

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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OVER THERE.

I LONG for that beautiful home over there,
On the banks of the river of life;
I long for the fields over blooming and fair,
There's no sorrow, no sighing, no strife.

CHORUS:

'Tis a beautiful home of delight over there,
And by faith o'er its bright fields I roam;
Come, favor my flight, holy angels; oh! bear
Me away to that beautiful home.

The glorified saints are at home over there;
They once suffered and toiled here below;
Exalted to Heaven its glories they share,
Sin nor sorrow nor death ever know.

CHORUS:

They'll go to that home of delight over there,
There the city is glorious and bright,
And crowns of the victor in triumph will wear,
And the God of the just is its light.

CHORUS:

In that happy home of delight over there,
We shall dwell with the prophets of old;
We'll meet with our loved ones immortal and fair,
In that glorious city of gold.

CHORUS:

I long to be gone to that home over there,
To rejoice with the saints evermore;
And when I am saved in that home over there,
I will meet them to part nevermore.

CHORUS:

—Sel.

General Articles.

THE COMING REIGN OF TERROR.

(Concluded.)

4—Free-love. As a natural concomitant, or rather an integral part of Socialism, we have—as they did in the French Revolution—free-love. The corrupt masses are clamoring, as did the French, for unrestrained license. Divorce, adultery, and libertinism are rampant. The marriage covenant is regarded by millions with disdain. This is especially true of spiritualists and infidels. An abundance of testimony on this point might be offered. A few quotations, however, which are samples of the rest, must suffice. At the Troy convention, the marriage question was discussed. Anna Hinman said, "It is none of the business of spirits to inquire how many wives a man has." Dr. Gardner, of Boston, said, "If you are going to erect a standard of morality for spiritualists, where are you going to begin? I do not care if a man has a thousand wives. It's none of my business. Let us each make our own standard, and none other." One man said, "The marriage ceremony as now celebrated is no marriage at all. As things now stand, spiritualists are married by men using such senseless phrases as, What God hath joined together let not man put asunder. When you order the woman to obey and love, and the man to cleave unto her always, you are ordering an unnatural thing." One woman publicly declared in favor of substituting "natural affinity" for marriage. Mrs. Woodhull, in a recent lecture in New York, said:—

"Free-love will be an integral part of the religion of the future. The legitimate sequence of social freedom is free-love, or freedom of the affections. 'And you are a free-lover?' Yes, I am a free-lover! I have an inalienable, constitutional, and natural right to love whom I may, to love as long or as short a period as I can, to change that love every day if I please, and with that right neither you nor any law you can frame have any right to interfere; and I have further right to demand a free and unrestricted exercise of that right, and it is your duty not only to accord it, but as a community to see that I am

protected in it. I trust that I am fully understood, for I mean just that and nothing less."

We think we "fully" understand!

5.—The Commune! People are wont to associate this name with France alone. True, it originally meant "a small territorial district in France, governed by an officer called mayor;" but this word has enlarged in its meaning until it now represents the most ultra form of a socialistic Republic. All the elements herein enumerated are necessarily communal in their nature. This may be readily discovered in the close relationship which they sustain to each other, which will soon appear more fully. The principles and purposes of the Communists, as given by their leading men, are precisely the same as those of the Internationale, and those indorsed by the spiritualists and infidels. As "religion is ignored as a speculative subject" in their platforms, spiritualists and atheists can labor harmoniously for the carrying out of their political and socialistic principles. The "Internationale" is but a younger and more comprehensive name to represent the principles of Communism. One is the continuation of the other. The Commune, therefore, is elsewhere than in France. It is everywhere! It is the elements we have mentioned working in unison. When the recent war between France and Prussia had closed, the Communists took possession of Paris, and a terrible struggle ensued between them and the Versaillesists, lasting several weeks. The motto of the Communists as announced at that time was, "Down with the priests! Down with land-owners! Down with the rich!" They suited their action to their motto. Archbishop Darboy and other priests were shot, the churches closed throughout the city of Paris, and much property was confiscated. It will be seen that the Commune is intensely anti-Catholic, and generally anti-religious. In the first "reign of terror" the Catholic priests were murdered and the property of the church confiscated. This was repeated in the revolution of 1848. The opposition of the Commune to monarchy in the past has always been associated with opposition to the papacy. This is not strange, for the name of the papacy is the very synonym of despotism. The present condition of the papacy in Italy is due to the Commune. The Catholics admit this. The war between these antagonistic elements must go on to the bitter end!

The Communists announced as their design the establishment of a "universal republic" which reveals their aim to be identical with that of socialists and infidels. They call themselves "Red Republicans." Their flag is red—fit name and color for so bloody a system! The "great red dragon!" Every country in Europe has this element largely developed. Italy is full of it, inspired by the presence of Garibaldi and other acknowledged leaders. Spain has it almost strong enough to overthrow the government. England, Austria, Prussia, Russia, and other nations have it more or less. In France it is temporarily defeated, but not conquered! It bides its time to make another demonstration, for which it is rapidly preparing. The more it is persecuted, the more it seems to prosper. To scatter its forces is but to spread abroad its doctrines. Its weapons are sword and fire. Witness its recent operations in Paris. When the sword failed, men and women ran about the city with bottles of petroleum and set it on fire. Desperation characterized all their movements. Despising all law, they scrupled at no means which promised success.

We now turn our attention to some of the latest demonstrations of the Commune in this country. The present government of France recently executed Rossel and other Communist leaders. This so aroused the Communists here that a public funeral parade in New York city in their honor was determined upon, and appointed for Sunday, December 10. The authorities interfered, prevented the parade, and arrested some of the Communists. The next day "a large number of International working-men attended the Jefferson Market police court to witness the trial of their brethren who were arrested. Red ribbons draped with crape, red feathers, and red neck-

ties were conspicuous. Upon the prisoners being brought into court, Judge Shandley promptly discharged all of them, six in number, remarking that they had been punished sufficiently for the crime, if they had committed any, by being kept in prison over night. The policemen arresting them failed to make any charge against them other than that they feared that a breach of the peace was imminent. Their red flag was returned. A stormy meeting of the Internationalists was held that evening, at which it was resolved to parade the next Sunday. "All working-men, women, and citizens were invited to join the parade. . . . The meeting broke up amid the wild cries of *Vive la Commune, Vive la Internationale!*" December 14, the Board of Police held a secret session, and, reversing the previous decision, gave permission for the parade.

The procession, numbering about two thousand, formed and marched at the appointed time, and was witnessed by thousands of spectators. The Catafalque was "drawn by six magnificent grays, heavily draped in mourning. . . . On the summit was a coffin, very simply ornamented with wreaths of immortelles and evergreens. At its head was a small red flag without inscription. On the sides of the Catafalque were inscribed the words: 'Honor to the martyrs of the *Universal Republic.*' In the front rank were Mrs. Victoria C. Woodhull and Jennie C. Claffin. They were attired in dark blue jackets cut tight to the figure, black silk dresses, white collars, Alpine hats, and each wore a broad crimson scarf. In her hand Miss Claffin carried a flag staff, surmounted by a crimson banner." Among other inscriptions carried was the following: "The spirit of the Commune expands as the ax of the executioner falls upon the necks of its victims." Another bore the inscription: "Liberty, Equality, Fraternity." After parading about two hours, the procession dispersed. Thus ended the first public demonstration of its kind in America of THE COMMUNE! We find represented in this procession all the prominent elements which produced the "French Revolution"—Spiritualism, Infidelity, Socialism, Free-love, the Commune!

The question may now be asked, What connection has this state of things with prophecy? We answer, A very solemn and interesting one. We will now introduce a part of the apostle James' testimony:—

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the LAST DAYS." James 5:1-3.

Much of the New Testament was designed to have a prophetic application. The whole scope of this passage as well as its connection leads us to regard it as prophetic, and as designed to have a special application at the present time. The passage represents a time of great "misery" to the rich which was in the future when James wrote. Again, this "misery" results from heaping treasures together for the "LAST DAYS." While the prophets of the Old Testament sometimes used this expression to indicate the gospel dispensation as a whole, it is generally used in the New Testament with reference to the closing years of the present age, especially when connected with the future tense. Says Paul:—

"This know also, that in the last days perilous times shall come," &c. See 2 Tim. 3:1-5. Again: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith," &c. 1 Tim. 4:1-3; 2 Tim. 4:1-4.

None of these passages were designed to apply when they were written. We are now witnessing their fulfillment. James also wrote prophetically, and refers to the same period that Paul does. Such a state as he describes now actually exists. Treasure is heaped together, and monopoly and consolidation hold sway. "Rust" or "canker" does not appear upon metal continually in use. Paper currency has taken the place of gold and

silver in nearly all the nations which have lately passed through wars or revolutions, and is fast becoming the circulating medium of the world. It is done for the "LAST DAYS." James has spoken of "capital"! Has he forgotten "labor"? No!

Verse 4: "Behold, the HIRE OF THE LABORERS who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth."

We learn from this that "fraud" has had much to do with this gathered wealth. Fraud never was so extensively practiced as now; nor is it confined to the poor and ignorant, but is especially found in "high places." The cries of the poor and defrauded have invoked the wrath of Divine Justice. The principle of this verse might apply to most of the revolutions of the past which grew out of oppression. How well it was illustrated in the recent rebellion in our own country, which grew out of the wrongs of slavery! And yet how much more fully it is to be illustrated in the coming revolution!

Verses 5, 6: "Ye have lived in PLEASURE on the earth, and been WANTON; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you."

These certainly are the days of pleasure and wantonness! This corresponds with Paul's testimony,—lovers of pleasures more than lovers of God,—which was to be a feature of the "last days." Verse 6 may be thought by some to apply to Christ as the "just" one "condemned and killed," and therefore unfavorable to our application; but it has no reference to Christ. The "rich" were not alone in that work. Dr. Adam Clarke says on this passage: "Several, by the just one, understand Jesus Christ, who is so called; Acts 3:14; 7:52; 22:14; but the structure of the sentence and the connection in which it stands seem to require that we should consider this as applying to the just or righteous in general." The Syriac gives: "NONE resisteth you." Dr. Noyes gives: "the just MAN," &c. This is the true idea. Those of "the just" among the oppressed suffer rather than "resist." The word here translated resist includes the idea of defending one's self in a court of justice.

Verses 7-9: "Be patient, therefore, brethren, UNTO THE COMING OF THE LORD. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned: behold, THE JUDGE STANDETH BEFORE THE DOOR."

These verses confirm the prophetic application which we have given. The "coming of the Lord" was at least 1800 years distant in James' day. The Judge did not stand "before the door." But now the fulfillment of the prophetic record and the "signs of the times" indicate the speedy end of the dispensation. James' solution may not be accepted by many, but it is the only one which the Scriptures afford. Politicians may endeavor to adjust the existing difficulties. They cannot do it. The conflict is inevitable. The "miseries" of the rich and the oppressors are certainly coming. "Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath." See Zeph. 1:14-18.

We have now but to ask if other prophecies bearing on the closing hours of time indicate such a time of trouble as James speaks of, and as the working of the different elements we have been speaking of must inevitably produce. We answer, They do, with one harmonious voice. Said the angel to Daniel, in speaking of the end:—

"There shall be a TIME OF TROUBLE, SUCH AS NEVER WAS SINCE THERE WAS A NATION, even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." See Dan. 12:1-3.

