

The Advent Review

AND HERALD OF THE SABBATH.

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

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THE BOLTED DOOR.

"Behold, I stand at the door, and knock. If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20.

God is knocking,
Ever knocking,
At the heart's thrice-bolted door,
Which we're locking,
Ever looking,
As we oft have done before,
And we hear, yet hearing, heed not,
While we faster bolt the door.

He is calling,
Ever calling,
In a soft and gentle tone,
To the fallen,
And the falling,
To the weary and the lone,
Still they answer not the summons,
Till the Spirit-voice has flown.

He's entreating,
E'er entreating,
By his mercy, by his care,
Knocking, knocking,
And repeating,
Calling, calling, this his prayer:
"Let me enter!" Hear it, mortal,
Open wide the sin-locked portal.
Hear it, mortal, open quickly,
God is waiting at the door.
—Watchman and Reflector.

General Articles.

THE LAW OF GOD.—NO. 4.

BY ELD. J. H. WAGGONER.

ALL the promises of God are conditional, and obedience is, of course, the condition. And therefore they all stand related to the law of God—the great rule of obedience. Having seen that the promises to Abraham have the law for their basis, we now turn our attention to the subject of the kingdom of God, or the

PROMISES TO DAVID.

The Lord promised to establish the throne and kingdom of David forever. 1 Chron. 17:11-14. This promise extended to him and to his seed, that is, the heir to the throne, Christ, and to Israel, over whom he was appointed to reign. The condition to this promise is given in Ps. 89:30-32. In the verses following he assures that his faithfulness shall not fail; the kingdom and throne of David shall be built up and endure, as steadfast as the ordinances of Heaven; as sure as the sun. Because Christ is David's son and heir, the promises are certain to be fulfilled. There can be no failure on his part. The sad history of Solomon is evidence that such certainty could not exist if the seed or son was merely a son of David. He who was Son both of God and of man; who was both son and Lord of David, has overcome all the power and temptations of the enemy; he refused the glory of this world, suffered the pains and weakness of hunger and thirst without complaining of his lot, or presuming on his Father's compassion. The surety of our hope in him is attested by his sufferings, his groans, and tears, and sealed with his blood.

The conditional nature of the promises pertains to the subjects. As these are gathered from among the fallen sons of Adam we find here a liability to sin, and to come short of the offered grace. Appended to the assurance of the stability of David's throne are the following words: "If his children forsake my law and walk not in my judgments,

if they break my statutes and keep not my commandments, then will I visit their transgressions with the rod, and their iniquities with stripes."

Here we find that obedience to the law of God is the means whereby they could secure an interest in the promises of the kingdom. Indeed, the evidence that the law underlies the Abrahamic covenant, is also evidence that it underlies the covenant with David; for he who is the seed of Abraham and heir of the promises, Gal. 3:16, is also the son of David, and heir to the throne. And we are made partakers of both classes of promises by the same means and on the same conditions.

But the children of Israel did transgress the law of God: "And the Lord said, Because they have forsaken my law which I set before them, and have not obeyed my voice, neither walked therein, but have walked after the imagination of their own heart, and after Baalim, which their fathers taught them; therefore thus saith the Lord of hosts, the God of Israel; Behold I will feed them, even this people, with wormwood, and give them water of gall to drink, I will scatter them also among the heathen, whom neither they nor their fathers have known; and I will send a sword after them till I have consumed them." Jer. 9:13-16. But God continued to call after them, and again told the prophet: "And thou shalt say unto them, Thus saith the Lord, If ye will not hearken to me, to walk in my law, which I have set before you, to hearken to the words of my servants, the prophets, whom I sent unto you, both rising up early and sending them, but ye have not hearkened; then will I make this house like Shiloh; and I will make this city a curse to all the nations of the earth." Jer. 26:4-6. Still they would not hear, and he testified against them: "They are not humbled, even unto this day, neither have they feared, nor walked in my laws, nor in my statutes, that I set before you and before your fathers." Jer. 44:10. Therefore he saith, "Set the trumpet to thy mouth. He shall come as an eagle against the house of the Lord, because they have transgressed my covenant and trespassed against my laws." Hos. 8:1.

Thus the proof is clear and beyond dispute that the condition of the kingdom is the law of God. By keeping the law the Jews might have retained their privileges and secured the favor of God; by breaking it they forfeited the promises and fell from his grace.

But this is not all. It may be of still greater interest to us at this time to know that the condition remains unchanged, and that the Gentiles have the promises offered to them on the very terms rejected by the Jews. In Matt. 21:33-43, the Saviour brings this matter before the Jews, in the parable of the husbandmen, who would not render to the householder the fruits of the vineyard, but beat and stoned his messengers, and finally killed his son, the heir, in order to seize the inheritance. His hearers passed sentence that the lord of the vineyard will destroy them and let it out to others who will render him the fruits in their seasons. He makes the application to them thus: "Therefore I say unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." We have seen what fruit was required of them. They were required to keep the commandments of God, which he had set before them and before their fathers. Is it not evident that the same fruit, or the keeping of the same law, is required of that nation to whom it was given? Therefore he said, "Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least [shall be in no esteem—Campbell,] in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven." Matt. 5:19. Here the consequences of keeping this law, reach to the kingdom of Heaven, and are not confined to the Jewish age or dispensation. Love to God, and obedience to his law, are the "fruits of the kingdom." The kingdom is "promised to them that love him;" (Jas. 2:5;) and "this is the love of

God that we keep his commandments." 1 John 5:3.

Paul also shows, in his letter to the Galatians, that "the blessing of Abraham" can "come on the Gentiles through Jesus Christ," only by "the curse of the law" being removed from them. Gal. 3:13, 14. This, again, is decisive proof that the Gentiles are amenable to the law, for the law cannot curse those who are not under its jurisdiction. The whole gospel system is built up on the law. And this is not left by the apostle to a deduction alone, but is the subject of direct affirmation, as in Rom. 3:31: "Do we then make void the law through faith? God forbid, yea, we establish the law." And thus we have the most conclusive evidence from the Scriptures that God's covenant commandment, which was kept by Abraham, was the law of ten commandments, which was also confirmed to Israel, ratified by Christ in his teachings, and established by the faith of the gospel.

To those who say we are fallen from grace, or are under the curse, for keeping the ten commandments, we would propose the following questions: 1. If the Gentiles obtain the kingdom by bringing forth other fruits than those required of the Jews, where is that fact recorded in God's word? 2. If we are cursed for keeping the same law that the Jews were cursed for transgressing, how is that fact reconciled with the character of God as given in Mal. 3:6, and James 1:17?

In our examination thus far we have seen, first, that the law existed before the Jewish dispensation; hence, it cannot be peculiar to that dispensation; and second, by the relation that we sustain to the promises of God having the law for their basis, or condition, that it comes down unchanged into the present dispensation; and there is a perfect harmony in the writings of the Old and New Testaments on this subject. We will quote a few texts as examples.

"All the commandments which I command thee this day shall ye observe to do, that ye may live." Deut. 8:1; also chap. 30:15, 16.

