish evidence against the Sabbath, what shall we say of the third commandment? for there is not a hint concerning it or its violation till after the exode. But two positions can be taken respecting it by opposers of the law:—

(1.) That it was then necessarily of force, though not mentioned, as the name of God was as "holy and reverend" as now; and as much to be honored as now. This we accept; and the conclusion follows that a law is proved to exist where the reason is proved to exist. But we have positive proof that the Sabbath was a sacred, sanctified institution from the creation of the world; and therefore the duty to "keep it holy" also existed. It "was made for man;" Mark 2:27; and as it was made at the time of creation, of course it was sanctified, or "set apart" for man at that time. This is conclusive.

(2.) The absence of any mention of profanity, or of taking the name of God in vain, in the book of Genesis, may be offered as evidence that it, with the other parts of the ten commandments, were not binding until the exode, and then only binding on the Jews. But besides the evidence offered on the other commandments, we have proof direct and positive against this objection. In Lev. 18 the Lord gave instructions to Israel to avoid the ways of the Canaanites, among which is the following: "Neither shalt thou profane the name of thy God." "For all these abominations have the men of the land done, which were before you, and the land is defiled." Verses 21, 27. And in Deut. 18, speaking of the sins committed by the nations in Canaan, he said: "Because of these abominations the Lord doth drive them out from before thee."

Now apply to these declarations the words of Paul to the Romans: "Where no law is there is no transgression," and, "Sin is not

imputed when there is no law." But sin was imputed to them, and among their sins was the violation of the third commandment. They were guilty of profaning the name of God. Therefore they knew of the existence of such a law, though we have no record of its having been given.

4. Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it.

The following remarks from the pen of Eld. J. N. Andrews are worthy of careful consideration:—

"In the absence of direct testimony either way, it is by no means certain that 'holy men of old' did not regard the Sabbath. We read of their reckoning time by weeks, and by sevens of days. Gen. 29:27, 28; 8:10, 12. The reckoning of time by weeks is not derived from anything in nature, and can be traced to but one source, to wit: the six days' work of creation, and the rest of the seventh. It is not very likely that the work of creation should be remembered and commemorated, and the rest and sanctification of the holy Sabbath should be forgotten.

"But were it possible to show a violation of the Sabbatic institution in the patriarchal age, it would no more destroy the sacred character of that institution than a plain violation of the institution of marriage on the part of some of the patriarchs affects the sacredness of the marriage institution." Mal. 2:14, 15; Gen. 2:21-24; Matt. 19:4-8; Mark 10:6-8, compared with Gen. 16; 25:6; 29:30.

"Both of these institutions were made for man before the fall. Mark 2:27; Gen. 2:1-3; 1 Cor. 11:12; Gen. 2:18. Their sanctity is not derived from the decalogue; but the fourth commandment guards the sacredness of one, and the seventh, the other. Gen. 20:8-11, 14."

Inasmuch as the sole aim of objectors and opposers is to disprove the obligation of the Sabbath both in the patriarchal age and in our own, we might reasonably expect to find some reason urged against this institution and its commandment which would not rest against the other commandments. But this is not the case. To the contrary there is more and stronger evidence in its favor than can be found in favor of most of the other precepts of the decalogue. And only one other, the seventh, has equal claims to having been given to man before his fall from innocence.

Before the law was given on Sinai the Lord expressed his intention to prove the people whether they would walk in his law or no. The proof was furnished by testing them on the Sabbath. On six days the manna fell, and on the seventh day, the Sabbath, it was withheld. When the people gathered a double portion on the sixth day, and the rulers told Moses, he said, "To-morrow is the rest of the holy Sabbath unto the Lord." But some of the people went out on the seventh day to gather, and the Lord reproveth them, saying, "How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days." Ex. 16:23, 28, 29. This proves beyond all controversy that the law of the Sabbath existed before it was given on Sinai.

It is supposed by some that the Sabbath originated at that time, in the wilderness; that here it was first consecrated and enforced. If this were the case we should reasonably expect to find here some reason for its consecration; some reason why the seventh day was chosen in preference to any other day of the week. But we do not find it. The only reason given in Ex. 16 for resting on the seventh day is, that God had a

law which required it. But why such a law was enacted, and why it embraced the seventh day, Ex. 16 does not inform us. For this information we must appeal to other scriptures. And we are not left at a loss in this respect; Gen. 2:3, and Ex. 20:8-11 are full and explicit on this point.

Ex. 20:8-11 contain the fourth commandment in full. And in it are given both the reason for the sanctification of the day, and the reason why the sanctity was placed on the seventh day. If the Sabbath was a Jewish institution, if it originated at or after the exode, and if it was founded on anything peculiar to that people in their history or experience, here is the place to look for the proof of it. But we do not find it. We find only a reference to the events of creation week as the reason for the institution of the Sabbath, and the rest of God from all his works of creation as the reason for blessing the seventh day in preference to any other day.

"The seventh day is the Sabbath [rest] of the Lord thy God." It is the Lord's rest, and the Lord's day. The reason is plainly given. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day [literally, the day of the rest], and hallowed it."

"Wherefore" signifies "for this reason." The reason, and the only reason given in the Bible, why the Lord blessed the Sabbath and consecrated it is that in it he rested from his work of creation. When he blessed and hallowed the day we learn from Gen. 2:3, "And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work which God created and made." Here we have the time and the occasion of the sanctifying of the Sabbath.

And this opens to us some important considerations. The Sabbath was not a Jewish, or national, or local institution, because it dates from creation, was God's own rest-day, and has nothing in it peculiar to any one nation or people. It was not typical, as it was instituted before the fall of man, and therefore before types could have any significance. Its proper place is just where we find it, with moral laws—laws growing out of the action and will of God.

We would call special attention to this idea. All duties growing out of the action of God alone, are primary, and are properly considered moral. There are secondary truths, growing out of a perversion of God's work, out of the rebellion of his creatures. And all institutions arising from these secondary relations are limited in their nature; they are positive or typical. No typical institution or merely positive duty can grow out of original relations, that is, out of relations existing from creation. This cannot be disputed. And it is equally evident that no moral obligation can originate in the action of the creature. All the types and shadows, and everything pertaining to a remedial system, have respect to man's condition as a sinner, and they would never have existed if man had not sinned. They owe their existence to man's rebellion against his Maker. Every one can see at a glance that man, by sin, could not give rise to a moral relation or a moral duty. These grow out of the sole will and action of the great Moral Governor.

But the Sabbath was made before man fell; before sin existed. And of course if man had not fallen, if sin never had existed the Sabbath would have been observed as a sacred institution, a perpetual reminder of the power and benevolence of the Creator. This consideration ought to convince all that the Sabbath is not a local, typical, or national institution, subject to change or abrogation as are all typical institutions.

But the objection is raised that, though the Sabbath originated at creation, there was no commandment to enforce its observance until after the Jews were brought out of Egypt. There are three sufficient arguments against this objection.

1. The objection is erroneous because it assumes that there was no law given because no law is formally written in Genesis. But this assumption is contrary to reason and to established facts. Enoch walked with God, but we are not told that he either had or obeyed any law. Shall we therefore infer that no law was known or obeyed by him? Noah was righteous before God. How, or wherein, we are not told in the history of his life. But the Scriptures inform us that righteousness consists in right doing. 1 John 3:7. Hence a rule of right, or law, was known by Noah. Also, there is no mention of the third commandment, either of its obligation or violation, in Genesis, nor until it was spoken on Sinai. But the Canaanites were condemned for violating it; Lev. 18:21, 27; which proves that there was such a law though Genesis does not mention it. Therefore the objection is not valid.

2. We learn by Ex. 16 that God had a law which enjoined the observance of the Sabbath, not only before it was spoken on Sinai, but before the manna was given. For the reason and origin of this law we are referred to the work of creation, and to God's resting on, and sanctifying, the seventh day.

3. In Gen. 2:3, we are informed that God blessed the seventh day, and sanctified it, because that in it he had rested from all his work. To sanctify means to set apart or to appoint to a sacred or religious use.

The obligation of the Sabbath was fully established when it was appointed to be sacredly observed; this is all that can be required to establish any institution. As this was done at the close of creation week, it fixes to a certainty the date of the origin of Sabbath obligation. And as "the Sabbath was made for man," the sanctification—the appointment or setting apart—was for man, for his observance. No other precept of the decalogue has so clear proof in favor of its having been given before the fall of man. The Sabbath institution was given to man while in a sinless state; it was suited to the condition of sinless beings. It existed in Paradise before it was lost, and will be kept according to the original design of its institutor—the Creator of heaven and earth—when Paradise is restored.

#### A Wonderful Contrast.

[ALL eyes are turned in the direction of the papacy, and are witnessing the waning away of that power once so universal. Under the above heading, the *Cincinnati Weekly Times*, Dec. 24, 1874, speaks as follows; indicating in a marked manner the fulfillment of Dan. 7:26. R. M. KILGORE.]

"In the midst of this common quarrel with the church of Rome—while Bismarck is handling his battle-ax against the church, as Cœur de Lion handled his for it; while Gladstone is fighting Manning with paper pellets; while bishops and emperors are waging war in Brazil, and popery and no popery turns the tide of battle in Spain—one mighty fact stands out, clear-limbed and bright, against the lurid background of the past: the fact that the dominance of the spiritual power over the civil is gone forever.

The wildest dream that crazed romancer ever penned, smiles into every-day reality beside the contrast which the present and the past present in this particular. Instances crowd upon the memory, but two will amply suffice. Eight centuries ago—it lacks but three years of being exactly eight centuries, with the next month—in the depth of a terrible winter, the emperor of Germany, after exhausting the resources of his realm in a vain battle with Gregory VII., crossed the icy Alps to beg with utmost humiliation the pardon of the pope. For three days, clothed in the white raiment of a penitent, cold and fasting, this haughty monarch stood amid the dreary snow before the gates of Canova, pleading for the forgiveness of the inexorable pontiff—the Vice-Regent of Christ upon earth.

Our second scene is amid the lagunes of Venice, under the great lions of St. Mark. The fierce struggle of Frederick Barbarossa with Pope Alexander III. has culminated in the defeat of the emperor. In the place of St. Mark sits his Holiness, arrayed in his pontifical robes, with the highest dignitaries of his court, and the ambassadors of the great powers of the world grouped about him. Humbly, as a whipped child, the great emperor approaches, strips off his mantle, kneels, and kisses the feet of the pope. Intoxicated with his awful triumph, and gloating over the agony of the proud warrior, the pontiff places his foot on the neck of his prostrate enemy, and exclaims in a loud voice: "Thou shalt tread upon the asp and the basilisk; the lion and the dragon shalt thou trample under foot." "Not to thee, but to Peter," cried the outraged and agonized emperor. "To both me and Peter," replied the pope, with another pressure of his heel upon the bowed neck.

And now how changed the scene. Stripped of his temporalities, without a friend or an ally among the rulers of the earth, with a hostile king in the Seven-hilled City, the aged prelate sits trembling upon his throne, with nothing but feeble remonstrances for Bismarck, and still more feeble epithets for Gladstone. And what is the secret—what the causes—of this marvelous change? Not the force of arms, and not the voice of battle. It is the growth of intellect—the resistless march of science. The popes have fallen upon the battle-field of their own choice. The sovereign power that made the earth the center of the universe; that forbade that it should move about the sun; that murdered Hypatia; anathematized Copernicus; burned Bruno at the stake, and imprisoned Galileo; has been finally beaten at every point by its opponent, and now finds its power confined

to a daily narrowing circle of ignorance and superstition.

And to this opponent—the intellectual growth of the people—the pope and his cause may well be left. Bismarck may persecute, and Gladstone write pamphlets, for their own private ends; but the fall of the papacy will be neither hastened nor retarded thereby. Animal force has never yet availed anything against a great religion, and never will. It falls, if it falls at all, before something infinitely more powerful—the resistless march of intellect."

#### Advertising Gratis.

WE charge nothing for advertising the nostrums enumerated below. We would give them the benefit of a notice every week if by that means we could advertise them out of the market and lead people to save their money, their health, and their character, by letting these accursed compounds alone. These bitters are Satan's entering wedge, his artful decoy, to prepare the way for the fiery flood of undisguised intoxicating liquors that now threatens to engulf all the land. No epithet that could be fished up from the depths of the Stygian lake would be too hot and sulphurous to apply to them. Yet more numerous than the frogs of Egypt their advertising sheets, almanacs, bills, circulars, &c., are sent over the land. A subscriber of the *Health Reformer* went into a drug store not long since, and there was placed in his hands a package of these prints, of which he speaks as follows:—

ED. REFORMER:—I went to town the other day, and the druggist, a dapper little fellow, politely presented me with a bundle for the "gude housewife," which, upon examining, we find to be made up of medical almanacs, bills, circulars, etc., etc., which in the aggregate would well compare in size with the "great flying roll" of the prophet.

First on the file is a 40-page family almanac, setting forth in a taking way the indispensable virtues of "Hostetter's Celebrated Stomach Bitters"—good for all zones and peoples, and just the thing in sickness and in health. Well, the writer has jogged along some forty years, amid the ills of this mortal state, without using these "bitters," which the proprietors say are composed of the finest liquors for the "stimulating basis," and would frankly advise others to do so too, and to let this elixir of Satan alone, lest peradventure they lie down in sorrow in a drunkard's grave.