Again the Revelator says: "And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For

they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the BATTLE OF THAT GREAT DAY OF GOD ALMIGHTY. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame." Rev. 16:13-15; 19:17, 18.

Jeremiah also speaks of this "battle" (more properly "war") and declares that the "slain" shall "be at that day from one end of the earth even unto the other end of the earth." Jer. 25:30-36.

Again, Jesus says there shall be "upon the earth DISTRESS OF NATIONS, WITH PERPLEXITY; the sea and the waves roaring; MEN'S HEARTS FAILING THEM FOR FEAR, and for looking after those things which are coming on the earth: for the powers of Heaven shall be shaken. And THEN shall they see the Son of man coming in a cloud, with power and great glory." Luke 21:25-27.

The words "distress" and "perplexity" in this passage strongly indicate *internal* or fratricidal strife. See also Hag. 2:6, 7, 22, 23.

All these passages refer to the same period, viz., a "time of trouble," "distress" and blood, in connection with the second advent of Christ. Soon will be the "battle of that great day"—the last "reign of terror!" The first reign of terror brought the end of the 1260 years of papal persecution, when the union of church and State was broken up, and we entered upon an era of toleration—the "time of the end." See Dan. 12:4-10. Signs indicate a tremendous struggle between the Red Republicans and ultra Catholics of Europe. Victor Emanuel is in Rome with his parliament. The Catholics look upon the temporal power as essential to them, and will probably endeavor to restore it. The republicans are equally determined that it shall never be restored. The Catholics are now boldly advocating a crusade to restore the pope, and they see that what is done must be done quickly. The republicans also are eager for the fray, that they may destroy the hated priests. We are therefore on the verge of this fratricidal strife. How soon the last restraint will be removed we cannot say. There are many passages of Scripture which indicate the end of probation before the beginning of the struggle, or at least before it has assumed great proportions. For instance, the "four winds" (of war, which produce Jeremiah's "whirlwind") are said to be held till the "servants of God" are "sealed." See Rev. 7. Christ said, in speaking of the closing scenes: "Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:36. It is the "war of the great day of God Almighty." This day does not ensue till the gospel "day" is ended. See also Dan. 12:1; Rev. 16:13-15; Isa. 26:20, 21.

We have no faith in the idea that God's people will be injured by the coming storm, or that any who are unprepared at the time of the resurrection and translation of the saints will meet with a subsequent deliverance. The revolutionary elements will be ready for their work at the expiration of the "time appointed." In these days of lightning-like speed, a few months serve to accomplish what once required decades of years. The immense magazine needs but the igniting spark, and the explosion is come! In view of this, what is the duty of the hour? How solemn the question! How important the answer! Let those who discern in these things the fulfillment of the prophetic utterances, *keep aloof* from the elements which are leading the multitude to such an end! Be not bound in the "bundles" for the burning!

We doubt not that many who are active in these organizations mean well, and do not see the end. Many such favored the revolution of 1789, not foreseeing the result; but when the conflict came, they were compelled to take part. So now, there are elements among these, corrupt in character, by which the better ones will be overborne and carried into the trouble. We do not wish to be misunderstood. We deeply sympathize with the poor and the laborer. We believe they have many wrongs which ought to be redressed, but, in the light of prophecy, we are compelled to say that human means cannot accomplish for them what they desire. The attempt will only end in the destruction of all engaged in it. The only safety of the church is to stand aloof and wait for deliverance. Hence the exhortation, "Be patient, therefore, brethren, unto the coming of the Lord." The advent of the righteous Judge and King can alone bring to us the desired peace and blessing. How appropriate also the exhortation, "Grudge not one against another, brethren, lest ye be condemned." One of the principal causes of the present condition of society is *grudging*. The rich have grudged the poor the scanty pittance

they have received, and the poor in turn have grudged the rich their treasures.

To the sinner, we would say, Prepare for the coming storm by seeking a shelter in Christ. He is the only ark which can bear you above the surging elements. Think of the despair and remorse which must seize upon those who are left to perish! Think of the joy of those who will find deliverance at the hand of the Lord! There is no time to lose. Soon will come the moment beyond which "he that is holy" shall "be holy still," and "he that is unjust" shall "be unjust still." But two classes are recognized. We shall be *above* the storm or *in* it! Pollock, in his "Course of Time," with the seeming eye of a prophet, thus describes the closing scenes:—

"The prophecy for confirmation stood; And all was ready for the sword of God. The righteous saw and fled without delay Into the chambers of Omnipotence; The wicked mocked and sought for erring cause To satisfy the dismal state of things: The public credit gone; the fear in time Of peace; the starving want in time of wealth; The insurrection muttering in the streets; And pallid consternation spreading wide; And leagues, though holy termed, first ratified In hell, on purpose made to under-prop Iniquity, and crush the sacred truth."

The coming strife will be the last! When its last murmur shall be hushed, the earth shall be filled with the glory of God, and Christ and the saints shall reign therein forever. An era of peace shall have dawned that shall never pass away. Our world shall have thrown off forever the terrible burden of the curse which has rested upon it for nearly six thousand years. The saints of all ages shall have met, in all the beauty and bloom of immortality, to part nevermore. Death shall have been destroyed. All tears shall have been wiped away by the soft hand of our Heavenly Father, and the rebuke of his people shall have been taken away forever. Before them shall be the cycles of eternity in which to enjoy the inheritance which is "incorruptible, undefiled, that fadeth not away." Will the reader be there?—*W. N. Pile.*

Pity the Poor Blind!

SPIRITUAL blindness is a lack of appreciation of the loveliness, beauty, and glory, of divine things. There are beauties in the sun, moon, stars, earth, flowers, etc., which men not physically blind, see and appreciate; and there is a holy beauty and glory in divine things—in God, Christ, the holy and perfect law of God, and in the gospel, which all see and appreciate who are not spiritually blind.

The apostle declares, "But if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Cor. 4:3, 4.

A blind man has no more idea of natural beauty than one spiritually blind has of divine beauty; yet there is this great difference between them—blindness of the eyes is a calamity, but blindness to divine beauty and loveliness is a crime, resulting from a vicious and depraved mind; for if a man were not naturally vicious, he could not be blind to the beauty and perfection of that divine nature which calls forth the adoration of all the pure and holy hosts of Heaven.

A cruel, vicious, depraved nature we should despise; a pure, noble, virtuous nature we should admire; yet there are those who love the depraved. On account of the corruption of their own hearts they are blind to vice; and because goodness and purity of life are to them a reproach they fail to see the excellence of justice. The miser denounces the philanthropist as a fool; the thief hates the honest man, while he admires and applauds the successful villain.

When Christ was upon earth, the Pharisees, the most ostensibly religious sect then in the world, joined unanimously in hating him, at the same time pretending great love to the God of Israel. But Jesus insisted that if they really loved God, they would love him; and if they hated him it was full proof that they hated God; for Christ exemplified the character of the Father. "If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him." John 14:7.

The Pharisees, depending on the traditions, creeds, and teachings, of their priests and great men, had lost the true meaning of the law of Moses. "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both

me and my Father." John 15:22-24. They ceased to revere the God of the Scriptures. They made for themselves a god to suit their own desires, and this god they loved and worshipped; but Christ, who exemplified the true character of God, they hated—the clearest proof that they really hated the true God himself.

And it is just so to-day. New Christs and new gospels have been invented, more agreeable to the taste of an apostate world, but of a character essentially different from the God of Israel. Blinded by the god of this world, men hate the character of God as exhibited in his law, yet pretend dearly to love his character as exhibited in the gospel. But if Jesus exemplified the character of the God of Israel as exhibited in his law, and died to prove the perfection of that character—to do honor to that law—then no man can be his disciple but he who loves that character. To hate that character is to be an enemy to the cross of Christ; for it was the very design of the mediatorial office and work of Christ to assert his Father's character, as exhibited in the law, to be an absolutely perfect character. He came to magnify the law and make it honorable. Isa. 42:21.

The disciples, men comparatively illiterate—yet honest in their simplicity, saw the purity, holiness, and beauty, of the character of Christ, and loved him for it; but the Scribes and Pharisees, gentlemen of great learning and ability, blinded by the god of this world, could see no perfection in him. They cried out against him, "He is a Samaritan, and hath a devil." John 3:48. Despite all their great ability and profound erudition, they were blind to the beauty of his character. This was because of the depraved state of their hearts, and our Saviour declares they had no cloak for their sin. They were altogether criminal in their blindness.

So we find now those whose hearts are devoted to the things of this world. Satan dazzles, blinds with the glitter of riches, honors, and pleasures, and turns their thoughts from God, Christ, and the impending Judgment. "Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?" Job 21:14, 15. Thus multitudes live and die, utterly indifferent to, and never caring to acquire, a true knowledge of the religion of Christ.

The young, the gay, the worldly, are eager in pursuit of pleasure, fun, and excitement—entirely blind to divine things—to the fearful precipice on the very brink of which they stand. Reveling in lust, folly and carnal delights, the gospel is to them a dark, blank mystery.

But if, by some great calamity or sudden fear of death, they are rendered attentive to the claims of the gospel, if they do begin to examine into things pertaining to their eternal interest, if they are urged to examine the Bible for themselves, to take a nearer view of God's requirements, their dislike to God's holy law will induce them to reject the true gospel of Christ and keep them forever blind to its glory. Refusing to see the binding force of the pure, perfect, and holy law, they wander into secret skepticism. They prefer to trust in the creeds, counsels, and traditions, of their mighty men rather than to obey the plain declaration of God's holy word. Others, again, by prejudice against the divine law, are driven into open and avowed infidelity. Many, through a mistaken flight of feeling, form a groundless faith and hope, imagine they can dispense with the law, by professing the greatest love and zeal for the gospel, which, at the same time, rightly understood, they hate with all their hearts.

All who will study the Bible for themselves will find all mankind are under a law which requires perfect obedience on pain of eternal death; that this law, by which all mankind stand guilty before God, is esteemed holy, just, and good; and that because of the holy perfection and immutability of that law, God gave his only son to die in our stead, to be made a curse to redeem us from its curse. Why is God angered at sin? Because God is love. He loves his creatures and desires their happiness. Sin destroys their happiness and brings to them sorrow, misery and death; therefore, sin calls forth the wrath of God.

How blind must they be to whom the divine law appears so far from deserving such high honor that they regard it as a blemish, a fault in God that he ever made such a law; and how shocked, humbled, and confounded, such must be at the cross of Christ; "Jesus died for me,"—"he paid it all—all the debt I owe" (meaning all the obedience I owe to God's law); "I know I am saved by him. I have salvation full and free," &c., &c. Thus blinded by Satan, all difficulties are unseen. Such a one feels he is safe—and that is all he cares. *Feeling* takes the place of clear sight

and understanding. He despises the light of truth—*feels—declares* he is safe, and cares not how if he is only freed from the duty of obedience to the law. He is ever willing the law should be reputed holy, just, and good, so that he does not have to square his life by it. For his part, he is no longer under the law, but under grace; for he still regards its sacred precepts with hatred. Alas, poor blind!

"He died to purchase an abatement of the law, to fulfill it, to do away with it, to make an easier way," says another, so blinded he cannot see that if the law was before just what it ought to be, it needed no abatement; and if the law was not just, holy, perfect, exactly what it ought to be; the perfection of God's character must have prompted him to make it perfect, and no mediator would have been needed at all.