"If thou wilt enter into life, keep the commandments." Matt. 19:17.

"Fear God and keep his commandments, for this is the whole duty of man." Eccl. 12:13.

"The law of the Lord is perfect, . . . the statutes of the Lord are right . . . the commandment of the Lord is pure." Ps. 19:7, 8.

"Wherefore the law is holy, and the commandment holy, and just, and good." Rom. 7:12.

"I delight in thy law." Ps. 119:70; also verses 16, 24, 35, 47, 77, 92, 127, 143, 174.

"I delight in the law of God." Rom. 7:22.

"Walk in my statutes, and keep my judgments, and do them; and hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20:19, 20.

"And hereby we do know that we know him, if we keep his commandments." 1 John 2:3.

"The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable." Isa. 42:21.

"Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31.

"I gave them my statutes and shewed them my judgments, which if a man do he shall even live in them." Eze. 20:11.

"The commandment was ordained to life." Rom. 7:10.

"He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 29:9.

"But in vain they do worship me, teaching for doctrines the commandments of men." Matt. 15:9.

Beginning with the Abrahamic covenant, we find a mass of testimony which it is impossible to evade, that the law of God, the ten commandments, are ever binding, that under all dispensations mankind are under

the same obligation to observe them, and that they are viewed in the same light by the writers of both Testaments. But the "carnal mind" is particularly manifested in opposition to the fourth precept; and we will further notice some of the reasons why it should be observed, and the objections urged against it.

We have referred to the Sabbath as "a sign" of the Creator, to perpetuate the knowledge of his works. To evade the force of this testimony, opponents point to Ex. 31:17, where the Lord said, "It is a sign between me and the children of Israel forever." This, they say, shows that it was only designed for the children of Israel, or the Jews. But this objection is without force. The objectors seem to lose sight of the fact that the term Israel is not always, in the Old Testament, confined to the literal descendants of Jacob. In this case the subject is not such as to necessarily restrict it. The Sabbath, the sign, is the Lord's Sabbath, sanctified, or appointed, or "made for man," long before any national distinctions existed. It was and is in nowise peculiar to the Jews. And, it is a sign of creation, and not of anything pertaining to the Jews, or to their age or dispensation.

Again, it is a well-known truth that the children of Israel received the "oracles of God" to give unto the nations of the earth. And thus the Saviour said, "Salvation is of the Jews." Paul said that to them pertained "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Surely, these are privileges which ought not to be despised. As salvation is of the Jews; as they "received the lively oracles to give unto us;" and as the new covenant as well as the old was made with Judah and Israel, it is anything but wise to refuse a truth or an institution because God committed it to Israel. Nor should we be ashamed because of the scoffs of the world when they falsely call it Jewish; for Jehovah himself is not ashamed to be called "the God of Israel." The Sabbath was not dishonored by being given to Israel, but Israel was highly honored by its reception.

The Sabbath was not, as some have claimed, a sign of the deliverance of Israel from Egyptian bondage. Nor did it date from the falling of the manna. But the miracles connected with the giving of the manna attest the high regard which Jehovah had for the institution of the Sabbath. Note the several parts of this work.

1. In giving the manna, or causing it to fall round about the camp, it was withheld on the seventh day. Not only were the people commanded to remain in their places in the camp in that day, but Heaven itself respected the day and withheld the food which was given on other days. Not only legal, but providential, instruction was thus given to them of the sanctity of the Sabbath, and of God's regard for the day.

2. While it corrupted if it were kept over any other day, it was preserved and was still good for food when kept over the Sabbath. The Lord would leave them no excuse for violating the sacred rest. They could not plead necessity for going out on the Sabbath. He made provision for all their wants in harmony with the requirement to keep the holy day.

Now if we allow that it corrupted from natural causes, and admit but two miracles each week, we have then four thousand one hundred and sixty miracles during the forty years of their sojourning, having for their direct object the proper observance of, and regard for, the seventh day, the holy Sabbath.

3. As proof that God chose this method to feed the people with direct reference to the Sabbath, and to produce on their minds an enduring impression of its importance and of his high regard for it, we quote Ex. 16:4. Said the Lord: "Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no." The Sabbath was that part of his law on which he tested their loyalty;

not merely on one occasion, but day by day and week by week for forty years. No other institution has received such honor at the hands of God as the holy Sabbath. And he has also informed us that *he is honored in its observance*, and has promised to bless all those who will so honor him. Isa. 58:13, 14.

Deut. 5:15 does not give the reason for the institution of the Sabbath. It does not tell us *when* God sanctified the Sabbath day, nor *why* he chose the seventh in preference to any other day of the week. Moses does, indeed, say that God commanded the Jews to keep the Sabbath because he brought them out of the land of Egypt. We know that, by reason of the rigor of their servitude, they could not keep it in Egypt. And it is true, also, that Moses said they were commanded to keep all the commandments, and to do justice in all things, for the same reason. But these duties did not *originate* then and there: nor were they confined, as duties, to the Jews. To reason as do the opposers of the Sabbath on this subject, is to subvert all duty, to deny the plainest principles, and to contradict the most direct scriptures which speak of the responsibility of the human race.

In Deut. 5, Moses was rehearsing to them matters with which they were already acquainted. In verse 4, 5, he said the Lord talked with them, referring to a time then past; and in verse 12, says, "Keep the Sabbath day to sanctify it, as the Lord thy God hath commanded thee." Also in chap. 4:12, 13, he said, "The Lord spake unto you out of the midst of the fire. . . . And he declared unto you his covenant, which he commanded you to perform, even ten commandments, and he wrote them upon two tables of stone."

This rehearsal of the law by Moses, in Deut. 5, was forty years after it was spoken by the Lord on Mt. Sinai, and written on the tables of stone. Though he does not give a verbatim of the original, he says nothing which conflicts with the original. But every one may see at a glance that he does not give the origin of the institution, the reason of the selection and sanctification of the seventh day, nor why the seventh day was called the rest day. But all these points are given in Ex. 20, the original copy.

SABBATH-KEEPERS IN CHINA.

The Ti-ping Revolution—The Revolutionists Christian Commandment-Keepers.

FOR several years we have seen in the public prints references to a class of devoted believers in Christ, in China, but no mention of the fact that they kept the seventh day. From a work in two volumes, which has lately fallen into my hands, many interesting facts are gathered, which may be of interest to the readers of our papers. The author of these volumes, an Englishman, being in China at the time of the Ti-ping revolution (1860 to 1864) espoused the cause of the oppressed, and became "Honorary officer, Chung Wang's Guards; Special Agent of the Ti-ping General-in-Chief; and Commander of the Loyal and Faithful Auxiliary Legion."

Our author appears with his Chinese cognomen, *Lin-Le*. His statements bear every mark of sincerity and truthfulness, and are backed up by numerous extracts from official documents, the testimony of missionaries and others.

The Ti-pings, being zealous for Christ and the Bible, felt it duty to take up arms against the idolatrous Manchoo-Tartar Government and if possible release themselves from its cruel oppression.