Next up is "Walker's California Vinegar Bitters Almanac," in flaming colors, all the way from San Francisco, as full of puffs and bombast as it can be crammed. The proprietor pathetically exclaims, "Save your health and money by the use of Dr. Walker's Vinegar Bitters." Reader, for one, I shall just let these intoxicating bitters alone, and save my health and money by not using them.

No. 3 is the "Radway Almanac and Guide to Health" (who has not seen the cabalistic R. R. R.?), from that great emporium of patent medicine nostrums, New York City. It has an affecting vignette of a woman with outspread angel wings, having a pill box in one hand and a bottle of R. R. syrup in the other, which she is offering to a group of cripples and invalids, who look up with wishful eyes as if they expected a blessing. Deluded souls! they had better all subscribe for the *Reformer*, adopt hygiene, and cast that miserable R. R. trash to the poles and the bats.

Now comes the "Centaur Almanac," with a strange creature on the title page, which is half man and half horse. This mythological being is fabled to be the god of medicine, Esculapius by name, and ages since to have compounded a recipe which is equally good for man and for beast. This was recently discovered by a wise professor in an old Greek MS., and is now being fabricated by an enterprising firm in New York! Shall we not believe all this, and use the Centaur remedies? These almanac-makers swear that they always tell the truth!!

No. 5 is the great "Hooftand Almanac and Family Recipe Book for Everybody's Use," which comes from the city of "brotherly love." It says the German Bitters will "effectually cure" (note these two mighty words) "liver complaint, jaundice," etc., etc., "and all diseases arising from a disordered stomach or bowels." By the way we are informed that the purest Santa Cruz rum is used in getting up their tonic, which makes it the "most pleasant preparation ever offered to the public!" Reader, that is significant—be-ware of these liquor tonics, lest your experience and end be a "bitter" one indeed.

Another one is "Merchant's Gargling Oil National Almanac," setting forth in words as smooth as oil the wondrous worth of their remedies, "equally good for man or beast," and may be used inside or out. This is certainly convenient, but who knows what the greasy stuff is made of? The writer once applied a patent embrocation to his stomach, and for two hours he was in mortal agony as a consequence. One of their recipes for children's physis is: "Mix one dram of CALOMEL, five drams of sesqui carbonate of soda, and ten drams of compound chalk, together. Dose, five grains. Use as a purgative for children teething." Now if their oil *curare formale* is after this recipe, it would be quite appropriate for the throat of a volcano.

No. 6 is "Pond's Extract," a pamphlet in the interest of a new proprietary remedy which a stock concern are endeavoring with might and main to puff into notoriety. This "great remedy" is based on the virtues of *Hamamelis*—the common Witch Hazel. Perhaps there is something to this, for the witch hazel is a "remarkable shrub." Certain persons are said to be able to take a little crooked witch hazel stick, and with it to be able to discover a vein of water in the ground! If it can do that, perhaps it is equally good in the manufacture of a medicinal nostrum.

Next comes "Mrs. Winslow's Domestic Receipt Book," with her Soothing Syrup, etc. Others have decided on the demerits of this wretched preparation, one physician affirming that there was scarcely a remedy so destructive of infant life as this syrup. No doubt it has "soothed" thousands of little children so effectually that they will never cry, or even breathe, again.

"Pierce's Memorandum and Account Book," comes next in the bundle. This is styled, "A Present from the People's Medical Servant." His remedies are evidently cutting quite a figure in the world; for he has built up a "World's Dispensary" in Buffalo, where he seems to be doing a good thing, at least in the money line. There is at least one good thing to this book—every other page is blank. Would not the world be the better for it if these trashy prints were all blank?

Here follow circulars, etc.; one from Dr. Fidler, of Philadelphia, who has made rheumatism a study for forty years. He, also, has a GREAT REMEDY, and, of course, great means. But, reader, when the writer has the rheumatism he means to try the electrical bath first.

Another is "Dr. Fowler's Medical Journal," from New York, who proposes to cure everything that human flesh is heir to, with "One Dollar a Bottle." In fact, one dollar a bottle is the main thing on the sheet, which black ink makes very prominent.

Another still, from Dr. Ayer, Lowell, devoted to Pectoral and Pills. He wants all people to try his stuff. So, reader, as the spider said to the fly,

"Will you walk into my parlor?"

And yet another, "Cutler's Pocket Inhaler" and "Inhalant," from Buffalo, for the throat and lungs, full of puffs and accounts of great things wrought. Shall we not believe all he says?

Here is a flat sheet with the pathetic appeal to "Stop that Terrible Cough!" etc., with "Idaho Gum Crystals," which are "warranted to give entire satisfaction." No doubt the maker will be satisfied if his little tid-bits are purchased; further than this, deponent saith not.

Another one is devoted to "Dr. Kermott's Celebrated Vegetable Medicines"—five varieties, "positive and never-failing," etc. The doctor says he has fifteen bushels of pills on hand. Here is business, certainly, for somebody. But hold! the next line says, "No harm can arise from their use in any quantity!"

One more still, "Dr. O. Phelps Brown's Vermifuge Pills and Ointment." He thinks the human family greatly in need of his aperient—"the best remedy in the world;" "effectual in every case;" will do wonders "in one minute of time," and so on, and so forth, *ad infinitum*.

But hold, reader, this thing is played out. Are you not disgusted with this farrago of the patent-medicine mongers? The subscriber is, and will just pitch the rest of his bundle into the rag-bag for the ragman's cart, and save time and strength for a better purpose. VERITAS.

LUMINOUS APPARITIONS, OR FALSE LIGHTS.—These are not due, as was long supposed, to the products of animal or vegetable decomposition, but are caused by insects which possess organs that become luminous. It is now well known that the phosphorescence of the sea is due to the presence of immense numbers of microscopic animals.—*Journal of the Chemical Society*.

## Temporal and Spiritual.

GREAT public interest is concentrated upon the present struggle of Germany with the papal power, and the free discussion of the relations of that power to the allegiance of the citizen to his own Government, now in progress in England. Mr. Gladstone's manifesto has placed the vital question involved squarely before the English people, and not less plainly before all the people of Europe. The ingenious protest and denial of Archbishop Manning and other adherents of His Holiness, have failed to do away with the charge of the ex-Premier, simply because it cannot be done away with. The assumption of supreme authority over the consciences of men by a man who claims infallibility, is one which no Government constituted like the British can tolerate with either dignity or safety. The German Government is right in principle on this question, whether it be just and wise in its measures or not; and Mr. Gladstone occupies a position that is impregnable. The dogma of papal infallibility is an offense to the common sense of the world, and the doctrine of supremacy which grows out of it as naturally as a tree grows out of the soil, is a challenge and an insult to every Government that holds and protects a Catholic subject within its limits.

This would seem to be too plain a matter to call for argumentation. To claim supremacy in matters of conscience, and to hold, at the same time, the power of deciding on questions of conscience—of declaring what is right and what is wrong, in all things, civil as well as religious—is to claim the supreme and all-subordinating allegiance of every man who belongs to the Catholic communion in every country of the world. How any fair-minded man can deny this is beyond our comprehension; and the only reason why the matter does not make as great a commotion in America as it does in Great Britain and Germany, is that, as a State, we have no connection with the church. Practically, the matter is of very little importance to us. The Catholic church has the same toleration here that the Methodist church has—no more, no less. Our Government simply protects it in its liberty, and sees that its own laws are obeyed, irrespective of all church communions. We come into no collision with it, because we assume no church prerogatives and functions. England has a State church, and it cannot tolerate the existence of two authorities that assume supremacy within the same kingdom; but England is weak in its position, because itself assumes to be an authority in matters of religion.

Theoretically, the sovereign of Great Britain "can do no wrong." Here is a doctrine of "infallibility;" and though it has no such range as that of the papacy, and is applied rather to the breaking than the making of law, it is just as absurd as that against which Mr. Gladstone inveighs so mightily. There the state undertakes to meddle with the church. It supports and in many ways directs it, and exercises functions that are just as illegitimate and presumptuous as those assumed by the pope with relation to the different States. The same may be said of Prussia; and the pope has good right to say, if he chooses to do so: "Take your hand from religion, and I will take mine from the State. So long as you choose to make a State affair of religion you must not blame me for doing the same. Give me back my kingdom and my temporalities. Shape your policy to the necessities of my church. Until you do so, I will define the limits of your power, and of my own, as it seems best to me, and best for the interests I have in charge."

For ourselves, we rejoice to witness the present struggle. In the progress of the world, and in the free development of the power of Christianity, it was necessary that it should come; and its coming marks an epoch and demonstrates an advance. Just so soon as the nations of the world can comprehend the fact that the kingdom of Christ is not a kingdom of this world; that it is within men, and is not in any way complicated with civil organization and administration,—just so soon will all strife between the State and church cease. The pope, if report be true, has recently said that the only country where he is truly and practically respected is the United States. The reason is, that the state simply minds its own business, and lets him alone. When other States attend only to their civil functions, and let the church, in all its denominations, take care of itself, they will care no more about the dogma of papal infallibility than they do about the civil dogma of regal infallibility. They will not even take the trouble to "speak disrespectfully of the equator." It is now essentially a fight between the head of the greatest of the churches and the civil heads of the smaller churches. We have no such head in

America, and therefore we do not care. Particularly, we do not care how soon the fight proceeds to its predestined end—the disestablishment of all the churches of Europe. That is the natural solution of the difficulty, and the only possible one. It may come through "a great religious war," which the wise are foretelling, but which real wisdom will avoid, by putting away, at once and forever, its cause.

The ox is a strong and excellent beast, but he cannot be yoked with the horse, who is equally strong and excellent. The horse cannot work according to his law without wearing out the ox, and the ox cannot work according to his law without degrading the horse, and cheating him of his power. The church and the State can no more be yoked together with natural advantage than the ox and the horse. Their nature, wants, modes of action, and drift of power, are utterly different, and in the long run the ox will drag down and degrade the horse. To undertake to unite the machinery of the State and the church is, in the end, to degrade the latter. To make the church in any way subordinate to the shifting necessities and caprices of politics is a practical desecration of holy things. We believe that no State church ever existed, whether presided over by pope or king, that did not become corrupt, or so nearly dead as to lose its aggressiveness and healthfulness as a spiritual power.

Mr. Gladstone, and his friends, have only to labor earnestly for the disestablishment of the Church of England, to lose all practical interest in the papal dogmas, and the papal assumptions. By doing this, they will at least be in a position, as Englishmen, to oppose them with some show of consistency.—*Dr. J. G. Holland, in Scribner for February.*

## Be a Bible Christian.

EIGHTEEN hundred and seventy-four is in the past. The old year has given place to the new, and fair and unspotted lie before us the unsoiled pages of the year eighteen hundred and seventy-five. As we look back over the past year, we see it strewn all along with broken resolutions, and we have oftener been overcome than the overcomer. Shall we not do better this year than we did last, dear reader? If so, let us resolve to be Bible Christians; that is, do what the Bible requires, avoid what the Bible forbids, and accept all that the Bible promises.

Young Christians are apt to look around and observe how others, professing Christianity, live; how far, and in what thing, they conform to the world; what duties are considered important, and how many it will answer to omit. From this they form a judgment as to how much is expected of them; and if they succeed in meeting these expectations, they are very apt to think they have done enough. They may not do all this deliberately, but they naturally and imperceptibly fall in with the current. Never was there a greater mistake. It seems to me that of all the dangers which beset the path of the young Christian, this is the greatest. Let each young convert take the Bible for his guide, resolving in the strength of the Lord to be a Bible Christian. Do not look to this or that professor as an example, but to a more perfect pattern—our divine Lord.

The twelfth chapter of Romans, the thirteenth chapter of the first book of Corinthians, and the Sermon on the Mount, give a full-length portrait of the Bible Christian. No doubt you have read them many times, but let me ask you to read them again. Perhaps after reading these scriptures carefully, you are ready to shrink back, and to say, "How can I undertake to come up to so high a standard?" True, the standard is high, but our best efforts fall so much below what we undertake that if the standard be not an elevated one we shall never attain to any degree of excellence in the Christian course.

Soon the heavens will depart as a scroll when it is rolled together, and all, both small and great, shall stand before God, and be judged by the statute book—the Bible. If we expect to stand acquitted in that great day, we must now be Bible Christians.

M. A. M.

## The Signs of the Times.

ALL who watch religious movements must be impressed with the evidences of unrest almost everywhere abounding. In Roman Catholic countries, this has been apparent ever since the dogma of papal infallibility was promulgated—not only nor mainly in the Old Catholic movement, which of itself has had but little weight and secured but a feeble following, but in the bold stand taken against papal assumptions by civil governments. These oppositions are not on the part of despotic governments rep-

resenting but one will, but from governments in which legislative action, reflecting largely the will of the people, has force. There can be no doubt that as the people grow in intelligence they are losing their reverence for ecclesiastical authority. If in this country and England a counter current seems to have set in toward that church, it is mainly with a class not in sympathy with the spirit of the age. Among Protestants, the tokens of dissatisfaction and revolution are seen on every hand. In Germany, Rationalism is completely unsettling the orthodox faith and supplanting it. In England, the established church is distracted with ritualistic and broad church tendencies. In this country, the Episcopal Church is seriously agitated, and unless compromise measures are adopted to conciliate the Low Church wing, there will probably be a considerable defection in favor of the Reformed Episcopal Church. The recent Church Congress, held in the city of New York has initiated a movement designed to disseminate more liberal principles and unite the various elements of opposition to Ritualism. The Presbyterians are ill at ease. They have largely outgrown some of the doctrines of the Westminster Confession, and can only avoid rupture by winking at flagrant departures from the letter and spirit of a creed which they fear to revise, yet cannot enforce. The Baptists are agitated with the question of open communion—a question that involves much more than appears on the surface. The opposition to their prevalent teaching and practice on that question is growing more decided and evidently finds large sympathy in some quarters. Among the Congregationalists, if there are no marked tokens of discontent, it is because there is no attempt to press severe theological tests. Were such an attempt made, it would develop wide-spread opposition, especially in the West. Their ministry has, in the last few years, gone rapidly away from the old Calvinistic teaching.