Blind! blind! how shall we help them? Groping in darkness on the perilous road to death, shall we not stretch forth a hand to save? Stumbling in the darkness of creeds and traditions, shall we not make more earnest efforts to give to them the light of present truth? Are we doing all we can? are we agonizing before God for blessings on the efforts being made? or are we lukewarm and indifferent to the condition of those around us? Let us pity the spiritually blind. Shall we grudge our means, our labor, our prayers, to the great Physician, that they may receive their sight? Are we hurrying or helping them? What would be thought of those who should lay obstacles in the way of the blind for them to stumble over, to the danger of life and limb? Oh! monstrous! But how infinitely worse to be guilty of sins and shortcomings over which these spiritually blind shall stumble, laying obstacles in the way of their attaining eternal life.

May we seek the help of the great Physician, and learn of him, so that we may be instrumental in diffusing the light of present truth. God help us to so let our light shine, that others, seeing our good works, may glorify our Father which is in Heaven.

CHAS. B. REYNOLDS.

How to Understand the Revelation.

BLESSED, says the Lord, are they that keep the sayings of the prophecy of this book. Of course we cannot keep till we understand them; and how are we to understand them? It is necessary, in the first place, to get an understanding of the historical part. To illustrate, "And upon her forehead was a name written, Mystery, Babylon the Great, The Mother of Harlots, and Abominations of the Earth." Rev. 17:5. To the uninformed in history (this verse could probably have no meaning; but everything is plain to him who understands. The same might be said of the 8th verse. Unless we have some knowledge of history, how are we to know that Rev. 17:10-12, has reference to the different forms of government under which Rome pagan existed, that the "beast that was, and is not" represents Rome papal and that the ten horns, symbolize the ten kingdoms of Western Europe?

It would be impossible for men and women ever to get an understanding of such passages as these in our fashionable churches. In fact, I do not know of any class of people, except S. D. Adventists, that are teaching these important truths; and unless the people are educated in these things, how can they keep the saying of the prophecy of this book? It is important for those seeking after the truth to know that the 13th verse has reference to the ten kingdoms of Western Europe under the papal head, when that kingdom was at the height of its glory; and it is important to know that verse 16 is speaking of the same kingdom with its condition greatly changed. I understand this to take place just before the second coming of the Lord, and that it is now being fulfilled before our eyes. These things rightly understood are important, and how are we to get this information? By going into our fashionable churches on a pleasant Sunday and listening to the organ, and by listening thirty minutes to a flowery speech in which nothing is brought up—no plunging down after these all-important truths? Verily, I have learned that that is not the place.

Well, say the hungry throng, where shall we go? Go to the Bible, and listen to those who are able to instruct you in these important truths. "To the law and to the testimony; if they speak not according to this word [the Bible], it is because there is no light in them;" Isa. 8:20; and if they do speak according to this word, then give them your prayerful attention. How are we to know? Read attentively the word of God. If you see the ire of the dragon begin to rise, you may know of a certainty that the truth is being preached. You can ascertain to just what extent the truth is being preached by keeping your eye on the dragon; and when the dragon's wrath is fully aroused; Rev. 12-17; you will see the doors of

the churches and school-houses shut and locked against the faithful preacher who dares to stand up in the presence of an audience and declare plain Bible truths. And yet this class of preachers are the only ones that will make you acquainted with the sayings of the prophecy of this book.

Only one class of people, according to the text, are to be blessed, and that class are the people who are keeping the sayings of the prophecy of this book. What is to be the fate of the other class? We leave the reader to decide. Says one, I cannot understand the Revelation. Then practice what you do understand. Take the step that you know to be duty; take it promptly and decidedly, and the light will shine another step in advance of you, to show you how and what the next step is, but do not wait for the light to shine a day's march on the road ahead of you; for it never will. The head light of the locomotive does not shine the entire length of the road at once; but, no matter how fast the man at the throttle wishes to run his engine, the light is always ahead. If he chooses to stop, the light shines no further ahead than when he was rushing along the road.

The same with us. If you have learned one truth, then practice it. To illustrate: You read in the 20th chapter of Exodus that the seventh day is the Sabbath of the Lord thy God. My advice is, Obey that command, until you find another which says in just as plain and positive terms that the first day of the week is the Sabbath of the Lord, or until you find a text which says that the seventh part of time or no day in particular is now the Sabbath.

Suppose that some reliable man were to awake you at midnight and tell you that the fire was approaching your farm and house some miles distant, and that its danger was imminent. Suppose, while you were preparing to go to save it, another man of equal verity and respectability rides by and tells you that he has just passed your property, and that there is a total mistake, that there is no fire there, and no danger exists. Here we might say there is such an equilibrium in testimony that you scarcely know how to act. Then suppose a third messenger, somewhat inferior in credibility, comes along, and tells you that the fire is approaching your estate. Here you might say, I scarcely know what to believe. *But I must act.* Indolence is inexcusable when there is any preponderance on the side of danger. It is safer to act. You are not confirmed in your belief of the advancing conflagration, but you are unwise if you neglect exertion.

Go, now, and act for your soul. If you tell us that you cannot believe the Scriptures, we answer, Go and obey them. But all who sincerely and earnestly obey these precepts receive the same evidence of their truth that the man who approaches the fire receives of its warmth. The adversary of souls would rejoice should you refuse to act. Ten thousand excellences of the inspired volume are too lofty to be seen by the earth-gazing eyes of drowsy mortals.

F. A. BARLOW.

My Will Against God's Will.

MISS A. B. HARRIS relates in *The Congregationalist* a story that was told her by "a venerable friend" concerning his life-long endeavors to have his own way, and the lesson he learned at last:—

I always had a strong desire to be rich. Not at all for the sake of riches, but to command those beautiful things which it takes money to buy; and after I was married the longing grew upon me, for the sake of surrounding my wife and children with luxuries. I thought I was a Christian; and I determined to give God a reasonable share—one-sixth of all that I made in a year. I gave it most cheerfully, without a grudging thought; and considered that it was liberal in me; and that all the rest was mine, to do with as I pleased.

My success was remarkable; and I was just on the eve of realizing my wishes, building an elegant residence, and furnishing it suitably, when a distant relative was suddenly left a widow, with several little children, and without means of bringing them up. She applied to me to set her up in business; not because I was any wealthier, or nearer of kin, than some others of the family, but because I was a Christian, she said; and she thought I should look at it in a different light from the others.

Now here was a question forced upon me. I thought she proposed it to me; never imagining that it was God. Some misgivings, however, haunted me as I answered, declining. Nevertheless, I reasoned in this way; God has given me just what I have been asking for so many years, the means of making my family happy (notice, I had never asked him to give what it was best for them to

have); and of course I am to use it for that purpose. It can't be my duty to take care of John's widow and children. There are others whom she can call on, who are under more obligation. Besides, I already spend one-sixth of my income for such uses. So I refused, thinking I had only refused her. It proved to be God who had sent the request.

Some way I soon began to be financially embarrassed through a singular complication of affairs; and instead of building on the foundation I was so sure of, I made a most disastrous failure, which put me back to my starting place. But being still a young man I set out anew, with the same end in view. That was my chief ambition, and I could not see that it was selfish, because it was not for myself, nor for show, nor for influence; but to make those precious to me happy, to minister to their taste for the beautiful and refined. I could see no reason why it was not proper and right; nor why, if I sacredly set apart one-sixth, as before, I should not keep to my purpose.

In time came another test, similar enough to the first to startle a man. An old friend, poor and in feeble health, while traveling across the country to his relatives, stopped at my house, grew worse, and died there, leaving on my hands a beautiful little girl, his only and now orphaned child. After a few weeks the not very willing relatives came for her, but she clung to us, and begged to live with us. Do I seem a monster, in saying that I felt that my own children ought to have all that their father had with such difficulty acquired, instead of sharing with a stranger who had no claims? Both they and my wife pleaded for her, but I resisted, and she went away.

I have to add that this orphan, as well as John's widow and children, prospered, and apparently suffered nothing from my refusal. It was I that suffered. I had refused one of those little ones whom, if ye receive not, Christ says ye receive not me. I had been asked by him to do something; but, thinking it would retard my own purpose, I had disregarded him.

We are slow in learning that God rules. I lost my property the second time; and in this instance, in a very simple way—through the failure of others with whom I was concerned. And gradually the truth began to dawn upon me; and at last, in its awful light I stood revealed, as I was, a shamefaced, baffled penitent. God had tried me in the one way which most nearly interested me. He had defeated the plan of my life, my plan, once, twice. He had convicted me of my sin, of righteousness, and of judgment. Though I had paid tithes, and cultivated the Christian graces, and tried to live a consistent life, I had twice miserably denied him when he came asking me to do a thing against my wishes. If I had obeyed, and left the result with him, what sweet peace should I have had, and the approval: "Inasmuch as ye did it unto one of the least of these my disciples, ye did it unto me!" Failing to do it, I failed of all.

Briefly as my story has been told, the experience of all my most vigorous years is crowded into it. I was a gray-haired man when God flashed the conviction into my soul that he never meant me to be rich. I was fifty years learning that it was not my will, but his, that was to be done.

Advice to Young Ministers.

A MINISTER somewhat in years sent the following quaint epistle to a young brother in the ministry. It may do for others:—

DEAR BROTHER:—I sometimes write to young men because they are strong. Remember—

1. That human happiness, like Hebrew verbs, has no present tense.
2. That human friendship, like glass, is easily broken, but not easily mended.
3. When you know not what to do, never do what you know not.
4. Never covet high places, where it is difficult to stand and dangerous to fall. We never find the Saviour on the pinnacle of the temple but once. What company had he there?
5. Be no respecter of great personages as such. Remember the figure 9, though the highest number, owes its consequence, not to its HEAD, but to its curved appendage. Without that it would be 0.
6. Desire no rapid growth. When the clock has struck 12, it does not strike 13 next. The full moon grows no larger.
7. Be not over hasty to combat public opinion without pressing reason. He that spits against the wind spits in his own face.
8. Never scare off a fly with a club, when a feather will do as well; and remember you can take more flies with a gill of molasses than with a gallon of vinegar.

9. Avoid debt. He that pays down will not be called upon to pay up.

10. Ministers must not only eat their bread by the sweat of their brow, but by the sweat of their brains.

11. Let not your sermons be like a serpent, smallest at the last end, but rather like the scorpion, whose sting is in its tail.

12. Have special care of those members who were born in a storm, as they are prone to want a storm to live in.

13. Never forget that a minister's work is to break hard hearts, and to mend broken ones.

14. I began with a verb; I will conclude with a case. May you never be found in the ACCUSATIVE, and never come out in the VOCATIVE.—*Living Epistle.*

Preach on Living Subjects.