The extent of the Ti-ping territory was about 90,000 square miles, inhabited by *forty-five millions* (45,000,000) of people. The revolutionists had taken several large cities, destroyed the idols, and our author thinks they would certainly have succeeded had it not been for the intervention of England because of the opium interest, &c. The Ti-pings strictly prohibited the use of opium in their dominions and avowed their determination to banish it from the empire.

The total of the numbers killed in battle, beheaded as prisoners, or that perished by famine in banishment because of British intervention, is given as 2,872,550. But thousands of them still remain in different parts of the empire, watched with jealous eye, holding secret meetings when they can, suffering more or less persecution, but hoping and praying for deliverance.

As a people we have understood from the Scriptures that the last message of mercy is to go to "many peoples, and nations, and tongues, and kings."

It has therefore been a matter of great interest to know that there are in England, Denmark, Russia, Prussia, and Switzerland, companies of Sabbath-keepers; and now the history of a company in the midst of the idolatry of the ancient Chinese Empire, cannot fail to add a new spring of joy, especially when we con-

sider the fact that these were brought out by the special providence of God independent of missionary operations.

Not wishing longer to detain the reader with introductory remarks, we will hasten to the facts as given in the "History of the Ti-ping Revolution," a work in two volumes, comprising 842 pages, published in London in 1866, by Day & Son.

THE APOSTLE AND LEADER OF TI-PINGS

"Hung-sui-tshuen is a name now familiar in most parts of Europe as that of the chief—or king, as his followers term him—of the great Ti-ping revolution in China. Unfortunately much misapprehension exists as to him and his cause. Such information as I may give my readers, that has not come under my personal observation, has been derived from the actors themselves, especially all relating to the origin of the Ti-pings, their progress until I met them, and the description of their great leader. . . . Since my return to England, I have had the pleasure to peruse, for the first time, the admirable little work of the late Rev. Theodore Hamberg, missionary of the Basle Evangelical Society to China—'The visions of Hung-sui-tshuen, and origin of the Kwang-si Insurrection.' This and the pamphlet entitled 'Recent Events in China,' by the bishop of Victoria, coincide in most particulars with the information I have gathered from direct sources.

"Hung-sui-tshuen was born in the year 1813, at a small village in the Hwa district, some little distance from the city of Canton. . . . The genealogy of Hung-sui-tshuen's family is one of the most ancient in China. During ten centuries, until the era of the present dynasty, they trace members of their house occupying the most exalted stations in the empire. So far back as the Sung dynasty, A. D. 1000, many of the Hungs were prominent literati; from that time till the Manchoo invasion, numbers of them have been members of the Han-lin college, the highest literary rank in China.

"Previous to the incursion of the Manchoos, Hung-sui-tshuen's kindred formed a vast and powerful body. . . . Upon the outbreak of the Ti-ping revolution the Hung clan was supposed to number upwards of 20,000 persons; subsequent to that event the greater part were massacred by the imperialists, simply because they were the connections of a rebel! Of Hung's immediate relatives, who, to the number of five or six hundred, peopled his native village under the authority of his father, not one remains; men, women, and children, all who were unable to join him, were mercilessly slaughtered by the ruthless Manchoo, and their very dwellings swept from the face of the earth.

"At the earliest age Hung exhibited a remarkable aptitude for study, became an inmate of the village school at seven years of age, and at fourteen had become proficient in the usual course of Chinese education; besides which, he studied by himself the history of China, and the higher branches of Chinese literature. Even at this early period he was universally distinguished for his extraordinary talents, which were so highly appreciated by his teachers and relatives that they united in defraying the expenses of his further education.

"At sixteen years of age the want of means put an end to his studies; within a year, however, a young fellow-student took him as a companion. After this, when eighteen years of age, he was appointed schoolmaster of his native village, by the unanimous wish of the people.

"About this time Hung commenced to attend the public examinations at Canton. These examinations confer upon successful candidates one of four literary degrees, commencing with a district examination, leading to a departmental one, to a provincial one, and finally to a Peking examination, from which members of the Han-lin college are selected.

"Although Hung sui-tshuen was always one of the most distinguished at the district examinations, through the corruption of the Manchoo officials, to whom bribery alone is a passport, he was unable to obtain his degree. 'At last, upon another visit to the public examinations about the year 1836, an event took place that ultimately, in no slight manner, affected his future career. This I cannot do better than give in the words of the Rev. T. Hamberg:—

"In the streets he found a man dressed according to the custom of the Ming dynasty, in a coat with wide sleeves, and his hair tied in a knot upon his head. The man was unacquainted with the Chinese vernacular tongue, and employed an interpreter.

"A number of people kept gathering round the stranger, who used to tell them the fulfillment of their wishes, even without waiting for a question from their side. Sui-tshuen approached the man, intending to ask if he should attain a literary degree, but the man prevented him by saying, 'You will attain the highest rank; but do not be grieved, for grief will make you sick. I congratulate your virtuous father.' On the following day he again met with two

men in the Siung-tsang street. One of these men had in his possession a parcel of books consisting of nine small volumes, being a complete set of a work, entitled, "Keuen-shi-leang-yen," or "Good Words for Exhorting the Age," the whole of which he gave Hung-sui-tshuen, who, on his return from the examination, brought them home, and after a superficial glance at their contents placed them in his book-case, without at the time considering them to be of any particular importance.

REMARKABLE EXPERIENCE.

"Once more, in the year 1837, Hung-sui-tshuen attended the examinations. Upon this occasion, after being placed higher on the list, his rank was afterward lowered. This, with the gross injustice and partiality of the examiners, so affected him that he returned home very ill. His illness lasted for a considerable time, during which he underwent a marvelous series of visions or dreams."

Here the author again quotes Mr. Hamberg's relation:—

"He lost all strength and command over his body, and all present thought lim about to die—his outward senses were inactive, and his body appeared as dead, lying upon the bed; but his soul was acted upon by a peculiar energy, so that he not only experienced things of a very extraordinary nature, but afterward also retained in memory what had occurred to him."

In his vision he was taken down to a river, and a voice said, "Thou dirty man, why hast thou kept company with yonder people and defiled thyself? I must now wash thee clean."

Hamberg's narrative continues, "After the washing was performed, Sui-tshuen, in company with a great number of virtuous and venerable old men . . . entered a large building where they opened his body with a knife, took out his heart and other parts, and put in their place others new and of a red color.* Instantly when this was done, the wound closed, and he could see no trace of the incision which had been made."

In his vision he saw a venerable Father with golden beard, and a younger personage whom he afterward termed, "The divine Elder Brother." "During his exhortations," says Hamberg, "he often burst into tears, saying, 'You have no hearts to venerate the Old Father, but you are on good terms with the impish fiends; indeed, indeed, you have no heart—no conscience more.'"