The Friends are so rapidly changing that in a few years it will be impossible to identify them with the old-time Quakers. Regular preaching—a paid ministry—organs in Sunday-school—an abandonment of their rules respecting marriage and dress—protracted meetings, with the popular revival appliances: the growth of all these proves that they are drifting rapidly away from the old landmarks. Universalists are seriously discussing a new departure, in which future punishment shall be emphasized, and the whole style of preaching be made more evangelical. Adventists are full of debate and flourishing more in the direction of schism than in any other.

It is clearly evident that we are to witness new and radical changes. Many sects must change their ground, or suffer heavy loss and witness the upspringing of rival sects. Creed authority is rapidly waning. Ecclesiastical bonds are losing their sacredness. Speculative doctrines and ecclesiastical rites are coming to be rated at their true value. But to what is all this tendency? Is it opening the way for the restoration of original Christianity—a return to the simple, spiritual religion of the New Testament—the pure faith in Jesus, unity of spirit, the catholic fellowship, the brotherly love, the deep humility, the holy living, the genuine humanity and broad philanthropy of the original church of God? We wish we could speak more hopefully at this point. It would be the greatest joy of our heart to be able to say that we can see in all this breaking up of established faiths and practices—this threatened deluge of doubt and rebellion—a bright promise of return to the faith and practice of the apostolic church. But we cannot say it. Doubtless there are many individual minds and hearts that will be won to this simple faith and practice. But the general drift does not look to us to be in this direction. It is the assertion of individualism against ecclesiasticism—the protest of bound souls against the tyranny of ecclesiastical and theological systems—the advancement of the claims of practical religion against those of doctrinal theology, of humanity against creed orthodoxy, and of liberalism against sectarian narrowness and bigotry. But while, negatively, it has much force in its denials and objections, positively, in its aims and teachings, it gives little promise of good. It threatens to sweep away divine as well as human authority, positive Christian faith along with human dogmas, divine ordinances as well as human rites; and to establish a kind of sentimental Catholicism that shall embrace all of generous heart and upright life, with but feeble and scarcely more than formal emphasis on the faith and obedience to which the word of God calls us.

The letter of the New Testament is to be held in little esteem. A huge license of interpretation is to be granted, so that it may be allegorized, or spiritualized, or rationalized, until the offense of the cross shall cease, and the rebellion of human reason and human pride against the plain utterances of the word of God shall be sufficiently propitiated to allow men of no faith and of any faith to unite in some sort of human and social compact, sustained by a

style of worship and of preaching marked chiefly by such esthetical, philosophical, and classical attractions as will make the church a desirable place of entertainment. The stone of stumbling and rock of offense is to be chiselled and polished and wrought into a statue of classic beauty and elegance.—*Cincinnati "Christian Standard" of Oct. 17.*

## Opium—Fearful Facts.

UNTIL 1840 our importation of opium did not exceed the proper medicinal demand for the drug. We used in that year about 24,000 pounds of it. In 1870 we imported 154,841 pounds; 1872, over 250,000. The Chinese demand for opium prepared for smoking accounts for about one-eighth of this. Three-eighths are absorbed in prescriptions—prescriptions which are too often recklessly written, as we shall show hereafter. This leaves fifty per cent, or about 125,000 pounds of poison, unaccounted for. The books of wholesale drug houses in the East show heavy sales of opium to the country dealers. The habit of opium-eating seems to prevail chiefly among women. This fact may explain the great percentage of farmers' wives in lunatic asylums. The author of "The Opium Habit" estimates that there are 80,000 or 100,000 habitual opium eaters in the country. There are somewhat precise returns, however, only from the State of statistics—Massachusetts. The apothecaries in the smaller towns of the Commonwealth report an alarming state of things. We subjoin a few notes furnished by different druggists to the Board of Health.

Those addicted to opium are all females. Several nervous women take opium here. I think the use of opium has slightly increased, mostly among females. There are probably half a dozen opium-eaters here, all females but one. One opium-eater in town—a woman. The use of opium has greatly increased, especially among women.

The causes of this alarming habit of self-poisoning are several. The taste is often implanted in early infancy by the use of the drugged syrups which foolish mothers give their restless babies. The Massachusetts Board of Health indorses the author of "Opium Habit and Opium Appetite" in his statement that the "basis of what is known as Winslow's Soothing Syrup is morphia. A recent analysis of a sample of this medicine gave one grain of the alkaloid to an ounce of the syrup, the dose for an infant, as directed, being four or five times that usually regarded as safe." Another cause is the rashness of physicians in prescribing the drug. Out of fifty apothecaries, fourteen mention this as a great reason of the growth of the habit. The opiate treatment of neuralgia is very common and very mischievous. This disease, by the way, first led DeQuincey to use the deadly drug. The third great cause is the denial of the natural craving for alcohol. Man, balked of one stimulant, takes another. "It is a significant fact that both in England and in this country the abstinence movement was almost immediately followed by an increased consumption of opium. The English importation doubled within five years after the outbreak of the movement. When the teetotalism gained ground in America, our importation, although the price of opium had just increased fifty per cent, rose in proportion of 3.5 to 1. Stille, in his "Therapeutics and Materia Medica," says, "The habit of opium-chewing has become very prevalent in the British Islands, especially since the use of alcoholic drinks has been to so great an extent abandoned." Morehouse, in his "History of Inebriating Liquors," declares that the Mahometans began to use opium when wine was forbidden them. In Turkey, increased demand for wine, of late years, has been accompanied by diminished demand for opium. In hot countries, opium and similar substances are very generally used in place of alcoholic stimulants. These instances establish a probability that opium and alcohol conflict with each other. The use of one is apt to involve the disuse of the other. A number of Massachusetts apothecaries take this view. One Boston druggist says, "Have but one customer, and that a noted temperance lecturer."

The prevalence of the habit among women is probably explained by the unhappiness of most of them, the mental stagnation, the inability to nervous depression, and in the country, the seclusion and the grinding physical work. Moreover, women are excluded by public opinion from the beer hall and the dram-shop, and they are very subservient to that opinion. Their stimulants must be secret. Opium, in its various forms of laudanum, paregoric, and sulphate of morphia, can be taken readily in private and without interruption of duty.—*Chicago Tribune.*

LABOR to preserve the spirit of prayer when not engaged in the act.

## The Review and Herald.

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

BATTLE CREEK MICH., FIFTH-DAY, JAN. 21, 1875.

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

### A Profitable Day.

THE instruction with which the church in Battle Creek was favored, Jan. 16, is deserving of special mention. Another is added to the many occasions we have enjoyed, in which the Spirit of God has seemed to be especially present to prompt his servants to bring forth just that instruction needed by the people.

Bro. White spoke in the forenoon from Phil. 2:1-11, a rich portion of Scripture, opening a large field of timely and profitable thought. Sister White spoke in the afternoon on the present hour, its duties, importance and dangers. These were set forth in such a manner that we would all could have heard. We as a people, everywhere, need to be aroused to the fact that we are not half awake to the time in which we are living. Events the most solemn of any since time began, now hang over us; a work of the most imperative nature is committed to our hands; an individual preparation of which we have as yet but a faint perception, is to be made; dangers of which we are little aware, crowd our way; and time is dashing on swifter than a thousand rail trains, to the final consummation. Yet how little of feeling there is over these things! How few realize the situation! How easy and contented we all are! How listless and indifferent are the actions that should be performed as if we had sinews of steel and hearts of fire! We have a theory of truth that is clear, consistent, harmonious, and powerful; but we seem to have caught as yet but a glimmer of its awful reality. Oh! that the chilling and dimming mists of this state of sin and unbelief could be lifted, and all eyes be opened to see things clearly.

Almost overcome by the weight of the solemn truths she was presenting, sister W. was hardly able to control her feelings while speaking. A great burden of soul was manifest for this dear cause and people; and her words were some of the most solemn to which we have ever had the privilege of listening. Well will it be for all who heard to heed the timely admonitions, and arouse to newness of life. U. S.

### The Bible vs. the Koran.

IN Stanley's History of the Eastern Church, pp. 369-377, we find a very beautiful and striking contrast drawn between the sacred book of Christians and that of Mohammedans—the Bible and the Koran. Many enemies of God's word in these days affect to find a contrast between the Bible and other books which claim to be sacred, unfavorable to the former. A candid examination will every time show that their adverse decisions arise from the opposition of their unsanctified natures to the pure teaching and holy precepts of the Old and New Testaments. The more closely the subject is examined, the more striking does the superiority of our blessed Bible appear. What is true of the Bible as compared with the Koran, is true of it, in a general sense, as compared with all other so-called sacred books. It alone, as seen in the variety of its topics, the wide range of its subjects, the sublimity of its themes, the holiness of its teaching, the harmony of its different parts, though written by so many different men, and in so many different ages of the world, and its adaptability to all nations and to all time, bears the impress of the divine hand. Let us more fervently love, more cheerfully study, and more closely follow, this Book of books. Mr. S. says:—

"The Koran has special claims on our attention as the sacred book of the world which can best be compared with our own, and which, by that comparison, furnishes not merely an evidence to the Divine supremacy of the Bible, but also brings into the strongest relief the true character of the contents and authority of the Scriptures, in contradistinction to the modern theories which have sometimes been formed concerning them. \* \* \* \* \*

"But the contrasts are far greater than the resemblances. I do not speak of the acknowledged superiority of the Christian doctrine, morals, or philosophy. For this, let a single instance suffice. What is there in the Koran that can be named for a moment, as a proof of inspiration, in comparison with St. Paul's description of charity? I confine myself to the contrast of form between the two books. The Koran shows us what the Bible would be if narrowed down to our puny measurements, and

what in its own divine and universal excellence it actually is. In the comparison between the two we clearly see how the Koran is marked by those attributes which we sometimes falsely ascribe to the Bible; how the peculiarities which we are sometimes afraid of acknowledging in the Bible are exactly those excellences which most clearly distinguish it from the Koran.

"The Koran is uniform in style and mode of expression. It is true, as I have just remarked, that when chronologically arranged it exhibits to us, though in an indistinct form, the phases through which the mind of that one person passed. It is, as Mahomet's followers called it, 'his character.' It is, in this respect, as the Old Testament might be if it were composed of the writings of the single prophet Isaiah or Jeremiah, or the New Testament if it were composed of the writings of the single apostle St. Paul. It is what the Bible as a whole would be, if from its pages were excluded all individual personalities of its various writers, all differences of time and place and character. But the peculiarity both of the Hebrew and of the Christian Scriptures is, that they are not confined to one place, or time, or person. They abound in incidents so varied as to give to the whole book that searching application to every condition and character of life which has been a principal source of its endless edification. The differences between the several prophets and historians of the Old Testament, between the several evangelists and apostles of the New Testament, are full of meaning. On the face of each book we see what each book was intended to be and to teach. In each portion of each book we see what is prose, and what is poetry; what is allegory, or parable, or drama, or vision, or prophecy; what is chronicle, or precept, or narrative. The Bible is in this way not only its own interpreter, but its own guide. The styles of Scripture are so many Heaven-planted sign-posts to set our feet in the right direction. There is no other book which, within so short a compass, contains such 'many-colored [πολυποικίλος] wisdom,' such a variety of minds, characters and situations.

"The Koran represents not merely one single person, but one single stage of society. It is, with a few exceptions, purely Arabian. It is what the Bible would be, if all external influences were obliterated, and it was wrapt up in a single phase of Jewish life. But in fact the Bible, though the older portion of it is strictly Oriental, and though the latest portion of it belongs not to the modern, but to the ancient, and now extinct, world, yet even in its outward forms contains within it the capacities for universal diffusion. Emanating from Palestine, the thoroughfare of the Asiatic and European nations, itself a country of the most diverse elements of life and nature; it contains allusions to all those general topics which find a response everywhere. Whilst the Koran (with a very few exceptions) notices no phenomena except those of the desert, no form of society except Arabian life, the Bible includes topics which come home to almost every condition of life and almost every climate. The sea, the mountains, the town; the pastoral, the civilized, the republican, the regal state; can all find their expression in its words. Women emerge from their Oriental seclusion and foreshadow the destinies of their sex in European Christendom. And not only so, but Egypt, Chaldea, Persia, Greece, Rome, all come into contact with its gradual formation; so that, alone of sacred books, it avowedly includes the words and thoughts of other religions than its own; alone of Oriental books, it has an affinity of aspect with the North and the West; alone almost, of religious books, its story is constantly traversing the haunts of men and cities. The Koran 'stays at home.' The Bible is the book of the world, the companion of every traveler; read even when not believed, necessary even when unwelcome. \* \* \*

"The Koran claims a uniform completeness of materials. It incorporates, indeed, some of the earlier Jewish, Christian, and Arabian traditions, but it professes to be one book. It has no degrees of authority in its several chapters, except in the few instances of direct abrogation of precepts. With these exceptions, it is entirely stationary. It has no progress, and therefore no sequence, and no coherence. The Bible, in all these respects, stands on what some modern writers would deem a lower level, but on what is in fact a far higher one. Its composition extends over two thousand eventful years. In most of its books are imbedded fragments of some earlier work, which have served to keep alive and to exercise the industry and acuteness of critics. It is not one Testament, but two. It is not one book, but many. The very names by which it was called in early times indicate the plurality of its parts. The word 'Bible,' which by a happy solecism expresses the unity of its general design, is of far later date and lower authority than the words 'Scriptures, The Books, Biblia Sacra,' by which it was called for the first twelve centuries of the Christian era, and which

expressed the still grander and bolder idea of its diversity. The most exact definition which it gives of its own inspiration is, that it is 'of sundry times and in diverse manners.' In the fact and in the recognition of this gradual, partial, progressive nature of the Biblical revelation, we find the best answer to most of its difficulties and the best guarantee of its perpetual endurance.