THE great preachers of the churches in all ages have been men who understood their times, and had warm, personal sympathies with the social and religious questions of their generation. Such men only can be leaders. The masses of men are stirred by earnest hearts, pulsating with strong life. Profound thinkers and the best of men often fail to exert a marked influence because they cling to the past, and have little interest in the living questions which agitate their times. The author of the book of Chronicles has words of praise for the men of Issachar "who understood their times and knew what Israel ought to do;" and the providence and Spirit of God always honor such men by giving them power to move their race. The Bible preachers were eminently preachers for their times. Moses and Aaron rebuked alike the sins of Pharaoh and of the children of Israel. Samuel and Elijah lifted up their voice against monarch and people. The prophets of Judah and Israel were terribly in earnest against the unbelief and vices of their own age. John the Baptist was not content with reproving general sins—he applied the truth to the personal sins of soldier and Pharisee and of Herod. Paul dealt closely with the conscience of Felix and Agrippa, and with sins tolerated in Corinth and in Thessalonica. The Divine Master himself was noted for pungent reproof to individuals and classes of men whom he addressed. Any preacher who, with a high sense of his office, wishes to be a leader of men and to make his influence effective, must preach to the times. He must know men and understand the spirit of the age, and have a personal interest in living questions. He must know how to apply the great truth or truths of the gospel to existing wants. He must aim to correct the vices of his generation, and to answer the questions perplexing earnest minds. The preacher who is most closely in sympathy with his age will ordinarily be the most useful.—*Living Epistle.*

The Commentary.

TELL me the meaning of Scriptures. One gem from that ocean is worth all the pebbles of earthly streams.—*St. Chrysostom.*

BARNES' NOTES ON 1 COR. 6:2; 7:19.

1 COR. 6:2. The common interpretation that of Grotius, Beza, Calvin, Doddridge, &c., is that it refers to the future Judgment, and that Christians will in that day be employed in some manner in judging the world. That this is the true interpretation is apparent from the following reasons; 1. It is the obvious interpretation, that which will strike the great mass of men, and is likely, therefore, to be the true one. 2. It accords with the account in Matt. 19:28, and Luke 22:30. 3. It is the only one which gives a fair interpretation to the declaration in verse 3 that the saints should judge angels.

Chap. 7:19. *Circumcision is nothing &c.* It is of no consequence in itself. It is not that which God requires now. And the mere external rite can be of no consequence one way or the other. The heart is all; and that is what God demands. See note on Rom. 2:29.

But the keeping of the commandments of God, is something, is the main thing, is everything; and this can be done whether a man is circumcised or not.

GOD'S JUDGMENTS DO NOT CONVERT MEN.

BARNES' note on Rev. 9:20, reads as follows:—

"And the rest of the men which were not killed by these plagues. One-third part is represented as swept off, and it might have been expected that a salutary effect would have been produced on the remainder, in reforming them, and restraining them from error and sin. The writer proceeds to state, however, that these judgments did not have the effect which might reasonably have been anticipated. No reformation followed; there was no abandonment of the prevailing forms of iniquity; there was no change in their idolatry and superstition."

WHO IS MICHAEL?

THE "Comprehensive Commentary," in its note on Dan. 12:1, speaks thus: "Michael signifies, *Who is like God?* And this name, with the title of 'the great Prince which standeth for the children of thy people,' clearly points out the divine Saviour, and cannot properly be understood of a created angel."

BARNES' NOTE ON COL. 2:16.

THERE is not the slightest reason to believe that he meant to teach that one of the ten commandments had ceased to be binding on mankind. If he had used the word in the singular number, *the Sabbath*, it would then, of course, have been clear that he meant to teach that that commandment had ceased to be binding, and that a Sabbath was no longer to be observed. But the use of the term in the plural number, and the connection, show that he had his eye on the great number of days which were observed by the Hebrews as festivals, as a part of their ceremonial and typical law, and not to the moral law, or ten commandments. No part of the moral law—no one of the ten commandments—could be spoken of as "a shadow of good things to come." These commandments are from the nature of moral law, of perpetual and universal obligation.

ARTAXERXES WAS THE SAME AS AHASUERUS.

FROM "Prideaux's Connection," Vol. i, p. 225, we take the following:—

"In the beginning of this year, Ezra obtained of King Artaxerxes, and his seven chief counselors [B. C. 457] a very ample commission for his return to Jerusalem, with all of his nation that were willing to accompany him thither, giving him full authority there to restore and settle the State, and reform the church of the Jews, and to regulate and govern both according to their own laws. This extraordinary favor not being likely to have been obtained but by some more than ordinary means it seems to have been granted at the solicitation of Esther, who was now become the best beloved of all the king's concubines, though not yet advanced to the dignity of queen. For it was usual for the kings of Persia, on some particular days and occasions, to allow their women to ask what boons they pleased; and upon some such time or occasion it is most likely Esther, by the direction of Mordecai, though she had not yet discovered her kindred and nation, asked this of the king."

THE BOOK OF THE LAW IN THE SIDE OF THE ARK. DEUT. 31:26.

As to the book, or volume of the law, it being commanded to be put *mitzad*, i. e., on the side of the ark; those who interpret that word of the inside, place it within the ark; and those who interpret it of the outside, place it on the outside of it in a case or coffer, made on purpose for it, and laid on the right side; meaning by the right side, that end of it which was on the right hand. And the last seemed to be in the right as to this matter; for, first, the same word, *mitzad*, is made use of where it is said that the Philistines sent back the ark with an offering of jewels of gold put in a coffer *by the side of it*. And there it is certain that word must be understood of the outside, and not of the inside. Secondly, the ark was not of capacity enough to hold the volume of the whole law of Moses, with the other things placed therein. Thirdly, the end of the laying up the original volume of the law in the temple was, that it might be reserved there as the authentic copy, by which all others were to be corrected and set right; and, therefore, to answer this end, it must have been placed so as that access might be had thereto on all occasions requiring it; which could not have been done if it had been put within the ark, and shut up there by the cover of the mercy-seat over it, which was not to be removed. And fourthly, when Hilkiah, the high priest, in the time of Josiah, found the copy of the law in the temple, there is nothing said of the ark; neither is it there spoken of as taken from thence, but as found elsewhere in the temple.

"And therefore, putting all this together, it seems plain that volume of the law was not laid within the ark, but had a particular coffer or repository of its own, in which it was placed on the side of it. And the word *mitzad*, which answers to the Latin *a latere*, cannot truly bear any other meaning in the Hebrew language. And therefore, the Chaldee paraphrase, which goes under the name of Jonathan Ben Uzziel, in paraphrasing on these words of Deuteronomy, 'Take this book of the law and put it in the side of the ark of the covenant,' renders it thus: 'Take the book of the law and place it in a case or coffer, on the right side of the ark of the covenant of the Lord your God.'—*Prideaux's Connection*, Vol. 1, p. 152.

The Review and Herald.

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

BATTLE CREEK MICH., FIFTH-DAY, FEB. 11, 1875.

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

EDITORS.

Eastern Omens.

THE war cloud is thickening in the East. The two points around which great interest now clusters, and upon which the gaze of the world is concentrated, are Rome, as the seat of the papacy, and Constantinople as the seat of the Turk. When the western nations are involved in trouble, so as not to be able to interfere, Russia moves with alacrity toward accomplishing her purposes in the East. Such a condition of things now exists. There is virtual war between the papacy and the western powers. The pope chafing under the loss of his dominion, looks to Catholics in all nations to rally to his support, and restore his lost privileges. Against such a move the nations must be forearmed. A strong undercurrent is at work. A storm is gathering which must soon burst forth.

Meanwhile Russia makes a significant move toward the dismemberment of Turkey. One of its chief principalities, Roumania, under prince Charles, is encouraged to take a position independent of the Sultan's government. Germany, Russia, and Austria, promise him support in this move. Other provinces will doubtless follow the example. All this is to weaken Turkey and render her an easier prey to Russia. Russia's ambition is to possess Constantinople, and drive the Turks into Asia.

In reference to this situation of affairs the *Boston Post* says:—

"Thus the old quarrel, which culminated in the Crimean war, and which has long threatened to break out again in Central Asia, emerges ominously on the Danube. For the eastern question involves Central Asia as well as Constantinople and the Danube. Its central fact is the ambition of Russia. That ambition is known to be to possess Constantinople, to control the Ægean, to absorb Persia, and to monopolize the trade of the far Orient. By making Roumania independent, she in so far weakens Turkey; and she desires above all things to see the Ottoman Empire crumble and fall to pieces."

In reference to the papal question, the *N. Y. World* says:—

"On the other side of the Atlantic are brewing wars and rumors of wars which threaten to involve not State alone with State, but whole sections of society with one another, and the civil with the ecclesiastical power from one end of the Continent to the other."

The *Christian Union* says:—

"Preparations for the final pushing of Turkey out of Europe and into Asia seem about to commence. It is stated that Austria will at once make independent treaties with Roumania, one of the northern principalities over which Turkey exercises dominion. It is not at all likely that Austria will so boldly violate the conditions of the treaty of Paris unless encouraged by others of the parties to the treaty, while the one of these most vitally interested in Turkish affairs is Russia. . . . The effect of the recognition of Roumania as an independent power will be to rouse Serbia, Bosnia, Bulgaria, and other Turkish provinces and dependencies to revolt. To spare Turkey from Europe will not be hard to do; she has cost much money and disquietude, and given nothing in return; and should it be possible to peaceably erect a respectable nation upon the ruins of a power which exists only by sufferance, and without decent excuse for existing at all, Europe will be the better for it."

Under the heading of "The Gathering Storm in Europe," the *N. Y. World* quotes from the *London Times* as follows:—

"One need hardly be evensomuch of a prophet as Mr. Disraeli to forecast the thick coming on of troublous times in the Old World. In comparison with the present attitude toward each other, and with the present internal condition of the greater Continental powers, all was perfect peace in Europe when the Emperor Napoleon III., in that famous speech delivered, if we mistake not, at Lille, prognosticated woe and war from certain 'black specks on the horizon.' They are not black specks now; they are visible clouds as big, not only as a man's hand, but as the hand of a giant, which are rolling and piling themselves up over Paris and Berlin, over Madrid and Rome."

"All over Europe there hangs a huge war-cloud, which the philanthropist may hope to see dispersed without a destructive storm, but

which the politician views with undisguised alarm. * * * *

"To revert to the military condition of Europe, if all London and its environs were emptied of inhabitants, all the houses would scarcely contain the armies of Russia, France, Germany, and Italy. Such vast preparations for war cannot be a guarantee of peace. While such prodigious forces are organized, they are like so much gunpowder under the dwellings of Europe; and in Rome sits the arch-conspirator anxious to find out where to apply the match."

And the *N. Y. Sun* quotes from the *London Times* as follows:—

"ALL EUROPE ARMING.

"London, Jan. 18. To-day's *Times*, in its leading editorial article, says:—

"In the gloom surrounding us one thing is perceptible. All men are arming. Germany is arming *en masse*, and the surrounding nations, including the best part of the world, cannot do otherwise. The momentary dreams of peace have fled away. Germany recognizes the stern necessity. What she won by arms she can only hold by arms, and while arms are in her hands."

"The *Times* confesses that Germany cannot raise a third army. Her hopes are in her navy."

To every one but the Christian student of prophecy, these prodigious preparations and significant portents inspire only uncertainty and fear. The prophetic student knows what they mean. To him they are omens of cheer; for he sees God in the storm, and deliverance beyond.

U. S.

The Religious Amendment.