His cousin Hung-jin thus describes his appearance after his return to health:—

"Sui-tshuen's whole person became gradually changed, both in character and appearance. He was careful in his conduct, friendly and open in his demeanor; his body increased in height and size; his pace became firm and imposing, his views enlarged and liberal. . . . He now spoke less and laughed seldom. After he had begun to worship, he was very strict in regard to his own conduct. In his words he was often severe, and easily offended others. He liked to sit down and talk with honest and sincere men, though they were ever so poor and of low estate; but he could not bear with the profligate, even if they were ever so rich and high in station."

Here our author resumes:—

"The visions of Hung-sui-tshuen, marvelous as they were, and deeply significant upon many important points, could never have led to any earthly result but through the medium of some earthly key. This came at last, and the train of circumstances admit of no other interpretation than the will of a divine, inscrutable Providence. It is doubtful whether any one impressed with a sense of the awfully mysterious power of an Almighty Creator can dispute the course of Hung-sui-tshuen's visions, conversion, and ultimate career.

"Rising as it were intuitively, from the lowest depths of moral degradation, they suddenly recognize and instantly abandon all those vices and national evils which had become engrafted upon the Chinese mind by the solemn and unswerving practice of 2,000 years. With meteor-like perception, the great originator of the revolution becomes convinced of the degradation of his countrymen. China, rooted to her antiquity, her seclusion, and her apathy, beyond the most distant hope of change or improvement, yields to this new influence, and bows before the teaching of the almost unknown student, Hung-sui-tshuen. The traditional lore of more than 2,000 years, the mystic and deeply-venerated teaching of ancient sages, the profligacy and idolatry sanctioned and indulged in for ages, are suddenly disregarded. But in one way can this be accounted for. Divine Providence has manifested itself in a manner as marvelous and superhuman as in the recorded miracles of old.

HUNG SUI-TSHUEN'S CONVERSION AND BAPTISM.

"On one occasion while engaged as teacher at a village some ten miles distant from

*A fit illustration of the promise to give a "new heart," and "heart of flesh."

his native place, a cousin Le, while searching his book-case, chanced to come across the small volumes, 'Good Words for Exhorting the Age.' Le inquired the nature of the works, but Sui-tshuen was unacquainted with the contents, and lent them to him to read. It is stated by the Rev. T. Hamberg: 'These books contain a good number of whole chapters of the Bible according to the translation of Dr. Morrison, many essays upon important subjects from single texts, and sundry miscellaneous statements founded on Scripture.'

"Le read the books, and returned them, stating that their contents were very extraordinary, and differed entirely from Chinese books. Sui-tshuen then took the books and commenced reading them closely and carefully. He was greatly astonished to find in these books what he considered an explanation of his own visions of six years before, and that their contents corresponded in a singular manner with all he had experienced at that time. He now understood the venerable One who sat upon the highest place, and whom all men ought to worship, to be God the Heavenly Father; and the man of middle age, who had instructed him and assisted him in exterminating the demons, to be Jesus, the Saviour of the world. The demons were the idols, his brothers and sisters were the men in the world. Sui-tshuen felt as if awaking from a long dream. He rejoiced in reality to have found a way to Heaven, and a sure hope of everlasting life and happiness. Learning from the books the necessity of being baptized, Sui-tshuen and Le now, according to the manner described in the books, and, as far as they understood the rite, administered baptism to each other. They prayed to God, and promised not to worship evil spirits, not to practice evil things, but to keep the heavenly commands. . . . When this was done, they felt their hearts overflowing with joy, and Sui-tshuen composed the following ode upon repentance:—

"When our transgressions high as heaven rise,
How well to trust in Jesus' full atonement;
We follow not the demons, we obey
The holy precepts, worshipping alone
One God, and thus we cultivate our hearts.
The heavenly glories open to our view,
And every being ought to seek thereafter.
I much deplore the miseries of hell.
Oh! turn ye to the fruits of true repentance!
Let not your hearts be led by worldly customs."

"They thereupon cast away their idols and removed the tablet of Confucius, which is generally found in the schools, and worshiped by the teacher as well as the pupils.

"I must particularly recommend to the notice of my readers the sound reasoning and wisdom of Hung sui-tshuen's own explanation, and the high and exalted determination his subsequent acts have so nobly fulfilled. 'These books,' said he 'are certainly sent purposely by Heaven to me, to confirm the truth of my former experiences. If I had received the books without having gone through the sickness, I should not have dared to believe in them, or have ventured, on my own account, to oppose the customs of the whole world; if I had merely been sick, but had not received the books, I should have had no further evidence as to the truth of my visions, which might also have been considered as merely the production of a diseased imagination.'

THEIR CREED THE BIBLE.

"As I have already stated, the principal feature of the Ti-ping faith is their acknowledgement of the Holy Bible as the word of the true God. All their religious practices are deduced from its authority, and, in so far as they have been able to effect it, their form of worship and belief assimilates to Protestantism."

"The principal and most important article of their faith is, the Holy Bible in all its integrity—Old and New Testaments entire. These have always been circulated through the whole population of the Ti-ping jurisdiction, and printed and distributed to the people gratuitously by their government.

"I have felt that God would never forsake those who so fervently believed and studied his word."

"Nor can I ever forget the eager manner with which, the moment I was seated in his [king of the Ti-pings] house, my entertainer for the time being would give a copy of the Bible to my servant. . . . asking if it was the same as mine; and his satisfaction when, after hearing parts of it translated, I assured him that it was.

Referring to the fact that the Ti-pings when writing or printing the titles of the Scriptures, Old and New Testaments, always elevate them *three spaces* above that of any other book, and two spaces above the name of their king. Dr. Bridgeman remarks:—

"This seems to be a plain recognition of the paramount divine authority of the Holy

Scriptures as *God's Book*, above the books of human authorship."

In a letter by "Consul Meadows to Lord John Russell," dated Shanghai, Feb. 19, 1861, the consul says: "The fact of the rise and progress, in this old seat of Confucianism and Buddhism, of the *Bible-spreading* Ti-ping Christianity is one of the most interesting spectacles that the annals of the human race present."

THEIR PRAYERS.

The "Book of Religious Precepts of the Ti-ping Dynasty" has the following:—

"They must continue daily to supplicate divine favor and the Holy Spirit's assistance to renew their hearts, saying grace at every meal, keeping holy the Sabbath day, and obeying all God's commandments, especially avoiding idolatry.

"I regularly joined in the prayers of the people, whose devotion I have never seen excelled elsewhere.

"In every household throughout the length and breadth of the Ti-ping territory, the following translation of the Lord's prayer is hung up for the use of children, being painted in large black characters on a white board:—

"Supreme Lord, our Heavenly Father, forgive all our sins that we have committed in ignorance, rebelling against thee. Bless us, brethren and sisters, thy little children. Give us our daily food and raiment; keep from us all calamities and afflictions, that in this world we may have peace, and finally ascend to Heaven to enjoy eternal happiness. We pray thee to bless the brethren and sisters of all nations. We ask these things for the redeeming merits of our Lord and Saviour, our Heavenly Brother Jesus' sake. We also pray, Heavenly Father, that thy holy will may be done on earth as it is in Heaven; for thine are all the kingdoms, glory, and power. Amen."