"The Koran contains the whole religion of Mahomet. It is to the Mussulman, in one sense, far more than the Bible is to the Christian. It is his code of laws, his creed, and (to a great extent) his liturgy. The Bible, on the other hand, demands for its full effect, the institutions, the teaching, the art, the society of Christendom. It propagates itself by other means than the mere multiplication of its printed or written copies. Sacred pictures, as is often said, are the Bibles of the unlettered. Good men are living Bibles. Creeds are Bibles in miniature. Its truths are capable of expansion and progression, far beyond the mere letter of their statement. The lives and deeds, and, above all, the One Life and the One Work which it records, spread their influence almost irrespectively of the written words in which they were originally recorded. It is not in the close limitation of the stream to its parent spring, but in the wide overflow of its waters, that the true fountain of Biblical inspiration proves its divine abundance and vitality.

"Mohammed's truth lay in a holy book,  
Christ's in a Sacred Life.

"So while the world rolls on from change to change,  
And realms of thought expand,  
The letter stands without expanse or range,  
Stiff as a dead man's hand.

"While, as the life-blood fills the growing form,  
The Spirit Christ has shed  
Flows through the ripening ages fresh and warm,  
More felt than heard or read."

### The Responsibilities of Our Work.

THE cause of present truth is an aggressive one. It presents before us a definite object. The third angel's message of Rev. 14:9-12, is designed to accomplish a special work in the earth. It is to be proclaimed before many nations, kings, tongues, and peoples, that the world may be warned of its impending doom.

It has seemed fitting to the Spirit of God to select this country as the place in which this work should commence and the burden of it should more especially rest. Doubtless there are reasons for this. The character of this government and the nature of its laws are such that there is an attractive influence which invites the oppressed from every despotic nation on the globe. Individuals come here from different parts of the world in search of religious and political liberty, and in many respects are not disappointed. So of this country it may be said that the civilized world is here represented.

Individuals of these different nationalities are embracing the truth, and thus they become avenues through which the truth finds its way to their native land. It places a responsibility of no small magnitude upon those who believe that we are giving the last notes of warning to a dying world.

Probably among those who will read these lines there will be individuals who have friends in every part of the world wherever the English language is spoken. We have in our midst channels through which the rays of light might find their way to thousands who now sit in darkness in different parts of the earth. Why has God thus arranged this matter if it be not for this very purpose?

To every one of God's servants there has been at least one talent committed which the Judge of all the earth will require with usury in the day of final reckoning. If our lives have been such that we have no influence for good over those with whom we have been and are acquainted, we alone are responsible for it. If we excuse ourselves by saying we can do nothing in this cause by our means or our influence or by sending the publications which have been so carefully prepared by those whom the Lord has called for this purpose, and then made ready to our hand by the Tract Societies, we shall find in the day of Judgment that we have digged in the earth and have hid our Lord's money. Truly it is said that we are not doing one-twentieth of what we might do, did we feel the responsibility that rests upon us. Shall we not as a people wake up to the importance of this matter and like a well-disciplined army put forth more of a united effort to prepare the way of the angel which shall come down from Heaven and the earth be lightened with his glory? Rev. 18:1.

Each Conference of S. D. Adventists has adopted a system which places our publications in the

hands of every member of our churches, if they will become connected with our missionary work; so that wherever in any portion of this earth, whether among the Norwegians, Danes, Swedes, French, Germans, or those who speak the English language, there are persons interested to read. They can be sent to them by their friends in this country. Also especial attention should be paid to correspondence by the proper persons with those who may become interested even if they may not be acquainted in the flesh. Every opening should be sought whereby the attention of individuals may be favorably called to the subject of present truth.

We do not say scatter the tracts promiscuously without any reference to whether persons may be interested to read or not. But we should individually feel that God has laid upon us a responsibility of not only doing something, but doing that something in such a manner that God can bless the effort to the salvation of others.

Our responsibility does not cease in simply giving away a few tracts or in obtaining subscribers for our periodicals. Yet these are very important duties in the discharge of the responsibilities that rest upon us. Obtaining subscribers for our periodicals and a judicious distribution of our publications are one essential means of accomplishing the object we have in view; namely, to bring men and women to a saving knowledge of the truth.

We must have the Spirit of God to accompany our efforts if we would be successful. There should be a living connection between Heaven and our own souls. We should be men and women that walk and talk with God and that can recognize and understand the voice of God and tell when good cometh.

We are placed here as sentinels, not only to guard the sacredness of the truth by a well-ordered life and a godly conversation, but to seek every avenue by which the truth may reach the hearts of others. Every lawful means should be seized upon with courage to carry the glorious light of God's truth into regions beyond, and make favorable impression upon honest minds.

There is no Conference of S. D. Adventists this side of the Rocky Mountains which presents a more promising missionary field than that of Wisconsin. I am informed by those who are acquainted with the facts that in this State there are thirteen distinct nations represented by settlements varying in number from hundreds to thousands, besides families of the native Russians, Prussians, and other nationalities, making, including our American people, over sixteen different nations represented here in this Conference.

Twelve of these nationalities are represented in the cause of the third angel's message, and among all of these different people are those who understand our language as well as their own. The providence of God has thus prepared the way in a remarkable manner to prophesy before many nations, peoples, and tongues.

How shall we approach these companies in a manner that the seeds of present truth may be scattered throughout their midst and directly through them to their native land so that fruit may be gathered from fifteen or more different nations in Europe for the kingdom of God? This is a question of the most solemn importance. And what makes this matter still more interesting is the fact that the angel of mercy seems in an especial manner to be hovering over this State. Over one hundred have here embraced the truth since the camp-meeting in June, 1874. Two meeting-houses have been built, and others are in process of erection. And it is ascertained that the larger portion of the above number who have embraced the truth first became interested by the judicious distribution of publications and the Christian deportment of lonely individuals professing the truth. What is true of Wisconsin is true to a very great extent of Minnesota; and the same might be said, although in a more limited degree, of all our Conferences, especially those in the West.

In view of the work as it opens before us, we might well say, Who is sufficient for these things? Where are the young men and women that fear God who will devote their lives to a cause which has been purchased by the precious blood of Jesus Christ. The providence of God and his Holy Spirit call loudly for laborers to enter the great harvest field. The harvest truly is plenteous and the laborers are few; pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest.

The responsibilities of the Tract & Missionary Societies increase as avenues present themselves through which the truth may reach others. Thirty thousand new readers of our periodicals are called for; and in those Conferences where

the *Advent Tidende* can be used, we suggest that this periodical help make up the quota of names apportioned to each Conference. In this country it can be sent to individuals when paid for by the Tract Societies for 50 cents; to Europe, with the postage added, for \$1.00.

We suggest also that an especial effort be made by the tract workers to secure as many as possible of interested readers of those who are foreigners by birth, so they may become channels by which the truth may reach their native land. There should be a blending together of different nationalities in this work; for here we "are no more strangers and foreigners, but fellow-citizens with the saints, and the household of God."

If the brethren in Wisconsin who are laboring in word and doctrine, as well as tract and missionary workers, keep the spirit of sacrifice and union, and labor to the point, making God their trust, we expect much fruit will yet be seen through these representative men of other tongues. The same may be said of each Conference Tract Society. The work in which we are engaged is of the utmost importance. A great work must be done, and the time is short in which to do it. But it is the most sure and certain enterprise that men ever engaged in. Banks may suspend payment, railroad stock may fall in the market, currency may depreciate in value, be counterfeited, &c., &c.; but there is no failure in the cause of truth. "He that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." John 4:36. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126:5, 6.

The promise is not to them who go forth in a careless and indifferent manner, and recklessly engage in this work, but to them who feel the burden of souls and the sacredness of the cause of Christ. All such are invited to come to the great source of light and strength, and draw from the never-failing fountain that grace which is needed to discharge the responsibilities resting upon us.

We expect much from the careful selection of thirty thousand interested readers of our periodicals this winter. The REVIEW list at Battle Creek shows that hundreds have become permanent subscribers of our valuable denominational paper besides scores who have embraced the Sabbath of the Lord both in the old world and in this, including missionaries and professors in colleges as the result of the trial volume one year ago.

We therefore are encouraged to enter upon the enterprise of obtaining names this winter in a more careful and judicious manner expecting far greater results. God's hand is in this work. From the Atlantic to the Rocky Mountains we hear of success attending the labors of our licentiates where they have entered fields prepared by the effort of the Tract Society in sending our periodicals on trial, and distributing our publications. While I am writing at the house of Bro. Atkins he has returned from a field of labor where there was an interest awakened by reading, and reports that eight have fully committed themselves upon present truth by only ten days' labor, men coming five miles on foot to hear. We rejoice to hear that many of our Conferences are fast filling the quota of names assigned them. Over one thousand sample copies of *The Voice of Truth* and *Reformer* have been sent out to the missionary workers to use in canvassing for the same. Let not the heart sink in discouragement nor the hand grow weary in this work. But with greater devotion to God and more consecration to his service let the work be pushed forward until it is completed; until the world is warned, and the saints are taken to their eternal reward.

S. N. HASKELL.

[We are tempted to add, for the encouragement of our readers, the following from a private postscript appended to this communication, concerning the good meetings Bro. H. is now holding in Wisconsin.]

I am stirred through and through, when I see the openings and so few to fill them. My coming to this State I hope will be a blessing. We had a solemn meeting at Oakland, and I hope a profitable one. Last evening and this forenoon we had a meeting here at Sand Prairie. The Spirit of God seemed to rest down upon us this forenoon. I do not know that there was a dry eye in the congregation. We leave to-morrow for Mt. Hope. Our appointments are out as follows: Sabbath and first-day at Mt. Hope; Monday evening here; also Tuesday evening and Wednesday forenoon and evening; and Thursday forenoon and evening; &c. I do not

know as I shall ever visit this State again, and I mean to make as thorough work as I can with God's blessing on this tour West.

S. N. H.

### The Antiquity of Man.

By chance, or by providence, I lately went into a church. I omit to give the denomination, because it is a rule with me to treat all with equal courtesy, and to say nothing prejudicial to any particular one. The minister gave notice that on the next Sunday evening he would give a lecture on the antiquity of man, in which he would prove that Adam was not the first man, but that men had existed on the earth two hundred and eighty thousand years at least. What a strange announcement from the pulpit by a professed minister of the gospel of Jesus Christ. But the Spirit expressly testified that in the last days it would be so. "They shall turn away their ears from the truth, and be turned unto fables."

I heard the lecture. It was attempted to prove, from profane historians, that certain kingdoms of the earth had existed forty thousand years, more or less; and secondly, by deductions from geological investigations, that men had existed on earth for hundreds of thousands of years. From the announcement of the subject, when the appointment was given, I had anticipated the drift of the argument; and at the close of the lecture, having before asked the privilege, I was kindly permitted to make the following remarks:—

The apostle Paul says, "Through faith we understand that the worlds were framed by the word of God." No greater miracle can be thought of than the bringing into existence of the whole material universe; hence there can be no greater act of faith than that which believes the statement that "in the beginning God created the heaven and the earth." Therefore, the apostle, in Heb. 11, where he specifies many of the great acts and achievements of faith, places this at the head of the list.

"The worlds were framed by the word of God." Says the sweet singer of Israel, "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." Again, "He spake, and it was done; he commanded, and it stood fast." Accordingly it is said, "And God said, Let there be light, and there was light."

A person whose faith is bold enough to accredit these statements of the Scriptures sees no necessity for the creative work to occupy a longer period of time than that given in the first chapter of Genesis. The days of the record were such days as an evening and a morning—a night and a day—constitute, that is, days of twenty-four hours. Otherwise the record is utterly unreliable, and calculated to mislead. They were such days as the sun, to which it was given to rule the day, marks off for the inhabitants of the earth. To him who could speak the word, and countless worlds would spring into existence out of nothing, the time is amply sufficient; but if nature had to create itself, eternity itself would be too short a period in which to accomplish it.

It is by *faith*, and not by exploration and observation, that we understand that the worlds were framed by the word of God. "Faith comes by hearing, and hearing by the word of God." The believer walks by faith, not by sight. In those things which are beyond his own observation he takes the word of God, simply believing what God has said.