THE *Christian Statesman*, giving an account of the Convention just held at St. Louis, Mo., says:—

The Convention of citizens of Illinois, Iowa, Missouri, and neighboring States, in the city of St. Louis, on the 27th and 28th of last month, was a triumphant success. In a city where there was but a small constituency committed in advance to the support of the proposed amendment, public attention has been earnestly drawn to the movement, a large audience was called out at all the sessions of the Convention, and full reports of the able addresses delivered have been published in the city papers. By special arrangement, the *St. Louis Globe* gave a full report, like that of the *Pittsburgh Commercial* or the *Globe* of Boston, but the other papers also contained full and respectful accounts of the proceedings. Fully one thousand people were present at the opening session, and at least three hundred at the day sessions on Thursday. Three hundred and ninety-four names were enrolled as members of the Convention. The address of J. C. Wells, Esq., a lawyer from Chilicothe, Illinois, was marked by the same vigor of argument and fervent Christian spirit which lend so much power and attractiveness to his able little book, entitled, "Our National Obligation." Mr. Wells was also chosen President of the Convention. The friends in St. Louis and vicinity are heartily to be congratulated on this result.

The closing resolution adopted at the Convention reads:—

Resolved, That, recognizing the importance of this subject, we pledge ourselves to present and advocate it until the nation shall declare its Christian character, as it has, with one consent, already asserted its freedom, in the charter of our rights and liberties.

U. S.

Dr. Cuyler on the Sabbath Question.

On a recent Sunday, Dr. Cuyler preached on the subject, "Who Owns the Sabbath?" An abstract of his discourse was given in the *N. Y. Witness* of Jan. 9, 1875. His text was Deut. 5:14: "But the seventh day is the Sabbath of the Lord thy God." In the first part of his remarks he reasoned well if the following report be true:—

"The Sabbath, he said, is the oldest of all our institutions,—older than civil governments, older than the family. It was ordained at the culmination of creation. If God out of eternity formed time, has he not a right to claim a portion of that time? He can, and shall, till time shall be no more. At Sinai this institution was secured by more direct enactment. Objectors say this was merely a local law, of only local and temporary force. What an absurdity! Was the prohibition of stealing of only local application—or of killing, or of adultery? Then the foundations of all society are resting on a basis of exploded ideas. If the decalogue applies to all people, and governs to all time, so does the fourth commandment.

"People of lax ideas and laxer practice, are very ready to quote the Saviour's saying: 'The Sabbath was made for man, and not man for the Sabbath,' and think that authorizes all

manner of self-indulgence. In all his study, however, of the utterances of Christ he could find nothing which by any fair and honest interpretation could tend to lessen the sanctity of the first divine command. True, the Sabbath was intended for our benefit, for our rest, for our recreation—but the question is: 'Which part of man do you propose to recreate? the animal, or the spiritual? the body, or the soul?' We are commanded to keep the Sabbath day holy, but divine wisdom has so accommodated matters that in keeping the day holy we find our highest happiness and truest recreation."

Having thus spoken well for the institution, the early existence, of the Sabbath, and the high authority and universal claims of the Sabbath law, we suddenly become aware that it is Sunday he is pleading for, as if it was the most apparent matter of course that the fourth commandment enjoins Sunday-keeping! Then he pleads for the law of the land to enforce Sunday observance as follows:—

"The renewed agitation of the question of Sunday observance at the present time has called forth some views from the pulpit to which he felt he must enter his most emphatic dissent. The point at issue is, whether the civil law should be invoked in protection of the Christian Sabbath. To this query we cannot make our 'yes' too loud or too emphatic. Civil government was ordained of God not to overthrow, but to maintain and enforce his fundamental enactments. Man has no right to steal his day, and civil rulers no right to abet the theft. Civil government is ordained to promote pure morals and the public welfare. The observance of the day of sacred rest and public worship is calculated to advance public morality, virtue, and sound conscience, among the people. Personal health demands that man and beast should have rest, and how can that rest be secured but by civil enactment? The law should lean toward the protection of the virtuous and orderly classes, and not toward the license of the loose, dissolute, and immoral. The Sabbath laws of the commonwealth are not despotic or ascetic. They simply give the well-disposed a quiet day for worship. They recognize the divine authority of the Sabbath, and aim to maintain the peculiar character of the day as sacred and not secular time. Satan and his allies chafe under this restraint, and strive to overthrow the institution." U. S.

Equality and Co-operation.

UNION and love, founded upon the principles of justice, holiness, and truth, constitute Bible religion. It was sin that marred the harmony that originally existed between the heavenly beings and those upon the earth. Christ, who did no sin, became sin for us, that this union might be restored, and man again be enabled to hold communion with his Creator. But this work is not accomplished without the co-operation of the sinner, and even angels take part in the same work. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14. "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth," yea, there is more joy in Heaven "than over ninety and nine just persons, which need no repentance." Yet man must come to Christ, and yield his heart to those heavenly principles which are designed to elevate him, that he may become an heir of God and a joint heir with Christ. He that receives these principles, and connects himself with the family of Heaven, places himself under obligation to reach forth his hand, and seek to save others. "I am debtor both to the Greeks, and to the barbarians; both to the wise and to the unwise," are the words of the apostle when he had embraced Christianity.

In carrying forward the work of God upon the earth, a hearty co-operation will exist among the friends of our Lord Jesus Christ; not in one point or principle only, but in every principle of the religion of the Bible, and in every effort that is put forth for the building up of the cause upon the earth. The sympathy, prayers, and personal efforts, of all should be blended together in perfect harmony. Nationalities do not draw a dividing line in this cause. Sectarianism finds no place here.

Christ, the leader, set the example of self-denial and sacrifice. And if any man would be his disciple, he must deny himself, and take up his cross, and follow him. He must be a partaker of the same spirit, have fellowship with his sufferings, and become conformable to his death. "If they have called the Master of the house Beelzebub, how much more shall they call them of his household?" Those who live godly in Christ Jesus shall suffer persecution; and if we suffer with him we shall reign with him; but if we deny him, he will deny us.

Justice, mercy, and humility, are among the first requirements of Heaven. These principles are enforced by certain duties enjoined; such as manner of worship, outward acts of kindness, and the sacrificing of worldly goods, to carry forward this work upon the earth. Man is a steward of all that which the providence of God has committed to him, including the things of the world. The object is that he may use his possessions for the building up of the cause of God. A faithful steward will regard the interests of Christ's work upon the earth. It will be dearer to him than his personal interests. The human heart is tested by its willingness to contribute for the support of the cause of Christ. Upon one occasion, when there was a general interest taken in the building of the temple, and the precious stones were gathered by the families of Israel, and willingly donated to the treasury of the Lord with a perfect heart, God blessed them in a wonderful manner. Then David beautifully expressed the following true sentiment: "O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and it is all thine own. I know also, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart, I have willingly offered all these things; and now have I seen with joy thy people, which are present here, to offer willingly unto thee." 1 Chron. 29:17, 18.

The giving of a tithe of a man's increase was ordained of God, that there might be uniformity and equality in supporting the cause of God. By this system, the rich and the poor would give in the same proportion, and none would be distressed. While the man with his thousands and tens of thousands would make large donations, it would really cost him no more than did the small pittance the widow whose bread was earned by her daily toil. Then, as the heart would swell with gratitude for the light of truth and the rich blessings received, they would offer their thank-offerings. Some would have such a realizing sense of the moral corruption into which sin had plunged them, and the preciousness of the blood of Christ in redeeming them, that they would make donations as a sin-offering; while others, under different circumstances, would bring their peace-offerings to the precious cause of their divine Lord. Thus, by a cheerful co-operation, would the tithes and offerings be brought in, and the treasury of the Lord's house be filled. See Malachi 3:10.

It is well understood that the various institutions among S. D. Adventists are charitable institutions. The Publishing Association, the Health Institute, and the Denominational School are organized under a statute so that the property is held by our people in shares, which shares are virtually taken by free donations, so no shareholder derives any pecuniary benefit therefrom. It should be added, however, that the blessing of God has so attended the faithful labors of those who have had the general management of the publishing department that the original donations are only about one-third its present value.

In the early history of this cause, when the friends were few, some made large donations and great sacrifices that the work might move forward. And since that time, when the state of the cause has been presented and appeals have been made, some have taken more stock in these institutions than they were actually able, or, at least, more than was consistent with the principle of equality. Friends to this cause are being raised up everywhere, who will want a share in these various enterprises. All should have an opportunity to help in the support of the cause of Christ; but equality should be established in every branch of this work.

Now is the time to make a transfer of a portion, at least, of that which we here have to that immortal shore. The time will come when to the rich it will be said: "Go to now, ye rich men; weep and howl for your miseries that shall come upon you. Your riches are corrupted and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." James 5:1-3.

Often adverse circumstances beyond the control of men make men poor. The present situation of Kansas, Nebraska, and some parts of Minnesota, where the grasshoppers have destroyed every green thing that the inhabitants were to subsist upon, furnishes a striking example. When distress and suffering come upon people in one section of country, as well as in cases of want of individuals directly in our midst, opportunities present themselves to help forward the cause of God by relieving the afflicted as well as by directly supporting the institutions among us. It is such cases that give an opportunity to empty the wardrobes of extra clothing, and to donate of

the surplus means on hand. Those who are ready to distribute at such times, and in such cases as we have here alluded to, will find in the day of Judgment that "he hath dispersed abroad; he hath given to the poor; his righteousness remaineth forever." The apostle adds, "Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness." 2 Cor. 9:9, 10. Yet the apostle would have none distressed by doing beyond their ability. He says, "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. For I mean not that other men be eased, and ye burdened; but by an equality, that now at this time your abundance also may be a supply for their want, that their abundance also may be a supply for your want; that there may be equality; as it is written, He that had gathered much had nothing over; and he that had gathered little had no lack." 2 Cor. 8:12-15.

This is gospel equality. But the best of it all is the commendation of the Saviour in the day of reckoning to those who have thus co-operated with him! "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." Matt. 25:23.

These principles should be perfected among the remnant of God's people. The Christian religion is not that ill-proportioned, one-sided, selfish affair that some would have us believe; but it consists in "warning every man, and teaching every man, in all wisdom; that we may present every man perfect in Jesus Christ." Col. 1:28. The union commenced in this life is perfected in the kingdom of God. The co-operation in the labor is here, the suffering is here, the sacrificing is here; but the common eternal joy is on the other shore.

New enterprises are also being entered upon, which demand the united interest of God's people. The cause is one common cause. Its interest is one common interest. Each individual is made responsible for the talent God has committed to him. The day of Judgment reveals the use that has been made of the talent, whether it has been put out to usury, or hid in a napkin and buried in the earth. If put out to usury, with joy, the possessor will say, Here, Lord, is the talent which thou gavest me, and I have gained others beside. It is this class only who are called faithful. Those who took no interest in this work, felt no burden for the salvation of others, those whose hearts were so benumbed with the spirit of the world that they were unmoved when the Macedonian call came from every part of this land, and also from other portions of the world, "Give us the light and truth you so richly enjoy;" and those who, when called upon to aid in filling these calls—and bearing burdens in this work, would excuse themselves, feeling it was hard to be disturbed in their selfish quietness, are described in the following words: "Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not sowed; thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away, even that which he hath. And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." Matt. 25:26-30.

Shall not these principles of hearty co-operation stir the hearts of all those who believe present truth more than it has in the past? Plans are laid, and by the time they are matured they have to be enlarged. Scores of souls on the right hand and on the left are embracing the truth. *Willing, cheerful* hearts take the place of those murmuring ones that fall out by the way. The Lord of hosts is at the head of his army, and our watchword is, Onward to victory. Love and Union is the motto inscribed on the banner. It is a battle and a march while in the enemy's land but rest and joy when the victory is gained.