"Frequently I have watched the Ti-ping women teaching this prayer to their little children, the board containing it being always the most prominent object in the principal apartment of their dwellings. Children have often run up to me on entering a house, and then pulling me toward the board, commenced reading the prayer."

THEIR WORSHIP ON THE TRUE SABBATH.

"The seventh day is most religiously and strictly observed. *The Ti-ping Sabbath is kept upon our Saturday.* The Sabbath morn having been ushered in with prayer, the people retire to their rest or duties. During the day two other services are held, one toward noon, and the other in the evening.

"While in Soo-chow, I became one of the congregation of Ti-pings during their performance of divine service on Sunday. The Sabbath is observed not upon the same day as in Europe, *theirs being the Saturday of our reckoning.* My interpreter was with me, and translated every part of their service. Their numbers, and apparent devotion could not have been objected to by the most orthodox Christian."

The Rev. Dr. Bridgeman says:—

"Our Saturday we found observed by them as a Sabbath-day. . . . Most, who were asked to do it, promptly recited that form of the decalogue which is given in their tracts."

"The Sabbath is most strictly kept; not the slightest infraction is permitted; shops are closed, work suspended, and even military operations if possible. Upon that day, between services, the chiefs meet together to discourse upon religious subjects, and frequently to supplicate the assistance of Divine Providence for a deliverance from the incessant dangers and perils of their hazardous life. Meanwhile the ecclesiastics, until church-time arrives, proceed through the camps and dwellings, examining and instructing the soldiers, women, and children.

" Oftentimes while kneeling in the midst of an apparently devout congregation, and gazing on the upturned countenances lightened by the early morning sun, which poured its golden rays through the quaintly carved windows, have I wondered why no British missionary occupied my place, and why Europeans generally preferred slaughtering the Ti-pings to accepting them as brothers in Christ; and while scanning the assembled Christian Chinese, praying from the Bible we Europeans trust in and declare to be our guide, I felt a sympathy and enthusiasm for their cause that never can be weakened or subdued.

THEIR TEN COMMANDMENTS.

The following is their copy of the decalogue with remarks on the Sabbath, and hymn to accompany it as found in their service book.

1. Worship the great God.
2. Do not worship depraved spirits.
3. Do not take God's name in vain. His name is Jehovah.

"4. On the seventh day is the Sabbath, when you must praise God for his goodness.

"5. Honor father and mother.

"6. Do not kill or injure people.

"7. Do not commit adultery or practice any uncleanness.

"8. Do not steal.

"9. Do not lie.

"10. Do not covet.

"REMARK—In the beginning the great God made heaven and earth, land and sea, men and things, in six days; and having finished his works on the seventh day, he called it the day of rest (or Sabbath), therefore all the men of the world who enjoy the blessing of the great God, should on every seventh day especially reverence and worship the great God, and praise him for his goodness.

THE HYMN SAYS:—

"All happiness in the world comes from Heaven; It is therefore reasonable that men should give thanks and sing; At the daily morning and evening meal there should be thanksgiving. But on the seventh day, the worship should be more intense."

PLACES OF WORSHIP.

"The churches of the Ti-pings are not separate buildings, but consist of a sacred, or 'Heavenly Hall,' specially constructed for the purpose of divine worship, in all the principal official buildings and palaces of the princes or Wangs. In every case, the Heavenly Hall is the most important portion of the building, and its consecrated character is never violated by being used for other than religious purposes.

THEIR ZEAL.

Captain Fishburn in his "Impressions of China," quotes from a letter of Rev. Dr. Medhurst.

The Dr. had been speaking against idolatry, and urging the necessity of the worship of the one true God; and a man arose in the congregation and said: "That is true, that is true! the idols must perish and shall perish. I am a Kwang-se-man, a follower of the Ti-ping-wang; we all of us worship one God, and believe in Jesus, while we do our utmost to put down idolatry; ever demolishing the temples and destroying the idols and exhorting the people to forsake their superstitions. When we commenced, two years ago, we were only 3,000 in number, and we have marched from one end of the empire to another, putting to flight whole armies of the Mandarins' troops that were sent against us. If it had not been that God was on our side, we could not have prevailed against such overwhelming numbers; but now our troops have arrived at Tien-tsin, and we expect soon to be victorious over the whole empire."

"He then proceeded to exhort the people in a most lively and earnest strain to abandon idolatry, which was only the worship of devils. 'As for us,' said he, 'we feel quite happy in the possession of our religion. . . . while continuing here, we make it our business to keep the commandments, to worship God, and to exhort each other to do good, for which end we have frequent meetings for preaching and prayer. What is the use, then, of you Chinese going on to burn incense, and candles, and gilt paper? He went on to inveigh against the prevailing vices of his countrymen particularly opium-smoking. 'That filthy drug,' he exclaimed, 'which only defiles those who use it, making their houses stink, and their clothes stink, and their bodies stink, and their souls stink, and will make them stink forever in hell, unless they abandon it. But you must be quick, for Thai-ping-wang is coming, and he will not allow the least infringement of his rules; no opium, no tobacco, no snuff, no wine, no vicious indulgence of any kind.'

"I could not help being struck with the appearance of the man as he went on in his earnest strain. Bold and fearless as he stood, openly denouncing the vices of the people, his countenance beaming with intelligence, his upright and manly form the very picture of health, while his voice thrilled through the crowd, they seemed petrified with amazement; their natural conscience assured them that his testimony was true."

M. E. CORNELL.

(Concluded next week.)

THE RIGHT MOTIVE.—It is related that when Andrew Fuller went into his native town to collect for the cause of missions, one of his acquaintances said:—

"Well, Andrew, I'll give you five pounds, seeing it's you."

"No," said Mr. Fuller, "I can't take anything for this cause, seeing it's me," and handed the money back.

The man felt reproved; but in a moment said:

"Andrew, you are right. Here are ten pounds, seeing it's for the Lord Jesus Christ."

The Commentary.

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

REMARKS ON THE PROPHECY OF JOEL.

JOEL was of the tribe of Reuben. The date of his prophecy is put in the 9th year of Manasseh, king of Judah, before Christ about 690.

His book is one of great interest, from the fact that so much of it evidently applies to the last days. His language peals forth like a trumpet, to give a thrilling warning of the coming of the great and terrible day of the Lord.

CHAPTER I.

VERSE 1. The word of the Lord that came to Joel the son of Pethuel.

A very common expression used by the sacred writers, to announce that what they had to utter, they had received from the Lord. Joel's prophecy, therefore, is one of the instances referred to by Peter (2 Pet. 1:21), of holy men speaking as they were moved by the Holy Ghost.

VERSE 2. Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers?

3. Tell ye your children of it, and let your children tell their children, and their children another generation.

Joel wastes no time in introduction. With an abrupt appeal to all the inhabitants of the land he opens his discourse. And he excites attention and alarm by withholding his subject till he has indicated its nature. He calls upon the oldest men to say if anything had been in their day of so fearful a nature as that which he was about to announce. And still to heighten the effect he tells them, in verse 3, that it should be handed down as such to all generations.