We speak of geological *formations*; but the earth did not make itself. We speak of certain portions of the earth as *made* lands, alluvial soils, the soil having been removed by the flowing of water and deposited in a new locality. This takes time; but the creation of the material itself is quite another thing. The earth did not create itself; and it cannot tell us how old it is. We cannot tell how long a time it has taken to accomplish certain changes in the earth. Hence the confident assertions of many geologists is merely guess-work. And when men's guesses conflict with the revelation which God has given us, we hope to be excused though we choose to believe the latter.

After these remarks I read in conclusion the article in the REVIEW, Vol. 36, p. 146, entitled, "That Old Skull," which was quite applicable to the arguments of the lecturer, and which I think worthy of republication for the benefit of those who have not read it.

R. F. COTTRELL.

THERE is pending in the Mexican Congress a bill providing for the complete separation of Church and State and the expulsion of the Sisters of Charity from the Republic.

### Joyful in God.

"BECAUSE thou servedst not the Lord thy God with joyfulness and with gladness of heart, for the abundance of all things." Deut. 28:47.

The book of Deuteronomy is remarkable for its decisive threatenings and curses against Israel if they should prove to be disobedient; it is also still more full, in its offers of reward in case of obedience; and in this connection, the above remark is recorded: that all these curses were denounced because of their service being destitute of love, which would make the work of God a pleasure. It was a weariness and a burden because of want of heart, want of interest.

This principle is often mentioned in the word of God, that God loves the cheerful giver, and the cheerful worker. He marks all sacrifices that are made with joy; all reverses and hardships borne with joy; persecutions endured with magnanimity. It is said that the apostolic church took joyfully the spoiling of their goods. Heb. 10:34. Indeed the word of God abounds in expressions of joyfulness and gladness of heart.

Deep repentance is accompanied with great sorrow and grief of heart; but it is followed by light and joy and gladness of heart. Great dangers sometimes lie in the path of God's people; but united prayer turns them aside, and great joy follows.

Such an instance may be considered in the case of Haman's wicked intention; in Ahasuerus' decree of extermination and its final reversion by means of the efforts and prayers of Mordecai, and Esther, and their people.

Special occasions of joy often follow great occasions of trouble, because trouble leads to repentance, as in the case of the joyful passover feast in the reign of Hezekiah; also such an occasion in the reign of Josiah, and numerous others. At the Red Sea, when the Egyptians were destroyed, all the hosts of Israel praised the Lord.

Malachi is very decided in his language as he describes the lack of cheerful service in his time. Unwilling gifts and forced labor, God does not approve. What a weariness! what a burden! was the cry of many. They had just returned from Babylon, and were in want, and it seemed to them that they could not spare a penny of money, nor a lamb from the flock; and to spend their time and means on the worship of God seemed indeed a burden; but they prospered in following the advice of the prophets, as in the case mentioned in Ezra 6:14, and many others.

Such a joyful spirit in the service of God is a sure preventive of reaction and backsliding from God. Backsliding and apostasy are always preceded and accompanied by weariness and languor in the work of God. This often finally changes to positive dislike. Israel became restive, and fretful, and homesick, just after praising God at the overthrow of Pharaoh at the Red Sea, or they would not have murmured at the drear prospect in the desert and at the want of water, and the poor prospect for supplies. They should have kept on praising God, and praying for help.

There was no reaction in the widow's heart after she cast her last mite of money into the treasury of the Lord, because she had a joyful heart in the work. She found that joy and peace in giving which the world could not give or take away; and there can be no doubt she found supplies abundant as the manna was to the people of Israel.

God knows our real wants are few and easily supplied; and that our imaginary wants are many, and hard to fill; and Satan is constantly inflaming the imagination with these imaginary ideas of life, and thus he keeps people in a constant fret and worry, which stifles all joy and happiness in holy contentment and cheerful service. It is certainly a good thing to look at this principle in the many pleasant lights in which it is presented in God's word.

JOS. CLARKE.

### National Religion.

THE movement tending toward a union of church and State by so amending the Constitution of the United States that it will enforce popular religious institutions and sentiments, is growing rapidly, being backed up by many men of influence and ability. More than twenty years ago these sentiments began to be whispered here and there; but now the thing is taking shape, and it is fast becoming a power in the land.

Nearly all Protestant expositors of prophecy admit that the "beast" of Revelation, 13th chapter, is a symbol of the papal power. That was a power that enforced upon the people what they called, "Christian institutions," by the

civil law. It was the civil power, legislating upon religious matters at the instigation of the popular religionists of that time.

The prophecy declares that an *image* will be made to that power. And we see it is already forming. But they cannot set up their image until the Republican Constitution is remodeled. As it now stands, oppressive State laws could not be enforced. When once that which now hinders is taken out of the way, then, as it was with the papacy, "that wicked will be revealed."

That such an image will be made in this country is as certain as the sure word of prophecy. All can see its approach if they will.

Charles Beecher, in his very justly celebrated sermon on creeds, utters the following almost prophetic language:—

"And what do we see just ahead? Another general council! A world's convention! Evangelical Alliance and *universal creed!*"

Daniel Ullman, Esq., of New York, in his celebrated speech on the anniversary of Washington's birthday said, "We need a *common religious sentiment*—a consistent *national sentiment.*"

Dr. Lyman Beecher said: "There is a state of society to be formed by an extended *combination of institutions religious, civil, and literary.*"

These sentiments carried out will result in the enforcing of religious observances by law, and having a virtual union of church and State.

Many very learned and influential men, both politicians and ministers, are working hard for the proposed step toward a national creed and religion.

The National Association for the Amendment of the Constitution recently met in Boston, and the reports show that they are making rapid strides, at least in the boldness of their utterances. While they disclaim any intention of binding the consciences of any, they boldly pass a resolution which they must know would certainly oppress many conscientious people. They resolve that,

"This constitutional recognition of the connection of our Government with Christianity is necessary, not to sustain the Christian religion, but to aid in preserving and *maintaining the Christian institutions and usages of our nation.*"

How can they maintain the so-called Christian institution of Sunday-keeping except to have a stringent Sunday law? And this would oppress many, and they know it. But this is their intention; for they have several times plainly declared it.

One of the speakers, Rev. W. R. Clark, on the proposition, "The Demand for the Religious Amendment of the Constitution of the United States a Moral Necessity," said:—

"The enemies of Christianity have now pressed squarely in the issues of our civil life the question of the relation of Christianity to this Government. And it *must be met*. It can neither be evaded nor postponed. Two of our higher Courts have already decided that Christianity is no part of our common law, basing their decisions upon the non-recognition of God in the Constitution."

In the same convention, Rev. F. E. Tower remarked:—

"All government rests at last on a religious basis. The chief and only reliable motive to which it appeals is a religious motive, viz.: the sense of moral obligation, which is quick and effective only in the presence (through faith) of the moral sovereign of the universe. Hence the universal belief of antiquity, that *there can be no separation of religion and the State, was entirely correct.* . . . Unless religion is to be shrivelled in its definition to the mere shell of ecclesiastical dogmas and rites, the theory that the State has nothing to do with it is an inversion of the truth.

"Yet such is the impression carried by the unfortunate wording of the Constitution. Passages occur which are made to bear this meaning (though, probably, not intended), and the utter absence of any acknowledgment of God supports and warrants such an interpretation. And thus this great nation, Christian from its birth, and looked to as such from the four quarters of the globe, is made to assume the utterly suicidal and *absurd position of religious neutrality.* Neutrality in matters of religion! *It is impossible, save to the atheist.*"

M. E. CORNELL.

At a recent New York funeral, where the deceased was a young and beautiful girl, over \$3,000 worth of flowers were distributed in and around the coffin. A chorus was sung by hired vocalists. On either side of the coffin stood four young girls dressed in white, each holding in her hand a wreath of flowers. While the minister prayed, a bell was tolled in the hall-way, and a chant sung by the hired vocalists. The lady friends of the deceased thought the entertainment "perfectly elegant." Fashion and folly are courted in the very presence of death!

## EXPERIENCE.

'Tis now high time mankind should know,  
Upon whose side they stand,  
And which they pay most reverence to,  
The word of God or man.  
I long had been tradition bound—  
Led by the craft of man;  
But when the present truth I found,  
It showed a safer plan.

Much precious time I've thrown away  
Serving the "man of sin,"  
But since I've kept the seventh day,  
I've greater peace within.  
God's law is now my chief delight,  
'Tis written in my heart,  
Its precepts guide my feet aright,  
And light, and truth impart.

Now would I like to make it known  
What truth has done for me.  
Perhaps I may persuade some one  
To come out, and be free.  
Though some refuse to lend an ear,  
And spurn the truth away,  
I'll do my duty, and be clear  
In the great coming day.

R. WINTER.

Crawford Co., Iowa.

## Progress of the Cause.

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

## Vermont, and the Work among the French in the West.

THOUGH I have not reported of late, yet my interest in this blessed cause has not abated. Having given rest to my vocal organs in taking physical exercise, I enter the field again to labor among Americans in the eastern part of Vermont until spring, when I purpose to devote my whole energies to the French.

At our last Sabbath meeting near home two spoke, who have newly become interested in our faith, one having already decided to keep the Sabbath. Others are reading. I spent the greater portion of last week in looking for openings in North-eastern Vermont, and think there will be no difficulty in finding enough to do.

I have labored some for the companies of Westmore and East Charleston. The little company at East Charleston are weakened by the decease of one of its best members. I was encouraged to find all the friends at Westmore firm in the truth. During my absence one was added to their number.

Reports from the French and Americans in Illinois, are very encouraging. The Sabbath meetings at St. Anne are kept up. The Bible-class and Sabbath-school are interesting. The French brethren, who were appointed to take a leading part in pushing forward the missionary work, report an interesting time at St. Marys, where only four were keeping the Sabbath when I left, and where, under the labors of Bro. Andrews, upwards of twenty more have embraced the Sabbath. They also report an excellent meeting of Americans and French at Kankakee, and several additions to the French four miles from Kankakee.

There is power in the truth. God speed the work. We desire that the Belgian French in Wisconsin shall not fall behind the France and Canadian French in Illinois.

A France French sister in Illinois is holding an interesting correspondence on the truth with her acquaintances in France, to whom she has already sent several of our French tracts. We are aiding her in the work.

We purpose in the strength of God to learn from the errors of the past, and press on in harmony with the counsel of our brethren.

D. T. BOURDEAU.

## Kansas.

WE have been laboring here seven weeks, and see no place to stop yet. About twenty have taken their stand for the Sabbath. We have great hopes of several others. The Lord has given us victory through strong opposition.

J. H. COOK.

J. LAMONT.

Canola, Howard Co., Kan.

## Maine.

QUARTERLY meeting of the Maine T. & M. Society met at Norridgewock, according to appointment, Dec. 20, 1874. President in the chair. Prayer was offered by Bro. Stratton. The report of the last quarter was read and accepted. Report of the present quarter shows the following results:—

No. of members, 175; reports returned, 28; families visited, 43; letters written, 40.

Received for membership, \$14.00.  
" by donations, 6.45.  
" " book sales, 0.20.

Total, \$20.65.

No. of new subscribers for REVIEW, 8; Instructor, 4; Reformer, 1. Periodicals distributed, REVIEWS, 101; Instructors, 28; Reformers, 1; True Missionaries, 2. Tracts and pamphlets distributed by loaning and otherwise, 27,059 pages, value, \$34.39. Furnished libraries, 752 pages, value, \$2.00. Total, 29,811 pages, value, \$36.39.

Remarks were made by the President on the importance of having a fund to help the worthy poor, widows, and orphans, and of filling our quota of names for *The Voice of Truth and Health Reformer*, which was responded to by there being about \$200 pledged by those present.

Then he made some appropriate remarks on the importance of each member's reporting, and of taking hold of missionary work with more zeal and earnestness. Adjourned *sine die*.

J. B. GOODRICH, Pres.

AMOS HOLT, Sec.

## "Sow Beside all Waters."

THE following extract from a letter just received at this Office shows how a foreigner became interested in our publications. The *Svensk Advent Herald* is our Swedish paper:—

I wish to subscribe for the *Svensk Advent Herald*, for it is the best religious paper I have ever seen. A traveling elder of your people passed through this county some four months ago, and I bought some *Heralds*, tracts, and books, which have interested me much.

If some preacher would come here, I think some good might be done. I am a friend of the good cause. Yours truly,

MAGNUS JOHNSON.

Washington Co., Neb., Jan. 4, 1875.

## The Present Age.

WE live in an age proverbial for its infidelity and atheism. Consequently, vice and irreligion have taken possession of a large majority of the present generation, and with all their boasted advancement in the arts and sciences, their mental and physical energies have degenerated.

The unprecedented light of revelation which has been poured upon the world the past few years, has been rejected by the multitude, and they seem to have been given up to work all manner of iniquity, "like raging waves of the sea, foaming out their own shame." It ought to rest with solemnity upon the mind of every Christian, that the gospel necessarily, "proves a savor of life unto life, or of death unto death," upon every one under its glorious light.

I do rejoice that the third angel's message is destined to do its pure work, and is going to "peoples, nations, tongues, and kings," and thus a people will be prepared to welcome the coming of Christ, and be translated into his glorious kingdom.

C. L. GREGORY.

Ottawa Co., Mich.