Children should be so educated that they also can have a part to act in the cause of Christ. They should be taught to feel an interest in Zion, pray for its prosperity, and feel for the salvation of others. Thus, old and young, middle-aged and children, should become active members of the family of Christ, and unite their interest to advance the cause of God upon the earth.

S. N. HASKELL.

SAN FRANCISCO has papers in German, Danish, French, Italian, Spanish, and Chinese tongues; and there are Greeks enough in the city and its neighborhood to support a paper of its own.—*Sel.*

Disguised Infidelity.

As a hypocritical professor of religion is worse than though he made no profession, so infidelity, under a profession of faith in the word of God, is worse in its influence than an open rejection of that word. Avowed infidelity would be feared and avoided by many a mind that would listen to the insidious attacks upon revelation from one who professes to believe it.

To illustrate the idea I will say that I have lately heard from a professed preacher of the gospel of Jesus Christ three lectures, in which he attempted to prove that Adam was not the first man of the human race, but that men had existed upon the earth hundreds of thousands of years before him, and that he was born of parents, as others are at the present day. He ridiculed the idea that "God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul;" and that God took a rib from Adam, and of it made a woman, and brought her to the man. He did not believe any such absurdity. But did he not believe the book? Oh! yes; but all this was allegorical; it meant that man was then raised to a higher state of development than he had enjoyed during the previous hundreds of thousands of years of his existence. He thanked God for the book of Genesis; but if there was anything in it that conflicted with the sure light of geological science, it was no revelation to him—he did not believe it. He also thanked God for giving to the world such a man as Charles Darwin, a devout believer in God, who had done so much for the advancement of science among mankind. One would think from the encomium of the speaker that the man, who holds that man was evolved or developed from the monkey, was truly one of the greatest benefactors of mankind.

Most Christian readers will wonder that such infidelity should be held forth by a professed believer in the Bible and a preacher of salvation through Christ. But let me tell you that all who favor the mystical mode of interpreting the Scriptures are accomplices in this work of helping in the progress of infidelity, and are in a degree responsible for the prevailing and increasing skepticism of our times. The Bible is a revelation to mankind, or it is not. If it is, its plain statements of facts, its promises and its threatenings, are to be taken at par—they mean what they say. But if these things are to be allegorized, spiritualized, rationalized and mystified, the Bible is not a revelation, but a riddle. All have an equal right to guess at its meaning; and, as a consequence, there may be as many creeds as there are persons. To make such a book a revelation, another one is necessary to tell us what this one means.

You may wonder that any one should allegorize the plain statements concerning the creation of man, as described above, so as to deny that man was formed of dust, while we see him turning to dust again; but if you make the threatening of death, in case of man's disobedience, to mean eternal life in torment, or something besides what God defined it to be—a returning again to the dust out of which he was taken—you are in a like position, and are aiding in the work of destroying faith, and building up infidelity. And this remark applies to every interpretation which takes the license of setting aside a commandment of God, or an ordinance of the gospel.

The fault of factions and false doctrines is not in the Bible, but in this huge license of interpretation. This is the pillar and support of infidelity. If the Bible be thus assailed by its professed friends, what shall we not expect from its open enemies?

R. F. COTTRELL.

Mutations of Dr. Aker.

The Sabbath is a fixed fact in Bible history. It ended creation week, with the acclamations of the universe, when the morning stars sang together, and all the sons of God shouted for joy. Here was only its inauguration. In the desert, by fall of double rations of manna on the sixth day, and none on the seventh for forty years, in the presence of three millions of people, and of Moses and Joshua, men of renown, the Sabbath of paradise was attested on (52x40=2080) two thousand and eighty different occasions, at intervals of a week each, consecutively.

In the midst of this mighty and long continued miracle, the moral law of ten precepts was proclaimed by the mouth of our much-profaned and insulted Jehovah. Earth trembled and shook at his voice, as he said, "Remember the Sabbath day," the very day he pointed out, by

the failure of the fall of the manna, and the seventh of the week of creation.

Again, Luke says by the word of inspiration that they (the holy women) rested the Sabbath day according to the commandment.

In the face of such evidence the learned Aker stands up, and gravely tells people that somewhere on the way a day is lost and that a day is gained, or to that effect. It makes no matter; a day is slipped out of the calendar; Moses lost the count somehow or other. Of course it is now by accident all right again.

It really makes one's heart ache to think that such a theory could find adherents. It could not, if it were not for its being a lame apology for a custom which has become stale because of its origin and its age—that is, Sunday Sabbatizing—having Paganism for its mother, and Rome for its godmother, and Protestantism for its sponsor and guardian.

This institution, like all the institutions of papacy, is becoming gray with age, and is bound to fall with its authors, abettors, and apologists. All sorts of arguments are adduced; and among them, this one of Dr. Aker, of the loss of a day, somewhere on the way from Egypt to Canaan. Dunces indeed, he would make the people of God. He would make them all at once, and at the same time, leap over a day in the calendar, and then all at once and at the same time, agree upon the next succeeding day. If such a thing were possible, it is truly an interesting possibility, a curious possibility. Were they so frightened on that lost day that they lost their individuality, as a people, for twenty-four mortal hours, and then regained it. Did all of these Israelites, with Moses and Joshua, from the child to the chief, lie on the cold ground unconscious, with no one to keep count of the days of the week?

Truly, this last dodge of the cunning fox of error is one of a thousand; and one is at a loss to know which is the greater, the audacity of its author, or the credulity of its adherents.

JOS. CLARKE.

Who Believes?

JESUS, the Son of God and the Son of man has said, "As the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the very day that Noah entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be." Matt. 24:37-39. "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 17:28-30.

Fearful language! But who believes it? Jesus, who was once upon the earth, who labored, suffered, died and rose again, to save lost men, sinful, rebellious and under condemnation to death, has promised, "I will come again." He is coming the second time to save them that believe and obey him, and to destroy them that "know not God and obey not the gospel" of our Lord Jesus Christ. "Unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9:28. A day of joy and gladness to those who love him, but terrible to those who know him not! "Who may abide the day of his coming? and who shall stand when he appeareth?" In the days of Noah and Lot the few were saved, and the multitudes perished. These did not believe the warning given, and consequently destruction came upon them unexpectedly, as a thief in the night. Even thus shall it be when the Son of man shall be "revealed from heaven in flaming fire." "For when they shall say, Peace and safety; then sudden destruction cometh upon them."

Who believe these things? Not the giddy world rushing on in its thoughtless career of business and pleasure, sin and folly. Not the professed Christian who closes his eyes to the signs of the times and hopes and trusts that the Lord will not come in his day, and leisurely floats on the tide of time, and carelessly drifts with the current of the world, and eats and drinks with the "lovers of pleasures," drunken with self-indulgence and sin. These are they who say in their hearts, "My Lord delayeth his coming," and shall have their portion with the hypocrites—weeping and gnashing of teeth. Not the professed believer in the advent at hand, who rejects the last message and does not make the preparation required, namely, to keep the commandments of God and the faith of Jesus. (See Rev. 14:9-12.) Neither is it the professed believer in this message who is at ease and does not exert himself to publish abroad the warn-

ing to his fellow-men and save them from the wrath which is threatened in this message.

Such a faith as this demands immediate, earnest and persevering action. Faith without corresponding works is dead; and a faith which believes that the last warning is being heralded to the world—the closing message of probationary time, a message which is to decide the eternal destiny of the living generation—should be characterized with an earnestness and zeal such as the world of mankind have not yet witnessed.

Selfishness cannot enter Heaven. The plan of human redemption and salvation is laid in self-sacrifice for the good of others. Jesus has set the example. He laid the corner-stone in the sacrifice of himself. Christians are those who follow Christ. And can we hope to be approved of Heaven, while we see men exposed to the wrath threatened in this last message, and not exert ourselves to save them? May God help us as a people to let our course of action correspond to our faith. Who is sufficient for these things? Our sufficiency is of God. Let us seek to God for the Spirit to qualify us for this work of overwhelming magnitude, and while we seek power from on high, labor with our whole heart in all the strength he gives.

R. F. COTTRELL.

The End of this World.

2 PETER 3:3-14.

LUTHER once said, "The ways of God are like a Hebrew book, which can only be read from the end backwards." His meaning was that we cannot rightly understand this present world without first taking in the final outcome. It is only the conclusion that clears up the darkness and uncertainty which prevail till then. And if we would not hopelessly err in our whole philosophy of things, we must take particular account of the end, and settle ourselves firmly in what God has revealed concerning the grand finale; for the doctrine of the last things is the keystone in the arch of the Christian system, without which the whole fabric must tumble to pieces.

Reminders of that approaching end are again plentiful about us. On all sides there are symptoms and pre-intimations of it. Both the church and the civil years are drawing to a close. The fallen and withered leaves, and the scattered snowflakes gathering upon them, the shutting down of our windows, and the lighting up of our hearth-fires, the moan of the wind around our dwellings, and the frosty pendants that weep by the fountains, tell how rapidly the year is verging to the dead of winter. And all our church lessons for the season point forward to the sounding of the last trumpet, and the end of the world itself.

To many these are not welcome things. But what avails the shutting of our ears to them, if still the end must come, and every day, and hour, and heart-beat, is bringing us nearer and nearer to it?

Rather let us give ear that we may hear, and open our eyes that we may see what Almighty God hath purposed, and will most surely bring to pass.—*Dr. J. A. Seiss.*

Words.

A POPULAR impression prevails that while every other luxury is expensive, words cost nothing, and may therefore be freely used. But no opinion can be more erroneous. Words cost more than money; they cost what can never be replaced—they cost *time*; not the time of the writer—it is easier to write long than to write short—but the time of the reader.

Every needless word that is printed in these columns, is a fraud and a robbery upon every one that reads it. And we are set by Providence to watch over the rights of the readers.

To put good matter into the paper is not half of the editor's work; he has also the harder, more needful work, of keeping bad matter out of it, and by bad matter we do not mean that which is immoral; we mean what is wordy, dull, thin, spun out. We have on hand at this moment no end of contributions that would have appeared had they been shorter.—*National Baptist.*

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!

cause can we have in the soon-coming day for having done nothing? With sickles of truth placed in our hands and with instructions how to use them, what can we say when in our final account no shoaves appear for the Master as the fruit of our efforts?

The times demand earnest, untiring effort, the cause we love demands it, and more than all, the love we ought to bear our dear Saviour demands it. Shall we be faithful laborers, and by-and-by enter into the joy of our Lord? The more I think of it, the more I see the hand of the Lord in the working of the Tract and Missionary Society.

Brethren and sisters, you have but to become acquainted with it to love it. I would not be deprived of what I know of its workings for very much. The last N. Y. State meeting was a source of much good to all present; and I would earnestly entreat every one to make a great effort to attend one such meeting; and especially would I exhort any who have not confidence in this work, and its officers to learn the truth in these matters.

Brethren and sisters, upon us is laid the solemn duty of trying to save souls. The living messengers are not enough in numbers or strength to do this work; and now, the question for us to answer is, Will we work or die? We must do one. Do we not desire life? Yea, are we not willing to accept the labor, cares, privations, and tribulations, here and enjoy "resting by-and-by." Then

"Thrust in your sharpened sickles,
And gather in the grain;
The night is fast approaching,
And soon will come again.
The master calls for reapers
And shall he call in vain?
Shall sheaves lie there ungathered,
And waste, upon the plain?"