VERSE 4. That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten.

Here he reveals the judgment to which he refers. The terrible scourge of the palmerworm, locust, cankerworm and caterpillar, had fallen upon the land. He did not have to stop to announce or describe the calamity. All understood it. These scourges were frequent in that country; but this one is singled out as especially destructive. The different insects mentioned probably all refer to the locust in its different stages of development. These insects in all stages are simply organized and animated voraciousness. They leave no green thing behind them. The effects of their depredation upon the lands they visit, are described as appalling in the extreme.

VERSE 5. Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth. 6. For a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion. 7. He hath laid my vine waste, and barked my fig tree: he hath made it clean bare, and cast it away; and the branches thereof are made white. 8. Lament like a virgin girded with sackcloth for the husband of her youth. 9. The meat offering and the drink offering is cut off from the house of the Lord; the priests, the Lord's ministers, mourn. 10. The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the oil languisheth. 11. Be ye ashamed, O ye husbandmen; howl, O ye vinedressers, for the wheat and for the barley; because the harvest of the field is perished. 12. The vine is dried up, and the fig tree languisheth; the pomegranate tree, the palm tree also, and the apple tree, even all the trees of the field, are withered: because joy is withered away from the sons of men. 13. Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat offering and the drink offering is withholden from the house of your God.

By a series of beautiful figures, and a vividly colored, but not overdrawn, picture, the prophet, in the verses last quoted, sets forth the effect of this great devastation of the locusts. They are compared to a nation coming up upon the land, every one having the teeth of a lion to devour, wasting the vineyard, and stripping the olive and the fig trees, even to the destruction of the bark, leaving their branches white and bare. All this the locusts literally did. Then the drunkards and drinkers of wine are called upon to weep and howl for the loss of their drink. The people were to lament like a young virgin, or, more properly rendered, bride, girded with sackcloth for her dead husband.

And the priests were to mourn because, in the general devastation, no offerings could be supplied to the house of God. How could this judgment and its effects be set forth more vividly? This part of Joel's description is considered by commentators as inimitably beautiful.

VERSE 14. Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord. 15. Alas for the day! for the day of the Lord is at hand, and as a destruction from the Almighty shall it come.

The day of the Lord was not anything that occurred in connection with the judgment upon Joel's land in his day, which he has thus far described. But in that he saw a figure or illustration of a greater destruction that was to come to usher in the great day of the Lord. Hence with an easy and natural transition, he glances from the local judgments of his time to the judgments of the future, when the great day of the Lord should be at the door.

This feature is common to the prophetic writings. Isaiah furnishes a notable instance, when in his prophecies respecting Babylon, he looks from the destruction of literal Babylon, over to the greater and more fearful destruction of mystical Babylon at the last day, and so in his fervid language passes from one to the other. See Isa. 13.

Dr. Clarke acknowledges this double nature of the prophecy of Joel; though it did not occur to him to apply the more remote predictions to the end of time.

The spirit of Joel's language it will be profitable for us to study who believe we are living in the time to which it has its application. Let us drink into its spirit till we shall feel like gathering in a solemn assembly and crying fervently unto the Lord.

The expression, "Alas for the day!" is emphatic. The Syriac, says Dr. Clarke, repeats it, and the Vulgate, Septuagint, and Arabic, have it three times: "Alas, alas, alas, for the day!" It is no ordinary day. As a destruction from the Almighty shall it come. It is no judgment that human hands or earthly agencies can inflict. What shall arouse the people to prepare for it?

VERSE 16. Is not the meat cut off before our eyes, yea, joy and gladness from the house of our God? 17. The seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered. 18. How do the beasts groan! the herds of cattle are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate. 19. O Lord, to thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field. 20. The beasts of the field cry also unto thee, for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness.

These verses describe some of the features of this time that precedes the day of the Lord. The seed becomes unfruitful in the ground, and that which begins to vegetate is withered; for a terrible drouth consumes the face of nature. The Lord is revealed as the only source of hope and help in that time. Alas! for those who have no interest in him then.

A section of country devoured by locusts has every appearance of having been consumed by a terrific conflagration. As a counterpart of this the prophet's eye is directed to the fearful drouth and consequent famine that shall precede the day of the Lord. The angel who pours out the fourth of the seven last plagues, Rev. 16:8, 9, pours out his vial upon the sun and power is given him to scorch men with fire. This supernatural power given to the heat of the sun, will have precisely the effect described in Joel 1:19, 20, and it doubtless refers to the same time. The unnatural heat, as a natural consequence, must evaporate the water of the streams and rivers, wither the forests, and dry up the face of nature. Then the beasts become perplexed for lack of pasture, and groan under the dire calamity. And we may add that among the last judgments to come upon great Babylon, Rev. 18:8, famine holds an equal rank with death and mourning.

But in this time of trouble the Lord will be the hope and stay of his people. The language of faith is:—

"Although the vine its fruit deny,
Although the olive yield no oil,
The withering fig trees droop and die,
The fields elude the tiller's toil,
The empty stall no herd afford,
And perish all the bleating race,
Yet will I triumph in the Lord,
The God of my salvation praise."

The Review and Herald.

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

BATTLE CREEK MICH., FIFTH-DAY, FEB. 18, 1875.

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

Seventh-day Adventists.

OUR RELATION TO OTHER RELIGIOUS BODIES.

As long as Seventh-day Adventists shall have a world-wide message, which is destined to penetrate all forms of social and religious compacts, it is our duty as much as lieth in us, taking into account the nature and work of our message, to be at peace with all men. "And while it becomes our duty to proclaim to the ends of the earth the message which God has given us, it is our privilege to avoid those discussions, as far as possible, which stir up strife, and encourage a spirit of noisy debate.

Our strength is in the proclamation of clearly-defined propositions, sustained by the word of God taken in its obvious meaning. The strength of our opponents is in misstating our positions in order to create prejudice. And the contest, to human view, becomes unequal in that we are on the side of the cross, while they are on the side of popular opinion and the carnal mind. And were it not that God, who is always a majority, is on our side, or, rather, we are on his side, and his hand is with us in the truth, we might expect to be overwhelmed with opposition and discouragement. "If it had not been the Lord who was on our side, now may Israel say: If it had not been the Lord who was on our side, when men rose up against us, then they had swallowed us up quick." Ps. 124:1-3.

In God we trust to fight our battles for us. A simple glance at the past shows that in him alone we have the victory. Our history is brief indeed, but is wonderful in that so many have been brought to Christ and his truth, and that the foundation has been so well laid for a vast work in the immediate future. A handful of penniless men, who had not been educated in the schools, took hold of the work in earnest a little more than a score of years since, and the good hand of our God has been with us. Had the work been of men, it certainly would have come to nought ere this. We may safely challenge learning and energy combined to accomplish so great a work in the face of determined, popular opposition, in so brief a time.