## A Note of Praise.

TIME is speeding swiftly but silently on to eternity. Jesus is soon coming. Are we prepared to meet him? Are our lamps trimmed and burning? Shall we be among the redeemed finally? Shall we be able to joyfully exclaim, Saved! saved at last? Yes, if we are among those which have kept the commandments of God, and the faith of Jesus, Rev. 14: 12, and not without.

Thank God, that my eyes are now open to see the truth, and that I have a heart to obey it. About one year ago I accidentally saw the REVIEW, and commenced taking it, and became deeply interested about the Sabbath question, soon being led to feel that I was breaking the fourth commandment.

At that time there were no Seventh-day Adventists near. I knew nothing about such a people, or their belief, only as I read in the REVIEW. But God saw fit in his infinite mercy to send a family of his chosen ones to this place, and he, through their instrumentality, has enlightened my mind upon the truth of the third angel's message.

Six weeks ago I embraced the truth, and commenced keeping the Sabbath. My heart is filled with gratitude to God for his great goodness unto me. How can I ever thank him for so much kindness and

mercy? I can only exclaim, "Praise the Lord, O my soul, and all that is within me, praise his holy name." God help me to be faithful, and live out this precious truth, and let my light shine before the world. I have consecrated my whole being to his service.

M. E. CARLISLE.

Orange Co., Vt.

## Like Jesus.

GOD will have a tried people, tried "even as gold is tried in the fire." A refiner was asked how he could tell when the gold was sufficiently purified, and freed from dross. He answered, "When it reflects our image, we withdraw the heat."

In like manner, when our trials have wrought for us a conformity to the will, and image, of Him who died for us, when can be seen in our character the reflection of Jesus, then will the heat of trial be withdrawn. Then can we look forward with happy anticipation to "that which doth not yet appear," and say with the apostle, "We know that when he shall appear we shall be like him." Blessed knowledge! What wisdom can exceed this; to know that fallen man may once more bear the image of God, may one day be redeemed from the curse of a violated law, and stand again as in Eden of old—in paradise restored, when the earth is made new?

ADDIE MCWILLIAMS.

Soldier Valley, Iowa, Dec. 6, 1874.

## Praise the Lord.

I HAVE been abundantly blessed and cheered of late in seeing the truth going to other tongues and nations. In the late meeting held by Brn. D. T. Bourdeau and R. F. Andrews in Iroquois Co., Ill., my feelings were inexpressible when I heard the converts speak in both English and French, telling of the goodness of God, and his mercy to them in showing them the light of present truth. My heart responded, Praise the Lord, O my soul, for his goodness to me in sparing my life to see so much of his word fulfilled in my day.

The message is going to other tongues, as foretold by the prophet, and they are receiving it. It seemed to me I could partly realize the feelings of Simeon when he took the infant Saviour in his arms, and said, "Lord, now lettest thy servant depart in peace; for mine eyes have seen thy salvation."

The second coming of our blessed Saviour is certain, and soon to take place. The moving of the nations, show that the last great battle will soon be fought; and our intercessor cease pleading his blood for guilty man. Shall that day come and we not be ready? On to victory. Let us quicken our pace; for the day of life dawns for the overcomer.

WM. E. PRICE.

Iroquois Co., Ill.

## Temptation.

ALYPIUS, a friend of St. Augustine, was accustomed to hold in the utmost horror and detestation the gladiatorial combats which were exhibited in the age in which he lived. Being invited one day by his companions to be a spectator of those inhuman sports, he refused to go. They, however, insisted on his accompanying them, and drew him along against his will. When they had all taken their seats the game commenced. Alypius shut his eyes, that scenes so abominable might not pollute his mind. "Would to God," said Augustine, "he had also stopped his ears!" For, having heard a great cry, he suffered himself to be conquered by his curiosity, and opened his eyes to see what it was. One of the combatants was wounded. No sooner did he behold the purple stream issuing from the body of the unhappy wretch, than, instead of turning away his eyes, they were fixed on what he saw, and he felt even a pleasure in those brutal combats. He was no longer the same man; by degrees he imbibed the sentiments of the multitude around him, joined in their shouts and exclamations, and carried away from the amphitheatre a violent passion for these games. And not only did he go the second time with those who had ensnared him, but he himself enticed others. Yet this man began at first with an abhorrence of such criminal amusements, and resolved to take no part in them. But sad experience taught him that the best resolutions are not always sufficient to withstand temptations, and that the only way to escape danger is to keep at a distance from it.

CHEATERS must get some credit before they can cozen, and all falsehood, if not founded in some truth, would not be fixed in any belief.

## Morality of the Sabbath and Its Importance.

VII. Man's moral and spiritual well-being requires just what the Sabbath precept provides, and hence it is moral.

Here, again, a wide field opens before us; but our space will allow us to explore but a part of it and that hastily. What are the proper uses of the Sabbath day? Simply the cessation of labor is not all. The day is to be employed in meditating upon God's works, in talking of his greatness and mercies, in studying his word, in going to the house of God for singing, prayer, Sabbath-school, social meeting, hearing the word of God, and like exercises.

Deprive society wholly of this weekly rest-day; abolish your Sabbath-schools, prayer-meetings, and regular sermons; let work of all kinds and classes go right on seven days in the week, and what would society be? If you want to know, go to heathen lands where they have entirely forgotten the Sabbath, and behold their ignorance, superstition, degradation and crime. That is just what would follow in any nation by the abolition of the weekly rest-day. We are social beings, and one of the greatest means of improvement is social intercourse. Take the child that is kept away from Sabbath-schools and Sabbath gatherings, and is kept at work in the same clothes seven days in the week, and he soon loses respect for himself, feels degraded in his own estimation, and his moral sensibilities become blunted. There are thousands of such examples as this. On the other hand, it does have a refining and elevating influence upon children and youth to leave their ordinary work once a week, wash up, put on their best clothes, and assemble with others for social and religious purposes. Nothing else can take the place of this. All other means combined scarcely equal in importance the influence of the Sabbath for this purpose.

But take it from a religious point of view, and how inestimable are the benefits and advantages of the Sabbath day. To properly estimate this, we must suppose the Sabbath to be entirely laid aside and no fixed rest-day to be regarded by society. What a condition of things we would then behold! We should have no Sabbath-schools, no Bible-classes, no regular days for meetings or divine worship, no day of rest from constant, wearisome toil; but everywhere shops and stores would be open, mills running, farm work going on, and, in short, one continued tide of work, work, business and worldliness. The anxiety of the employer to make the most out of his capital, and of the laborer to make the most of his time, crowds out all rest-days. If the poor laborer wishes to rest, his employer will not allow him to do so. If one house closes, the other will take its custom. And so all rush on in hot haste after the world, while God and the spiritual wants of man are forgotten!

What could a minister accomplish with such a state of things? How long would the members retain their spirituality? How long would the church survive under such circumstances? Compelled to labor against disadvantages, it would not have been possible for the church to have accomplished one-hundredth part of what it has,—if, indeed, it could have survived at all. By taking advantage of a weekly day of rest when the people have leisure to come together to hear the word of God, the church has gained its strongest hold upon the people.

In wide contrast with the sad state of things which would result if the no-Sabbath theory were carried out, and the church and the world were entirely deprived of a weekly rest-day, let us suppose for a moment that the Sabbath precept were carefully kept by all the world. What a delightful, what a heavenly sight we should behold. For six days all men are busily and honestly employed in their secular affairs; but now God's holy rest-day comes. All business is suspended; all labor is laid aside; every shop and store is closed; the mills are stopped; the cars and the boats stand still; all toil on the farm is suspended; the beasts are allowed quietly to repose in the barn or in the field; all around the world everything is quiet and still; the children and youth, cleanly and neatly dressed, are wending their way to the Sabbath-school, where they will learn about their Creator, their Saviour and a pure and holy life. The people gather at the house of God, where solemn prayer and sweet songs of praise are offered to the Lord. The elevating truths of our holy religion are set forth before them. This would be a scene for angels to behold with delight. Heaven would come near to earth, and man would be lifted up into a higher and purer life.

Of the influence of Sabbath observance, an eminent author says:—

"Its calm and heavenly stillness, when,

after six days of labor and amusement, the activity, bustle, noise and tumult of worldliness die away, speak of God. And as the Sabbath sun rises in his glory, and no man goes forth to labor, and all creation seems to listen, there is not an obedient child in the world, who knows the reason of this, and has been taught his duty, who does not feel more than he did before the omnipresence of Jehovah; and have a more operative conviction that he sees everything, and hears everything, and knows everything, and is of purer eyes than to behold iniquity. Earth becomes like the house of God, and the Sabbath like the gate of Heaven. It seems to raise a ladder like that of Jacob, and to show him angels ascending and descending upon it. He can hardly forbear to say, 'Surely, God is in this place.' For him, in keeping the Sabbath, so to play the fool as to say even in heart, 'no God,' is next to impossible." *Sabbath Manual*, pp. 172, 173.

Reader, if the Sabbath day is not a moral institution, then God has never given one to man. It is one of the relics of Eden, a golden link that binds us to the throne of the Creator, and brings Heaven's blessings near to man. May it long remain, with all its hallowed and dear associations.

We grant, says one, that all the above-named evils would follow if there was no regular day for rest and public meeting; but the church or society could agree and fix upon some day for this purpose without a definite appointment by the Lord. Indeed! This admission is the strongest argument in favor of our position; for it admits that the necessity for a Sabbath day is so great that men would appoint one even if God had neglected to do so! What does that show? Just what I am trying to prove, viz., that God in giving us a Sabbath day simply met a generally felt and acknowledged want of mankind, which grows right out of their nature physically, mentally, morally and spiritually. It shows that the Sabbath rests upon the same basis that all other moral precepts do, viz., the wants of man's nature.

It is a noticeable fact that our opponents who contend that there is no Sabbath day at all, do still keep a weekly rest-day and use it for social and religious purposes. In this we see an illustration of the old proverb, "Nature will out." Why do they do this? The fact is, that nature is stronger than their theories, and will assert itself.

Another says, We agree that one-seventh part of time should be set aside as sacred to God; but it makes no difference which day it is, provided all are united upon it, which is the important idea. Here, again, they unwittingly admit all that we claim. They admit that it is a moral duty of man to devote one day in seven to the service of God. Thus they give it a moral basis, just that for which we are contending! Again, they strongly urge the great importance of all uniting to keep the same day. They dwell upon the inconvenience to society, where one keeps one day and another some other day, and so on;—how this interferes with business; how each one annoys the other; how it breaks up society, &c. Thus they readily name a long list of evils which follow where men keep different days for the Sabbath.

Do they not see that these very facts overthrow their own position? They maintain that it is no matter which day you keep provided you keep one day in seven, and that every man has the liberty to choose for himself. Then they turn square about and show how very important it is that all keep the same day! Why, then, do they advocate the very principle which, if carried out, would produce the very division, discord, and confusion which they deprecate so much? Did not the Lord have as much wisdom as man? Did he not know that it was important that all should keep the same day? Did he not see that, if he left it to every man to choose what day he would keep, confusion would inevitably follow, as all men would not be likely to choose the same day? Is God so unwise as to leave his laws in this slack manner? Is this not charging God with folly? What is gained to God or man by leaving every man thus to choose what day he will keep? The only way that union could be secured in observing the Sabbath, would be for the Lord himself to designate the definite day which all must keep. Then all would keep the same day, and all confusion would be avoided. We say, then, that reason and the nature of things teach us that if God should give man a Sabbath day at all, it should be a definite day, selected and appointed by God himself. That this is just what God has done in the Sabbath precept we will now show.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy

daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

Notice this language carefully, and see if it does not designate a definite, particular day, not merely one day in seven, or simply one-seventh part of our time. The Lord says, Remember the Sabbath day. What are we to remember? Not the *Sabbath*, but the Sabbath *day*, or rather the day of the Sabbath. The *day*, then, is the important thing which we are to remember. The Lord does not say that we shall remember a Sabbath day, *some* Sabbath day, *any* Sabbath day, one day out of seven, or one seventh part of our time. No such indefinite language is used; but it is just as definite as language can make it. "Remember the Sabbath day." The definite article *the* is used. If we wish to point out a definite, particular man, we say, *The* man. Otherwise we say, *A* man. So, here, the Lord says, *The* day, the Sabbath day. But which day is that? He makes it still more definite. "Six days shalt thou labor, and do all thy work; but the seventh day," &c. "Well," says one, "that is just what we do. We work six days and rest on the seventh, and this is all that the commandment requires, viz., that we should rest one day after six days of work, no matter where we begin to count." But look a little farther. The Lord does not leave it in that way. Which seventh day we shall rest upon is pointed out in the most definite manner. "But the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work," &c. Here, again, we notice the Lord does not say a seventh day, or one day in seven, or one seventh part of time, nor is any such indefinite expression used. It is *the* seventh day.

But now comes the clincher, which settles beyond all doubt, just which seventh day we must rest upon. "But the seventh day is the Sabbath of the Lord thy God; in it," &c. Which seventh day are we to keep? It is that one which is the *Sabbath day*, or *rest-day of the Lord*. Sabbath signifies rest. Sabbath day, rest-day. The Sabbath day of the Lord, the rest-day of the Lord, or the day upon which the Lord rested. Now which day is this? Let the same commandment tell us. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

The Lord worked the first, second, and so on for the first six days of the week. He did not rest upon either of these days. Hence neither of them is his rest, or Sabbath, day. Then he did rest upon the seventh day, the last day of the week. Nor was this simply one-seventh part of time, and no day in particular. It was a definite day, the last day of the week, and no other. When the Lord had rested upon the seventh day, that day thus became distinguished above all other days as the rest-day, or Sabbath day, of the Lord, as Sabbath signifies rest.