LIBBIE THURSTON.

Randolph, N. Y.

Health Department.

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2.

Body and Soul.

In opening a Health Department in the REVIEW, in which from time to time instructive articles may be given on the important subject of correct living, we have chosen, as a motto, the second verse of third John, which very clearly expresses the ideas which the apostle entertained on the subject of health.

He was writing to one who was well beloved, one who walked in the truth, and who, to the joy of John's heart, was a model of faithfulness and charity. He had the graces of the spirit in abundant measure. His soul prospered in the Lord.

Now says the apostle, "I wish that thou mayest be in health, even as thy soul prospereth." He wished that he might have the same health of body that he had of soul; that his physical health might be equal with his spiritual.

So, the REVIEW, laboring first of all for the spiritual health of its readers, by enjoining the claims of the law of God, and setting forth the remedial provisions of the gospel, desires that its readers may also prosper and be in bodily health, even as their souls prosper.

And whether we will or not, there will be more or less correspondence between the body and the soul; and the health of one will depend very much upon that of the other. A conscience at ease, a mind undisturbed, and a state of joy and freedom in the Lord, is the best medicine that can be given for the health of the body; while a dyspeptic stomach, sluggish or fevered blood, and shattered nerves, will render any great advancement in the spiritual life hardly attainable.

We feel assured therefore that the reader will duly appreciate any hints that may be given to help him to the attainment of good physical health, which is the noble handmaid of religion.

U. S.

Crazy.

A BROTHER writes from Muskegon Co., Mich., of a person whom he found about a year ago with his table loaded with pork and other unhealthful viands, who used a little strong drink to help digestion, and plenty of tobacco to settle his meals. He talked with

him on the health reform and the necessity of a preparation for the coming of the Lord, and left him some tracts.

The result is that he has become converted and left off all these hurtful things; and now his neighbors call him crazy—a good specimen of the ideas which generally prevail in regard to Christian temperance.

A man may follow the gross ways of the world, weakening his moral nature, and destroying his physical system, and they look upon him as all right. But let him become really sane, and turn to the better way, and the cry of crazy greets him from every quarter. Nevertheless we rejoice that a few here and there can be found who esteem the joy of being able to say, "Whereas I was blind now I see, and whereas I was sick, now I am well," more than they fear the reproaches of a misguided world.

U. S.

A Medical Revival.

At a recent meeting of the New York Academy of Sciences, at which we chanced to be present, the learned president of the society, Dr. Austin Flint, read a paper on the "Researches of Currie, and Recent Views concerning the Medical Use of Cold Water." The society met at the College of Physicians and Surgeons, the capacious lecture room being well filled, the subject of the evening having been previously announced. The following is a brief summary of the chief points of the address:—

The use of water externally as a means of reducing the temperature of the body in disease has recently been coming quite prominently into notice. According to Liebermeister, a noted German medical author, Currie was the first to systematize the use of water. His work was published in 1797. Liebermeister, in his recent article on typhoid fever, accords to cold water the first place in importance as an article for reducing the temperature. The use of water for this purpose is at present attracting much attention; and it is safe to predict that it will soon occupy an important place as a remedial agent.

The author thought that although much harm had been done by the "rude empiricism" of Priessnitz, and the various water cures in the country, much good had also been accomplished by the latter institutions, and they had in a measure prepared the public mind for the general introduction of water as a remedial agent.

After the publication of the views of Currie in 1797, his method of practice, which was chiefly hydropathic, became quite general; but it was soon nearly forgotten. Trousseau recommended water treatment in scarlatina, and the use of the remedy has continued to be recommended in the text-books; but as a measure of treatment in practice, it has nearly become obsolete. It is, however, obvious that, unless we accept the absurd proposition that diseases have changed since Currie's time, the remedy which he recommended so highly must be just as efficient now as then.

Dr. Currie made use of the cold douche in fevers, applying it vigorously to the patient while in the height of the fever, and continuing it until the temperature became decreased, as indicated by the thermometer and the pulse. He treated seven cases of continued fever by this method, at the Liverpool Infirmary. All recovered. In an epidemic of typhoid fever among a regiment of troops, he treated fifty-eight cases, using the cool or tepid douche in all but two cases. The latter died. The remaining fifty-six recovered, the disease being greatly shortened in more than half the cases.

Dr. Currie asserted that in small-pox the use of the bath afforded instant relief to the patient, and caused the disease to assume a benignant form.

He found the cold bath always effectual in tetanus and convulsions, as also in hysteria.

In temporary insanity from the use of liquor, this acute observer found that the cold plunge was a most efficient remedy for the worst cases.

But Dr. Currie's practice was not confined to cold water. He observed that affusion with tepid water was not only a more pleasant application, but that it was even more effectual in reducing unnatural heat than cold water, as it produced no reaction, not being at all stimulating in character.

With regard to the efficacy of this agent, Dr. Currie stated that by its use in fevers the pulse would be reduced thirty or forty beats, with a corresponding decrease of temperature with almost immediate relief of headache.

In his second volume, published some six years after his first volume, Dr. Currie declared that although his experience in the use of water, especially in fevers, had been very extensive, he had had only four fatal cases in which water was employed, and had never met with a single evidence of its being in the least degree objectionable or injurious. Neither had he found

that it had been thought to be objectionable by those whom he treated. He details a very interesting account of his treatment of scarlatina, in the cases of his two sons, aged, respectively, three and five years. He gave the older, in thirty-two hours, fourteen affusions, varying from cold to tepid. Twelve were found to be sufficient for the younger boy. Both became convalescent in three days.

It was clearly established by Currie that by the use of water, the course of typhoid fever might be abbreviated. This is not even claimed for the modern remedies in common use.

In referring to his own experience in the use of water, Dr. Flint remarked, "The relation of my own experience will of necessity be stated in a few words, as my employment of the remedy has heretofore been much more limited than it will be in the future if my life is spared." He then related some very interesting cases in which water was employed as the chief remedy with the most excellent success. He also took occasion to recommend, as one of the best means of applying water in fevers, the wet-sheet pack as employed in the various hydropathic institutions of the country. He had used the continued cold pack in a number of the worst cases of sun-stroke, in Bellevue Hospital, with marked success. This remedy is still employed there in this class of cases.

In a case of obstinate remittent fever, which was not in the least benefited by quinia, he employed the cool pack thirty-five times in a week, continuing each from ten to thirty minutes, and always with great relief to the patient, although he finally died. He expressed the opinion that if he had employed the pack more thoroughly, continuing it longer, the patient might have recovered. Currie announced a true principle when he said that the voice of nature should not be superseded by theories. He advocated the free use of water as a beverage in febrile diseases as an important remedial agent. Dr. Flint unhesitatingly advanced the belief that the chief benefit derived from the numerous mineral waters, so largely used as beverages, was only that which was due to the properties of pure water. He stated as proof that it was not long since proved by chemical analysis that the only thing peculiar about the water of a certain spring, famous for medicinal virtues, was its remarkable purity. He also suggested the introduction of distilled water for drinking and cooking as a necessary sanitary measure.

Dr. F. then related a very remarkable case of acute inflammation of the kidneys in which the patient exhibited the characteristic symptoms of uræmic poisoning. Other remedies were tried in vain, and the patient's life was saved by the simple administration of water in small quantities at short intervals. It soon washed away the poison and gave immediate relief.

After the conclusion of the paper, by Dr. Flint, the venerable Dr. Richards arose and gave a little of his experience in the use of water in treating disease. His ideas of hydropathy were obtained from Dr. Currie's works when he was a young man. He adopted his practice at that time in an epidemic of typhoid fever, with such remarkable success as to astonish old practitioners. He stated that he had cured more than one hundred cases of obstinate constipation by simply directing the patient to drink a glass of cold water half an hour before breakfast each morning. In one of these cases the individual had not had a natural passage from the bowels for a number of years; but he was effectually cured by the simple remedy mentioned, in the course of a few months.

Dr. Loyle gave an interesting resumé of ten years' experience in the use of water, with uniform success, especially in convulsions and scarlatina. He had employed water alone in about one hundred cases of acute nephritis and anasarca after scarlatina, and with wonderful success in every case. Had found it equally successful in coma, restoring consciousness when life was apparently extinct. During the late war he on one occasion renovated twenty ambulance loads of exhausted soldiers who had fallen on the march, by the judicious use of water. He recommended water most highly as an excellent diuretic, and a capital regulator of the bowels, far superior to "after dinner pills." Commended it also as an efficient remedy for sun-stroke and frozen feet.

The sentiment of the audience, which was wholly composed of medical gentlemen, was shown by the hearty applause with which the remarks of each speaker were received. We did not fail to do our part in the cheering, and would warmly commend the good sense, honesty, and evident desire for truth, which led these eminent gentlemen to make so frank an avowal of a truth which, as hygienists, we all entertain.

—J. H. K. in *Health Reformer*.

DESERVE friends, and you will have them. The world is teeming with kind-hearted people, and you have only to carry a kind, sympathetic heart in your own bosom to call out goodness and friendship from others.

Obituary Notices.

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

DIED, in Brownington, Vt., Nov. 4, 1874, sister Jane Goodwin, aged about seventy-four years. Her disease, cancer, caused her much suffering, which she bore with Christian patience, and fell asleep with a bright hope of eternal life at the appearing of Jesus. She was one of the few who remained firm in the truth as the result of the labors of the Brn. Bourdeau at East Charleston, Vermont.

C. F. WORTHEN.

DIED, at West Brookfield, Vt., Oct. 13, 1874, my dear mother, Mrs. Mary Kinney, aged seventy years, six months, and fourteen days. She was an observer of the Bible Sabbath nearly thirteen years. She was a great sufferer, and longed to be at rest. By this sad bereavement, five children mourn the loss of a kind and affectionate mother.

"She sleeps in Jesus—cease thy grief;
Let this afford thee sweet relief,
That, freed from death's triumphant reign,
In Heaven she will live again.

MARY EDWARDS.

DIED, in Racine, Minn., Dec. 18, 1874, our daughter, Mrs. Eloise M., wife of Charles Crane, aged twenty-four years, and one day. It became evident to all, some months ago, that consumption had marked her as its victim. She sank gradually until within a few weeks of her death, when she failed rapidly. Her last sickness was borne with patience and submission. When asked if she would like to get well, she replied, "If Jesus is willing." She bore her last testimony in meeting two weeks before her death. She leaves a companion and little son, with her parents and two sisters, to mourn their loss. But we have the hope that when the trump shall sound, she will come forth clad in immortality. We are comforted with the thought that it will not be long before the Conqueror will come and break the bars of death; and then our three children will, we believe, come again from the land of the enemy. Funeral discourse by Bro. Butterfield.

"She hath passed death's chilling billow,
And gone to rest;
Jesus smoothed her dying pillow—
Her slumbers blest.

"From the bitter cup that's given,
We should not shrink;
Since the mandate is from Heaven,
That bids us drink."

JOS. B. & M. EDWARDS.