With all the religious bodies, Seventh-day Adventists differ on some points, and with many of them we disagree on most points. And while we may feel called upon to proclaim abroad unpopular religious sentiments, it is very important that we should cultivate that liberality of views and feeling that will lead us to apply to ourselves those warnings and cautions found in the Scriptures to those similarly situated.

The fact that we are sustained by the obvious meaning of the sacred writings should be a matter of sincere and humble gratitude to our adorable Redeemer, that the way of life and salvation is so plain, through his dear name, rather than to encourage a spirit of self-exaltation and religious bigotry, which has so often blinded the minds and ruined the influence of God's people in the ages past, both Jews and Christians.

The Bible abounds in admonitions to the Lord's people to make God their strength, and in warnings against becoming strong in themselves. The New Testament especially is exceedingly plain. One apostle says that "God resisteth the proud, and giveth grace to the humble." He exhorts in these emphatic words: "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." 1 Pet. 5:5, 6. "For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted." Luke 14:11.

Another apostle says that "God resisteth the proud, but giveth grace unto the humble." James 4:6. And he adds in verse 10: "Humble yourselves in the sight of the Lord, and he shall lift you up."

And still another apostle says: "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12:14. It may be regarded difficult to be at peace with all. And in some cases it may be thought impossible. Some men, it is true, seem filled with determined hatred against those who teach and do the commandments of God. In them we recognize the spirit of the dragon of Rev. 12:17. They, by continued transgression, have so passed under the power of Satan, and are so completely led captive by him at his will, that it may not be in their power to cease foaming out the ire of the dragon.

But when we read Paul again we may see

that he provides for just such cases. He says in his epistle to the Hebrews, "Follow peace with all men." This we may all do, and yet in some cases fail to reach the desired result. He exhorts the church at Rome, "Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men." Rom. 12:18.

The apostle here intimates that it is not possible to sustain peaceful relations with some men. There are those whose natural element is strife, bitterness, and war. These are to be disposed of by prayer according to Paul's epistle to the church at Thessalonica. "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you; and that we may be delivered from unreasonable and wicked men." 2 Thess. 3:1, 2.

When we have done our duty, so as to come under the benediction of the Son of God, in these precious words from his sermon on the mount, "Blessed are the peacemakers, for they shall be called the children of God," Matt. 5:9, and have failed to come into peaceable relations with those who hate the truth of God, then we may pray for deliverance from their influence. And if best for his people, God will dispose of such in a manner to magnify his name, and advance his cause. "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain." Ps. 76:10.

While we have an important message under the direct providence of God to give to the world, it is his will that we should be on peaceable terms with the religious bodies, so far as possible with the free and uncompromising proclamation of the word of life. God save us from the extremes which are the misfortune and weakness of very many. One is to barter away the truth of God for peace. The other is to hold the truth in the spirit of self-righteous bigotry. More men are wanted with sufficient firmness, and breadth and liberality of soul, who can "speak the truth in love."

The gospel of the Son of God was distinctly proclaimed by the angels to the shepherds while watching their flocks by night upon the plains of Bethlehem, "Glory to God in the highest, and on earth peace, good will toward men." Luke 2:14. "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." Verse 11. The heavenly band did not enter the city of the Hebrews, and press their message upon the closed ears and hardened hearts of the leaders of the people. And at a later date the fully converted Peter, once impetuous, but now softened and refined, did not judge it best to crowd the truth of God upon the attention of unwilling listeners. Hear him. "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Pet. 3:15.

"Be ready," says the apostle. But few are ready for the duties of the present hour. Peter suggests not only a preparation of heart, but also of mind by careful study of the word of God. Be ready to give to every man that asketh the reason of your hope. Be ready always. The spirit of inquiry is out. The Spirit of God is moving upon the minds of men, as the message God has given us rises in power. The demand is for reasons, given in the spirit of meekness and fear, rather than loud assertions. We do not plead for that gentleness that barbers the truth of God for quiet, or that sits down and does next to nothing.

The times demand firmness and energy. "Be ready always," says the apostle. Read up. Be fortified with reasons. But we should remember that the present is a time when the prejudices of the people are strong, and are easily aroused. Some men handle the truth of the Bible in a manner to excite prejudice, and call out opposition. They then turn martyrs, and cry persecution. Our message has no need of these. Peter says to such, "Sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

Men are wanted with hearts consecrated to the great work of saving souls, whose lives shall be a continued illustration of the teachings and department of Christ and his first apostles. Firmness and energy, with meekness and kindness combined, are qualifications necessary for our time and our message. Bible religion is scarce. The more we have of it the greater our influence, especially with those who feel the apostasy of our time, and are hungering and thirsting for living bread and water.

Men of God are wanted, who can arise in the strength of the Coming One, and shake off the powers of darkness, put on the armor of light, and cut their way through the moral darkness that lies upon the Christian world like the pall

of death, without that darkness cleaving to them. Men of power are wanted, who walk and talk with Christ, and in whom the fruits of the Spirit are ripening, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." As long as we shall have a world-wide message, Christ will go with such men, and they may expect to have that confidence and respect of the people necessary to the fulfillment of their mission.

It is best, for the Seventh-day Adventists, and the Seventh-day Baptists, to avoid controversy upon those points in which the two bodies differ. Neither can afford to be in controversy with the other. The Sabbath is a great practical truth of vital importance to both, in the observance of which they find no sympathy in the Christian world only that which each gives to the other.

On the broad platform of the commandments of God and the faith of Jesus Christ, in which there is a general agreement, both can stand and fight the battles of the Lord. And both can much better afford to bear with minor differences of faith than to enter into controversy. We are happy to give expression to the views and feelings of Seventh-day Adventists upon this subject. And we are very certain that we also express the views and feelings of very many of the Seventh-day Baptists. That body has been favorably represented at four annual sessions of our General Conference by Elders Allen, Wardner, Burdick, and Rogers, who impressed our people with feelings of respect and love for their constituents. If any of the leading men in that denomination feel called upon to expose the errors, or the inferiority of the Seventh-day Adventists, they may be assured that they will have the controversy all to themselves.

There is another people who hold important Bible truths in common with S. D. Adventists who are not on as friendly terms with us as the S. D. Baptists. We refer to the several factions of the Adventists. With them we agree on the pre-millennial personal advent of Christ, the resurrection of all the just at that time, the final inheritance of the saints, baptism, and some other point. But with them, with very few exceptions, there seems to be the most bitter prejudice against our views of the third message of Rev. 14, the sanctuary, the perpetuity of the law of God, and of spiritual gifts.

As a people, the first-day, or no-day, or all-days-alike Adventists have stood in a more favorable position to receive the light which Seventh-day Adventists have been giving to the world than any other. And certainly, we had reason to expect that a people who professed to take the Bible as their rule of faith and practice, and who also professed to be making ready for the coming of the Son of God to judgment, would treat our honest convictions of truth and duty based upon the Scriptures with Christian candor. But we are sorry to state that the manner of attack of the leading men of this people has been more unchristian than that we have suffered from others.