To illustrate: Washington was born on the 22d of February. That day thus became distinguished as Washington's birthday. The day of the month, and of the year upon which he was born, and no other day, was, is, and always must be, Washington's birthday. Could he change his birthday from the day upon which he was born? Certainly not. Just so the Lord's rest-day must come upon the very day of the week upon which he did rest. The commandment requires us to keep, not our rest-day, nor the Jews' rest-day, nor the Christian's rest-day, but the *Lord's* rest-day. Which day is that? Every honest man must answer that it is the day upon which God rested.

Notice now how plainly the Lord has stated this. "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." The seventh day, then, upon which we must rest, must be the one upon which God rested; else it would not be the Lord's rest-day. The commandment, therefore, was given to guard God's rest-day and not some other day which any man's fancy might choose. Did God bless and hallow a day? Yes. Which was it? His own rest-day, for so it says. Are there other days upon which God did not rest? Certainly. Has the Lord sanctified any of these? No, indeed. Thus we might go on to show in the plainest manner that the language of the fourth commandment in the most distinct and definite manner designates as the Sabbath day, not simply one day in seven, but the very day upon which the Creator himself did rest, the seventh and last day of the week. This view of the case is consistent. It is eminently

reasonable that God should require men to reverence his own hallowed rest-day; and farther, as we have already shown, in requiring man to keep a rest day, it is unreasonable to believe that God would leave it to every man to select which day he would keep, as no benefit would accrue to any one by such an arrangement; but great confusion and inconvenience must of necessity be brought upon all by such a course. God could easily designate a definite day which all must keep; and thus harmony would be secured. And this is just what the Lord has done in the fourth commandment.

D. M. CANRIGHT.

#### HOW CAN I KEEP FROM SINGING?

My life flows on in endless song,  
Above earth's lamentation,  
I catch the sweet, though far-off hymn,  
That hails a new creation.  
Through all the tumult, and the strife  
I hear the music ringing;  
It finds an echo in my soul,  
How can I keep from singing?

What though my joys and comforts die?  
The Lord my Saviour liveth;  
What though the darkness gather round?  
Songs in the night he giveth.  
No storm can shake my inmost calm,  
While to that refuge clinging;  
Since Christ is Lord of Heaven and earth,  
How can I keep from singing?

I lift my eyes; the cloud grows thin;  
I see the blue above it;  
And day by day this pathway smooths,  
Since first I learned to love it.  
The peace of Christ makes fresh my heart—  
A fountain over-springing;  
All things are mine since I am his—  
How can I cease from singing? —Sel.

#### Casualties in 1874.

THE following list comprises the leading casualties that occurred during the year 1874.

Jan. 22, near Port Townsend, Washington Territory, the ship Panther was lost with twenty-three persons.

Feb. 13, eleven men killed and as many more injured by the falling of a brewery in Philadelphia.

Feb. 13, Taylor's Pantechicon in London burned. It was a repository for the most valuable furniture and other articles of value. Loss \$15,000,000.

March 24, boiler explosion in steamer Crescent City on the Mississippi; sixteen lives lost.

April 1, the greater portion of Millerstown, Pa., burned and seven persons lost their lives.

April 17, by an unprecedented rise of the Mississippi and violent local storms, six or seven of the largest and most fertile parishes of Louisiana were overflowed, leaving thousands of people without food or shelter. The federal government rendered large assistance and all the larger cities contributed generously. Other states along the Mississippi were more or less damaged.

March 31, the loss of the French steamship Nile between Hong-Kong and Yokohama reported, by which 80 persons were drowned.

April 9, twenty-two persons were killed by an explosion on board the Tigris at St. John, N. F.

April 2, the French Transatlantic Co.'s steamship Europe, from Liverpool to New York was lost and on the 9th, the ship L' Amerique of the same line was abandoned at sea, but towed into an English harbor in good condition.

April 15, fifty persons were killed by a coal mine explosion in England.

May 16, the Mill Run reservoir, covering a tract of 100 acres at Williamsburg, Mass., gave way quite early in the morning, and the vast mass of water was precipitated down a steep, narrow valley through the villages of Haydenville, Leeds, Florence, and the town of Northampton. A million dollars' worth of property was destroyed and one hundred and fifty lives lost by drowning. In December the top of the newly constructed dam at Haydenville gave way owing to bad engineering and material.

June 23, second floor of the Central Baptist Church of Syracuse, N. Y., gave way during a strawberry festival, precipitating hundreds of people into the lower story. Thirteen persons were killed and many injured.

May 31, seventy-three lives were lost by the stranding of the ship British Admiral on King's Island.

June 20, by a collision in the Sea of Marmora 320 lives were lost.

July 4, one hundred houses were burned in Allegheny City, Pa.

July 14, a fire in Chicago destroyed 346 buildings. Loss \$4,000,000, with an insurance of \$2,500,000.

July 26, a destructive deluge or "burst of a water cloud" resulted in a loss of over 100 lives in the suburbs of Pittsburg, Pa.

August 5, over fifty lives were lost by the burning of the steamer Port Rogers on the Ohio river.

July 26, a land slide in Navarre, Spain, caused the death of 200 persons.

September 7, nearly 700 families were made homeless by a destructive fire in Merzungen, Germany. Loss \$3,000,000.

September 19, the Granite Mill at Fall River was partially burned, and in the consequent panic over twenty operators were killed.

An earthquake in Guatamala, Sept. 3, nearly destroyed several towns and more than 200 persons lost their lives.

Sept. 28, a very destructive gale occurred on the coast near Charleston, causing an extensive loss of property. Great loss was occasioned by an extensive tornado in southwestern Texas a little earlier.

The grasshoppers destroyed quite an extensive breadth of crops in the newly settled portion of Minnesota, and in the south-western part of Nebraska and new counties of Kansas, so completely devastating the country as to make about 25,000 people objects of charity.

The terrible famine which threatened India, has been averted by the interposition of the British government. At one time it was feared that thousands in a population of eight millions would die of starvation. It is estimated that all were saved except two thousand.

November 17, the emigrant ship Cospatrick bound from Liverpool to Australia, was burned at sea, and 474 lives were lost.

Oct. 2, a large load of gunpowder, weighing four tons, exploded in a canal in London, killing twelve persons and inflicting great injury on property in the vicinity.

Sept. 22 and 23, a typhoon of great extent and violence swept over the vicinity of Hong Kong, by which 30,000 persons lost their lives and \$50,000,000 of property were destroyed.

Dec. —, the Pacific Mail steamer Japan was burned soon after leaving the Chinese port and 400 Chinese passengers lost.

#### The Hygienic Platform.

IN order that those who may be comparatively unacquainted with the aim and scope of the health reform may at once become informed upon these points, we present the following as our platform, the elucidation of the principles involved in them being the object of this publication:—

1. Obedience to the laws of life and health is a moral obligation.
2. Mental, moral, and physical health can only be maintained by the observance of mental, moral, and physical laws.
3. A healthy body is essential to perfect soundness of mind.
4. Physical health promotes morality.
5. Morality, likewise, promotes physical health.
6. In the treatment of disease the simplest and safest remedies are the proper curative agents.
7. Nature is the most efficient physician.

We shall not here present any of the various arguments which demonstrate the truth of the above propositions, leaving this as a pleasant task for future numbers. We may further add, for the benefit of those who are entirely unacquainted with the tenets of hygienists, that in enforcing the principles enunciated above we advocate:—

1. Total abstinence from the use of all stimulating beverages, including tea, coffee, and chocolate, as well as alcoholic liquors.
2. That tobacco-using is a filthy habit, ruinous to both body and mind, and a disgrace to civilization.
3. That animal food is not the proper food for man, as indicated by his anatomical and physiological characteristics, while fruits and farinaceous foods are the best adapted to his wants, as proved by science and experience.
4. That simplicity in diet is one of the most important means of preserving health.
5. That improper dress is a prolific source of many of the diseases from which women and children suffer.

Our reasons for these views, which are somewhat radical in character, and may be novel to many, will be given elsewhere in this and future numbers. We also urge the importance of carefully observing each of the several laws of hygiene relating to ventilation, rest, exercise, etc.

We invite the candid attention of the reader to these important subjects, with the conviction that only an unbiased investigation is necessary to insure the adoption of the truths which we are endeavoring to promulgate.—  
*Health Reformer.*

The Review and Herald.

Battle Creek, Mich., Fifth-day, Jan. 21, 1874.

This Week's Paper.

We are happy to present this week many interesting articles on a variety of interesting topics.

The Progress Department has a most encouraging and cheering tone, owing not only to the fact that upwards of forty are reported as having embraced the truth, which is of itself most cheering, but also to the evidence that those who have embraced the truth, find great peace and joy therein.

The article on the Morality of the Sabbath is this week of more than ordinary interest. The picture of what this world would be, did all mankind conscientiously and faithfully observe the Sabbath of the Lord, is one delightful to contemplate.

In the article, "The Signs of the Times," from the Cincinnati Christian Standard, which gives a striking picture of the Christian world at the present time, Adventists are referred to as "full of debate, and flourishing more in the direction of schism than in any other."

Everything touching the papacy will be eagerly read; for great interest now centers upon that power from a prophetic point of view. The nature of the present contest between Roman Catholicism and the governments of Europe, is well set forth in the article entitled, "Temporal and Spiritual," which we quote from Dr. Holland in the February number of Scribner.

A sad fact is revealed in the article on Opium: that as intemperance in the scale of intoxicating drinks goes down, intemperance in the use of opium comes up. This shows that any reform, to be permanent, must spring from a quickened condition of the moral nature.

The conclusion of the article on the Millennium, disproving one of the popular fables of these days, will be found on the first page. Also No. 2 of the important series of articles on The Law of God.

Commendable Zeal.

A SISTER writes us from Kansas of her desire for the REVIEW, and the interest of her children to procure the Instructor. Her two little boys, aged ten and eleven years respectively, trapped gophers for which a bounty was offered; and in the snow and cold of Jan. 5, 1875, walked ten miles to obtain the money for them, \$2.50, and the next day walked eight miles to mail the letter ordering the papers.

End of the Republic in Spain.

THE friends of Republicanism have had considerable rejoicing for some time past, over the downfall of the Kingdom and the erection of a Republic in Spain. It was looked upon as a marked sign of the times in the direction of prog-

ress. If Spain could uphold freedom, it was thought the days of monarchy must be numbered in this world.

But all such rejoicings have proved to be vain. The Republic is overthrown, and Alfonso, a youth, has been placed on the throne. This is only what was to be expected of such a people. They are not Republican either in feeling or education; and they are too intensely Catholic to admit of the long continuance of any system which grants freedom of conscience.

"Of course this boy will be a mere puppet in the hands of cunning schemers—soldiers and politicians. Probably the worst of the old retainers of his mother will flock around him, and by pandering to his boyish vanity and vices, control him, while they plunder the country at their leisure. This will go on a few years till there comes another revolution. Such is the inevitable round of change of a people that have not been educated to just ideas of liberty—that is, of freedom combined with order—and whose moral sense has been weakened by a puerile and superstitious religion."

Dedication at Armada, Mich.

No preventing providence, the new house of worship in Armada, Mich., will be dedicated Jan. 31, 1875. There will be a two days' meeting Jan. 30, 31. Bro. U. Smith will be present.

The friends in neighboring churches are requested to attend, and to remain two full days.

BRO. and SISTER WHITE start for California the first of next week, to remain till the camp-meeting season.

Battle Creek.

THE Legislative Journal of Mich., in its issue of Friday, Jan. 15, 1875, gives the population of the State of Michigan in counties, townships, and cities, according to the census of 1874. From this it appears that the State has a population of 1,334,031. Calhoun County, with a population of 35,655, is the eighth county in point of numbers, and Battle Creek, with 5,323 inhabitants, is the twelfth city of the State.

To Correspondents.

A. POTTER: The facts connected with the transfiguration, the resurrection of Moses, and the expressions respecting Christ being the first-fruits, &c., are fully considered and explained in our work, "Man's Nature and Destiny," pp. 137-148.

A. LUCAS: Your suggestion on the names is probably correct. Eze. 34:23 and 37:24 doubtless refer to the future. Israel is to be understood of the "Israel of God" in the sense in which the term is used in the New Testament. See Rom. 2:28, 29; 9:6-8; and Gal. 3:29. David, in such promises, stands to represent his line. Christ is called the son of David, though many generations stood between them.

To O. LLES: Please compare with Matt. 10:23, Luke 10:1. We think this relieves the difficulty which appears to exist. It is only apparent.

H. BARTLETT: In Thoughts on the Revelation, p. 239, you will find an explanation of Rev. 13:18, concerning the number of the beast.

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. Others will be added as fast as paid.