DIED, at Chelsea, Mass., Dec. 31, 1874, Mary Alice Eaton, aged fifteen years, eight months, and twenty-five days. Although so young, she had an experience in the divine power of God, which was known and felt by all her acquaintances. From early childhood she loved the Saviour, and as her disease was consumption, she had time and opportunities to show that love in laboring for others. A short discourse, which was weighty with truth and comfort to the mourning friends, was given by Eld. D. A. Robinson, from John 11: 22-25.

R. A. RICE.

DIED, at Karonus, Minn., Jan. 19, 1875, of whooping-cough, the infant son of Bro. and sister Newcomb. We laid him away believing that when Jesus comes he will be awakened out of his sleep. Words of comfort were spoken from Rev. 14: 13.

J. FULTON.

DIED, in Ostego, Mich., Jan. 2, 1875, Elder J. G. Sterling, aged forty-six years, of asthmatic consumption. Bro. Sterling embraced the third angel's message about seven years ago while actively engaged as a minister of the Christian church in Watson. He soon united with the church in Ostego and ever after endeavored to live the truth faithfully. A few moments before his death he bade his friends farewell and quietly and peacefully fell asleep in Jesus. He leaves a companion and five children to mourn their loss. Remarks on the occasion by the writer, from 2 Tim. 4: 7, 8.

A. H. HILLIARD.

DIED, at her residence in Springville, Ky., Dec. 24, 1874, my dear mother, Margaret Pickens, aged sixty-four years. She embraced the truth about two years ago, under the labors of my husband, and since that time has been a faithful observer of the Bible Sabbath, and kindred doctrines of present truth. We trust that she sleeps in Jesus; and we have every reason to believe that she will come forth in the morning of the first resurrection. Her children sadly miss her; but we would not call her back. Appropriate remarks by Eld. Watkins, of the northern Methodists, from 1 Cor. 25: 40, 58.

"She sleeps in Jesus—soon to rise
When the last trump shall rend the skies;
Then burst the fetters of the tomb,
To wake in full immortal bloom.

MARY E. OSBORN.

DIED, Feb. 1, 1875, of lung fever, in the 39th year of her age, sister Ann Maria, wife of Bro. John Mears, of Bowling Green, Ohio. Sister Mears embraced present truth under the labors of Bro. G. W. Holt about eighteen years ago, and loved the commandments of God to the end of her earthly pilgrimage. She leaves an affectionate husband and five children to mourn their loss, but not without hope. Text, 2 Sam. 14: 14.

H. A. ST. JOHN.

DIED, in Kingston, Minn., Jan. 4, 1875, sister Ellen Hough, aged twenty-five years. Her disease was consumption. She leaves a husband, a little daughter six years of age, and numerous other friends to mourn their loss. She embraced the truth last autumn and was steadfast unto the end. Truly, in her case, the scripture was verified which says, "Precious in his sight is the death of his saints." The language of her heart seemed to be, "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me." Words of comfort by the writer.

W. B. HILL.

The Review and Herald.

Battle Creek, Mich., Fifth-day, Feb. 11, 1874.

We have news from Bro. and Sister White and companions, dated 22 miles from Sacramento, Cal. They had up to that point, had a successful and pleasant trip.

The articles on "The Coming Reign of Terror," given in this, and last week's, REVIEW, are published in pamphlet form and for sale by the author, W. N. PILE, Springfield, Mass.

The present winter is proving to be fearful. The thermometer stood 33 degrees below zero, in this place the 9th inst. We hear of terrible storms all over the west, blockading railroads, suspending all methods of travel, and in many places bringing business to a stand still. A heavy snow slide, swept through a part of the village of Alta, Utah, Jan. 20 crushing dwellings, and killing six persons. It will be marvelous if there is not with great suffering, a fearful loss of life.

The *Christian at Work* of Feb 4, calls upon the President of the United States to appoint a day of fasting and prayer on account of the long-continued financial depression of the country, and the suffering of all classes therefrom. It compares this to affliction by Asiatic cholera, yellow fever, drouth, or devastation by locusts, and says that "thousands of our merchant princes are at their wits' end, and the poorer classes are ground under appalling destitution."

Battle Creek College.

It has been decided to give our school this name, more at present for the sake of convenience than for any other reason. Our charter makes provision for all grades of instruction from the primary to the highest. We can therefore use this name though we have not yet all the departments and the full course of instruction that pertain to a college proper. But chiefly this name is now adopted to distinguish our school from other schools in this city. There is no other institution of learning here that goes by that name, hence it will conveniently and fully designate ours.

Those from a distance who have children or friends attending this school, are requested when writing them to put the word *College*, on one corner of the envelope, as it will greatly facilitate the delivery of their letters. U. S.

Destitution in the West.

The destitution in Kansas, Nebraska, and other regions afflicted with the grasshoppers and drouth, is more extensive than many are aware. We have just heard from one district in Kansas, where out of 180 men present at a relief meeting only eight reported themselves able to get through the winter without help. Many of our own people are in the afflicted districts, and will need assistance for a long time to come. All contributions sent to this Office, will be distributed according to the best of our information. U. S.

Advertisements.

It has been decided as a general rule to insert no notices of a secular nature in the REVIEW. But we have two instances this week which we think from the necessities of the case might be taken as exceptions:—

Bro. Chas. Drew, of Black Creek, Allegany Co., N. Y., is rendered, from ill health, incapable of carrying on his farm. He wishes it to be done by Sabbath-keepers, but is far from any of like faith, so that he cannot negotiate with them personally. He therefore wishes to say through the REVIEW that he would like to obtain a Sabbath-keeper to work his farm on shares, work to commence by April 1. He can furnish a house for a small family, also a team, and stock. For further particulars address as above.

Also we are informed by Bro. J. Dorcas that Bro. G. W. Field, of Oxford Mills, Jones Co., Iowa, would like to employ a good Sabbath-keeping farm hand. U. S.

To Correspondents.

J. C. CLEMENS: The best light we have on Revelation 17, will be found in the discussion of that chapter in *Thoughts on Revelation*.

F. KINGSLEY: For an explanation of the cases of Moses and Elias, see *Man's Nature and Destiny*, pp. 137-148. We believe the Evangelists wrote as the Spirit of God brought things to

their remembrance. John 14:26. The common translation of the Scriptures is derived directly from Tyndale's, but is now preferable to his because more in accordance with the present development of the language. Booksellers can procure Tyndale's for you.

J. C. N.: We do not understand Bro. Canright in his Morality of the Sabbath to advocate such exhausting labor during the six days as to unfit men for Sabbath observance. But that does not invalidate his argument for the necessity of an entire relaxation from secular affairs one day in seven. We send your communication to him.

ARTICLES DECLINED. Who Knows? poetry; is faulty in accent and measure.—The Law and the Testimony. This is a subject so much dwelt upon that it requires to be handled with special ability to be of interest.—Sin. This is too extensive a theme to be treated in a general manner in one short article.

ARTICLES ACCEPTED. The Nature and Object of Future Punishment.—Thy Kingdom Come. U. S.

TREMBLE not, though darkly gather
Clouds and tempests o'er the sky;
Still believe thy Heavenly Father
Loves thee best when storms are nigh.
Love divine has seen and counted
Every tear it caused to fall,
And the storm, by love appointed,
Was its choicest gift of all.

A Curious Inscription.

PRSVRYPRFCTMN,
VRKPTHSPRCPTSTN.

THE above letters were written over the ten commandments in a Welsh church, and remained there a whole century before they were interpreted. By the use of a vowel (E) they form a two-line verse. The answer is as follows:—

"Persevere, ye perfect men,
Ever keep these precepts ten."—Sel.

Appointments.

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

** Services in Chicago, every Sabbath (seventh day), at 260 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

QUARTERLY meeting of the S. D. A. church, in Rockton, Ill., Feb. 20, 21, 1875. Bro. R. F. Andrews is expected. All are invited who can come from other churches.

SHUBAEL PEASE, Clerk.

THE Lord willing, I will commence a protracted meeting at Arena, Iowa Co., Wis., which will be my address till further notice.

I. SANBORN.

QUARTERLY meeting at Waukon, Iowa, Feb. 20, 21, 1875. Neighboring churches and scattered brethren are invited to attend. Meetings will begin with the commencement of the Sabbath.

Also the T. & M. quarterly meeting for district No. 1, Iowa, will be held in connection with the above appointment. We hope all the members of this Society will have reports of missionary labor, and bring them along with them. If you do not expect to come, please send them immediately by mail to J. P. Farnsworth, Waukon, Iowa.

C. A. WASHBURN.

QUARTERLY meeting of Prescott church, Iowa, at Showers' school-house, Feb. 21 and 22, 1875.

E. A. HEBARD, Clerk.

QUARTERLY meeting for Newton and Burlington, Mich., at Newton, Feb. 20 and 21. Our sister churches are invited to meet with us. Meeting to commence Sabbath evening.

AMBROSE WHITE.

THERE will be a general quarterly meeting of the Maine T. & M. Society with the church at Cornville, March 20 and 21, 1875. Dist. No. 1 will hold its next quarterly meeting in connection with this meeting. Let each church librarian see that his report is sent in season to the Dist. Sec., Albert T. Hilton, Cornville, Maine. This meeting is designed to take the place of the monthly meeting for March.

Dist. No. 2 will hold its next quarterly meeting at Allen's Corner, Deering, Me., March 6 and 7. We hope to see a general gathering of the friends of the cause at these meetings.

Dist. No. 3 will hold its next quarterly meeting at Smyrna Mills, Aroostook Co., Me., March 7. Bro. Enos Leavitt in charge.

J. B. GOODRICH, Pres.

THERE will be meetings of the New York, and Pennsylvania T. & M. Society as follows:—Dist. No. 11, at East Otto, Cattaraugus Co., N. Y., Feb. 27 and 28. Those coming to this meeting by railroad will be met by teams at Cattaraugus on the N. Y. and Erie R. R. It is requested that those who come in this way reach the station as early as 2 P. M. of Friday, Feb. 26. The director requests the librarians

to send their reports to the Dist. Sec., so they may be received Feb. 24.

Dist. No. 10, at Niles Hill, Allegany Co., N. Y., March 6 and 7.

The State meeting for this quarter will be held at Buck's Bridge, St. Lawrence Co., N. Y., March 13 and 14, 1875. The meeting for Dist. No. 4 will be held in connection with the State meeting.

It is expected that these meetings will be of special interest to the localities in which they are held, and we extend an urgent invitation to Bro. Butler or Bro. Haskell to attend them.

The directors in the other districts, who have not already appointed their district meetings, will please do so immediately, so that their reports may be ready for the State meeting.

B. L. WHITNEY, Pres.

PROVIDENCE permitting, I will hold meetings in Wis., as follows:—
Waterloo, Grant Co., " 20, 21.
Johnstown Center, Rock Co., " 27, 28.
Among the French near Wequioch,
Brown Co., " March, 6, 7.
Plainfield, Waushara Co., " 13, 14.
Maple Works, Clark Co., " 20, 21.

These are intended for meetings of special interest, and it is hoped and expected that the Sabbath-keepers in their vicinity will make a special effort to attend and make them profitable. The meeting at Plainfield is intended for the quarterly meeting for that District. The meeting at Maple Works will be the quarterly meeting for District No. 13.

O. A. OLSEN.

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.

CORRECTION. The article in REVIEW No. 1 present volume, entitled, "Devotedness to God," was by mistake signed H. T. Hoxie. It was a selection.

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.

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