- James White \$100 Thos. Bickle 100
Hiram Hunter 100 A. A. Bradford 100
M. Wood 100 M. J. Bartholf & wife 100
S. A. McPherson 100 James Harvey 100
D. R. Palmer 100 J. H. Bennett 100
C. W. Comings 100 Ellen G. White 100
N. G. Raymond 100 Betsy London 100
R. M. Pierce 100 P. W. Baker 100
E. M. Berry 100 P. S. Marshall 100
E. H. Root 100 Wm. Harper 100
L. McCoy 100 Amy Dart 100
Jacob Shively 100 Isaac Zirkle 100
J. P. Henderson 100 A. W. Maynard 100
T. S. Harris 100 Sidney Hart 100
James Raddabaugh 100

THE church of Flushing, Mich., would be glad to have some one of the ministers meet with them at their next quarterly meeting, Jan. 30 and 31. Some one preferred, that could stay and give a course of lectures in this vicinity. Bro. J. S. Wager, will meet any one at Owosso Station, on receiving word.

E. HARTSHORN.

A BILL for promoting the better observance of the Sabbath has been brought before the French Assembly. The bill, though not carried, was supported by a large minority.

THE P. O. address of Eld. Stephen Pierce will be for the future, Mt. Pleasant, Henry Co., Iowa.

MY post-office address, till further notice, is Mt. Pleasant, Iowa. GEO. I. BUTLER.

Appointments.

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

\*\* Services in Chicago, every Sabbath (seventh day), at 289 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

MONTHLY meeting of the Jackson church, at Bro. H. H. Bramhall's in Springport, Mich., Sabbath, Feb. 6, 1875. Eld. E. R. Jones will be present. E. P. GILES.

THE T. & M. quarterly meeting for Dist. No. 2, Minn., will be held at Mankato, in connection with Bro. Haskell's appointment, Feb. 6 and 7. We want all the members to report in season. CALVIN KELSEY, Director.

QUARTERLY meeting of the Dell Prairie, Wis., church will be held on the second Sabbath and first-day of February next. R. G. COWLES.

I WILL meet in quarterly meeting with the church at White Hall, Trempealeau Co., Wis., Jan. 30, 31; at Burnside, Buffalo Co., Feb. 6, 7; meeting with the friends at Modena, Buffalo Co., Monday evening, Feb. 1. O. A. OLSEN.

QUARTERLY meeting of the T. & M. Society for Dist. No. 2, Mich., at Potterville, Sabbath and first-day, Feb. 6, 7. J. F. CARMAN, Director.

QUARTERLY meeting at Victory, Wis., first Sabbath in February. Brethren and sisters from other churches are invited, and Elds. Atkinson and Olsen, especially, we hope may be present. F. C. CLARK, Clerk.

GENERAL quarterly meeting of the T. & M. Society for Minnesota, at Stewartville, Feb. 13, 14, 1875. All directors are expected to hold their district quarterly meetings, and be ready to report all the work done in each district at this meeting. HARRISON GRANT.

GENERAL quarterly meeting of the church and T. & M. Societies of Dist. No. 10, Mich., at Lapeer, the first Sabbath and first-day in February. Librarians are requested to be prompt, in making their report, in time for this meeting. Bro. Lane will be present. We hope for a good attendance from each Church. WM. POTTER, Director.

GENERAL quarterly meeting of the T. & M. Society of Mo. and Kansas, at the Lincoln school-house in Johnson Co., Mo., Feb. 6 and 7, 1875. This place is north of Kingsville on the Mo. Pacific 5 miles, 8 miles N. W. of Holden. Hope each director will see that his district is reported in due time to the secretary so we may know the true condition of the Society. Let all attend who can. J. H. ROGERS, Pres.

QUARTERLY meeting of the church of Flushing, Mich., Sabbath and first-day, Jan. 30 and 31, 1875. We hope to see all the friends of the cause attend these meetings. Business meeting on first-day. ELIJAH HARTSHORN, Clerk.

THE next quarterly meeting of the Seventh-day Adventist church of Waterloo, Grant Co., Wis., will be held on Sabbath and first-day Jan. 30, 31. Elder Downer may be expected. Brethren from Mount Hope and other places are cordially invited. G. GANIARD.

GENERAL meetings as follows: Grove Lake, Minn., Jan. 30, 31. Mankato, " Feb. 6, 7. Stewartville, " " 13, 14. The friends are all requested to attend these meetings. S. N. HASKELL.

THE next general quarterly meeting of the T. & M. Society for Michigan will be held at St. Charles, Feb. 20, 21, 1875. The directors should hold their quarterly meetings in time for this meeting. E. H. ROOR.

THE next monthly meeting for Marshall Co., Iowa, will be held at State Center, the last Sabbath and first-day in Jan. All the scattered brethren and sisters are invited to attend, and it is hoped that all absent members of the church will report at this meeting. S. M. HOLLY, Elder.

QUARTERLY meeting of the T. & M. Society for Dist. No. 3, Mich., at Quincy, Branch Co., Jan. 30, 31, 1875.

Will the librarians send their reports to J. Warren Wright, Battle Creek, Mich., in season for this meeting? I. A. OLMSTEAD, Director.

No providence preventing, I will meet with the churches in Maine, as follows: Cornville, Jan. 30, 31, " West Athens, evening, Feb. 2, " No postponement on account of weather. J. B. GOODRICH.

Business Department.

Not slothful in Business. Rom. 11:12

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.

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. S Nelson 47-16, Mrs L B Miller 47-1, T E Morey 47-1, C W Hartshorn 47-1, John Rathfon 47-1, S S Jones 47-1, Reuben Tory 46-25, Judson Taber 48-2, C N Pike 47-1, E P Conn 47-1, D P Berry 47-2, C Bartlett 47-12, Timothy Bryant 47-1, Charlotte Clapp 47-1, Daniel Griggs 47-1, J S Hartford 47-1, Martha A White 47-1, Mrs S Perkins 49-18, Ellen M Fulton 47-1, S R Hogue 47-3, P Welch 47-3, C I Bowers 47-1, Davis King 47-1, O Wilson 46-25, John Heald 45-1, E Hurd 47-1, Mrs Celina Sage 47-1, J L Pauley 47-1, I R Weatherhead 47-6, Mrs R Meggison 47-9, A D Jones 47-1, Mrs Balsar 47-1, Mrs Mary O Galloway 47-1, Enos Rew 46-14, L Hall 47-1, Mary R Stem 47-24, S W Rhodes 47-3, Charles A Morel 47-1, Lucy Royce 47-1, Peter Smith 47-1, James Cummings 47-3, Polly Holcomb 47-7, Wm Coon 47-1, Wm Moore 47-3, Hans Sorensen 47-8, H H Lindsay 47-1, A R Henry 47-11, C Lewis 47-1, Christian Johnson 47-1, Daniel Hall 47-24, J W Snyder 47-1, Prudence Stillman 47-1, Mrs J Gilbert 47-8.

\$1.00 EACH. J Calvert 46-1, J D Ballard 46-8, Mrs S G Hills 47-1, George W Field 46-4, Sarah Eldridge 46-1, D V Winne 45-13, Mrs Mary P Shaw 46-1, John G Brown 46-1, Laura M Davis 45-21, J C Hoenes 46-1, G W Moore 47-1, John P Ayer 46-1, C C Doron 46-1, Margaret Cooper 46-1, Samantha Ashpole 47-1, A Shephard 46-1, Louisa Caldwell 46-1, Mrs A Caviness 47-1, Nancy Smith 46-1, Daniel Martin 46-1, Thomas Biggs 46-1, Sarah Bunce 46-1, J T Alverson 47-1, Mary C Ewen 46-1, Wm Peck 47-1, Geo D Chester 46-1, Maggie Jensen 46-1, W E Armstrong 45-28, Mrs E Seaward 46-1, E H Seaward 46-1, M E Scott 46-1, C C Sobers 46-1, Joseph Klopfenstein 46-1, Sarah A Niles 46-1, Henry Simonds 46-1, Lucy Hinman 46-1, Rebecca Brisbin 47-1, Mary Bowen 47-1, Mr Seaman 46-1, M E Francis 46-1, W D Prindle 46-1, Almon Brooks 47-1, Mrs Mary Brown 47-1, Elvira A Nutting 46-3, A P Stull 46-1, Curtis D Cooper 46-3, Homer Scott 47-3, Wm Pepper 46-1, J H Rogers 46-3, James F McCoy 47-1, N B Cole 46-3, S Fleming 46-1, J Borden 46-3, Jane Sharp 47-1, Mrs M Brace 46-4, Isaac Palmer 45-25.

MISCELLANEOUS. Mrs M Thompson \$1.20 49-16, B Morrill 50c 47-14, John P Rathbun 50c 47-1, A C Blake 50c 46-1, D B Pember 55c 45-17, W M Hulbert 55c 45-17, A Houghteling 50c 45-15, Marthy I Sweete 1.20 47-1, M A Dayton 50c 43-4, S B Crandall 1.50 47-14, A R Morse 50c 45-14, Mary Ann Kelley 50c 45-14.

Books Sent by Mail.

Laura C Hutchins 10c, Reuben Tory 20c, Virginia Merriam 25c, Edwin Miller \$1.00, Chester D Berry 10c, E H Gates 15c, C M Fields 15c, J L Hartford 1.00, Elizabeth Ellsworth 10c, George F Clough 1.25, Wm M Alexander 10c, Wm H Brown 10c, James Allison 10c, G W Field 10c, S C Perry 30c, Box 140 10c, J D Ballard 25c, E P Thorgood 25c, D C Davies 25c, John G Stair 1.00, Mrs M Thompson 1.70, C G Daniels 10.00, F A Barlow 50c, Alonzo Wood 10c, Henry Noble 55c, S J Moore 25c, Charles Frantz 70c, Mrs A Dunham 25c, David B Jones 10c, M Crawford 2.20, Joseph Messimore 1.00, Charles Thompson 10c, Mrs S B Woodruff 10c, Mrs P Alvord 1.00, H Lunger 20c, George Pallett 40c, E Miller 10c, R P Boynton 25c, T J Horne 50c, C H Osborn 10c, J A Killingsworth 10c, R H Waldo 10c, Peter Freebe 10c, M W Harris 50c, Sally W Rathbun 25c, C W Stanley 20c, Silas Gaepin 10c, J C Chamberlain 15c, Mary A Pratt 10c, A D Potter 10c, E H Seaward 30c, Benton Haynes 25c, R H Stewart 45c, R H Cowles 1.00, W G Bralliar 1.00, M W Allen 2.00, Wm Herald 25c, Isaac Morrison 42c, O P Galloway 2.00, M L Hopkins 10c, Abraham Bray 20c, Albert C Hardy 50c, Luke Milner 25c, John M Adams 1.50, John Grove 35c, William Norton 30c, Max B Richardson 25c, Mrs W H Hall 1.05, Ann Eliza Margerson 20c, Mrs Henry Ostrander 1.00, Mrs Maria Platt 20c, Geo W Warner 10c, A W H Millard 1.00, F R Richmond 1.50.

Books Sent by Express.

Henry Youngs, Delavan Station, Fairbault Co., Minn., \$10.00, Henry Vessey, Melrose, Stearns Co., Minn., 8.50, John Fulton, Litchfield, Meeker Co., Minn., 8.00, W G Bralliar, Brighton, Washington Co., Iowa, 11.75, J C Willmarth, Waukan, Winnebago Co., Wis., 10.00.

Books Sent by Freight.

N M Jordan, Lodi, Columbia Co., Wis. \$29.29, F H Chapman, West Union, Iowa, 26.25.

Hygienic Book Fund.

O F Tripp \$2.00, Eliza Tripp 1.00, Emer L Town 40c.

Michigan Conference Fund

Received from the church at Alaedon, \$35.00, St. Charles 25.00, Tuscola 18.00, Monroe Center 2.50, Vassar \$25.00, Williams 25.10, Richfield Center 18.80, Vergennes 25.00, Greenbush 22.50, Greenville (Danish brethren) 20.70, Assyria 3.90, Matherton 9.00, Parkville 11.50, Holly 18.57, Wright 152.05, Partello 9.10, Ithaca 32.00, Locke, per Sarah Storcks 4.00.

Cash Received on Account.

Wisconsin T. & M Society \$140.00, Iowa T. & M Society, 815.95, S N Haskell 500.00.

Review to the Poor.

Almira M Preston \$1.00.

Book Fund.

F R Richmond \$25.00.

General Conference Fund.

T J & A Bosworth (s. b.) \$18.00.

Foreign Mission.

Mrs Martha Benton \$1.00, H C S Carus 5.00.

Danish Monthly.

E P Butler \$5.00, Lars Jensen 5.00, Niels Mikkelsen 5.00, Jeppe C Nielson 5.00, Hans P Jorgensen 2.00.

S. D. A. Educational Society.

\$100.00 EACH. Newel Grant, Chauncy S Crumb, Vermont, Mrs J M Lindsay. \$50.00 R F Andrews & wife. \$85.00 Geo A Hobbs. \$40.00 Dora Rowe. \$25.00 EACH. S D Covey David Main, Friend Zealous, John A Davis. \$20.00 EACH. A H Vankirk, Mrs F L Archer. \$15.00 EACH. Wallace Jones, Thomas Smith. \$10.00 EACH. Rand White, H Miller, John W Covert, R A Rice, Allie E Pettis, Mrs M T Ross, Frank Owens. \$5.00 EACH. Carl Rosenthal, Geo Jevs, Elizabeth M, Miller, Emma R Miller, Eli B Miller, G W Newman R J Carr, M P Shaw, Rachel H Evens. \$2.50 EACH. J D Hough, Rebecca R Robbuis. \$2.00. Martha Shaw.