These Adventists had suffered opposition and persecution from other churches, and were better prepared to enter upon controversy. They had felt the strength of prejudice as it had been hurled against themselves, and knowing its power, in their turn, resorted to this shameful manner of warfare against Seventh-day Adventists. In the absence of Bible evidence to meet the plain testimony of the word of God, the leading men among them have resorted to misrepresentations, in order to prejudice their people, and inspire in them a spirit of bitter hatred against that body of the Adventists who keep the commandments of God and the faith of Jesus. Many of them know very well the strength of our positions, and they also know that they cannot afford to fairly state our positions. Their hope in shielding their people from our influence is in so misrepresenting Seventh-day Adventists before them, in their discourses and in their prints, as to hold them under the power of prejudice. Notwithstanding their loud protestations against sectarian creeds, and their boasted free discussion of Scripture questions, we know of no people this side the church of Rome who are more shut up to dogmas, or more under the control of narrow, bigoted leaders, than these Adventists.

There was a time when duty seemed to demand of us a special effort to set the truth before the several factions of these Adventists who differ with us. For a time we were successful in gathering numbers; but in consequence of the want of order among them, and the many false notions imbibed by them, some converts from them have injured our cause much more than they have brought strength to it. This is especially true of those who have been under the lax rule of no-lawism for a score of years.

We are happy to state that there are exceptions to the general rule above described. There are

those who have more recently embraced the doctrine of the soon personal coming and reign of Christ, the resurrection of the just from a state of unconsciousness, and eternal life alone through Christ, who seem comparatively free from the bitter prejudices and errors above named. We were happy to meet four or five ministers from these Adventists at our late Biblical Institute at Battle Creek, who have recently embraced the Sabbath. These were very grateful that the spell of prejudice had been broken off from them, and for the new home they had found with our people.

It is our duty to labor where we can accomplish most. At present we have better success to go where the Advent faith has not been miserably represented by that irreligious looseness that attends those who deny the perpetuity of the ten commandments. Their condition and standing is such in the religious world that we can gain but little, and often lose much, in controversy with them. They deal largely in smut and blacking among themselves when they can spare time from abusing Seventh-day Adventists.

God loves his honest people wherever they may be shut up by the hands of cruel prejudice. His hand has been dividing and scattering and breaking up these bitter opponents of the Lord's ancient Sabbath, and not a few have been and are still joining our ranks. Let us keep to our work in proclaiming everywhere the truth of God, while He in whose hands are the hearts of all men shall expose the wickedness of the misrepresentations and the unchristian conduct toward our people of those who break the commandments of God, and teach others so.

J. W.

The Second Coming of Christ.

IS IT A SPIRITUAL COMING?

In our last article on this subject, in the Review of Dec. 8, 1874, we referred to the testimony of the angels to the disciples who witnessed the ascent of their Lord, when he was taken up from the Mount of Olives. These angels testified that the very same Jesus would return again in like manner as they had seen him go into heaven. There was to be identity as to the individual that ascended. Christ did not ascend as an influence, or a calamity, but as a real, literal, tangible being, the same that had lived, moved, taught, healed the sick, died and rose again, here upon the earth. The second coming of Christ is to be accomplished in the same person; and there is to be identity of manner between his going away and his coming again.

This testimony would seem to be sufficiently explicit. It matters not that no others, so far as we are informed, except the disciples saw him ascend. They saw him; and there is no intimation that they were in any other than their normal condition. But in relation to his second coming we have the positive assurance that every eye shall see him, not only the saints, but they "also that pierced him;" and tribes and nations will behold him, who will be so unprepared to meet him that they will wail because of him, and endeavor to hide from his holy presence. It is not therefore owing to any special spiritual condition of the disciples, either first or last, that they beheld him when he ascended, or will behold him when he returns.

But to men of the world this is not a pleasing picture; nor is it, we are surprised and grieved to say, to very many who profess to be the followers of the Lord, ministers, no less than laymen. They seem to be far too ready to try to console themselves with the idea that the second coming of Christ is not an event to burst upon the outward world with a splendor tenfold that of the noon-day sun, to startle mankind from their dreams of peace and safety, to reveal to them that the insulted Lamb's great day of wrath is come, and to excite, too late for them, the sad inquiry, "Who shall be able to stand?" They prefer to look upon that coming as some sudden manifestation of judgment, some silent, and perhaps hidden, operation of divine power, or the cutting short of some earthly career by death. He comes to them in the secret chamber, or has erected his ensign in the far distant desert.

But which of these theories is attested by divine authority? We can anchor our faith upon nothing less than this. To the law and the testimony. Whatever is not in accordance with this, is darkness and not light. Doctors of divinity may therefore tell us as often as they please, when some sudden calamity has put an end to the life of a fellow-being, that "we are hereby taught that in such an hour as we think not the Son of man cometh;" they may tell us when a dying man expires in the silent chamber, that to him the Son of man has come; or that a soul in the joys of regeneration has met the second coming of Christ—we pass these declara-

tions by for just what they are worth; which is nothing at all, and inquire, "What saith the Scripture?"

Christ once intimated to his disciples that one of their number might remain till his coming. "If I will," said he, "that he tarry till I come, what is that to thee?" John 21:22. Did the disciples understand him to mean, "If I will that he tarry, or live, till he dies?! So far from that, the saying went immediately abroad among them that that disciple should not die at all. And would not they be as likely to have a correct view of the matter as could be gathered from the warped and molded and twisted and mystified theology of the present day?"

Another representative text upon this subject is found in 1 Thess. 4:15-17: "For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord."

The task of harmonizing this Scripture with the figurative view of the second coming of Christ, is not one which we would like to undertake to perform. Some of the difficulties which would beset the attempt will appear if we read the text substituting a figurative coming for the real one expressed in the text. For instance if death is the second coming of Christ, we can legitimately read the text with this idea thus: "For this we say unto you by the word of the Lord, that we which are alive and remain until we die, shall not prevent them which are asleep; for death shall take place with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them to die in the air: and so shall we ever be with the Lord."

Can any rational man for a moment entertain a view which transforms the word of God into such jargon? The sober reader will pardon us for thus carrying out this theory to its legitimate results. The intense absurdity of the view we would refute, is our apology.

The coming of the Lord is the Christian's blessed hope. That day, is to him a day of triumph, redemption, and joy. He is to desire it, and fervently pray for its approach. Titus 2:13; Matt. 6:9, 10; Rev. 22:20. But death is an evil, the penalty of sin, an enemy. 1 Cor. 15:26. How would it sound to read Rom. 6:23, thus: "For the wages of sin is the coming of the Lord: but the gift of God, is eternal life through Jesus Christ our Lord"? or 1 Cor. 15:26, thus: "The last enemy that shall be destroyed is the coming of the Lord"?

And spiritism, that vilest and most brazen-faced development of Satanic delusion, may teach by its peeping and muttering that he is in the secret chamber; that he has come in the manifestation of spirits; and that every good man is himself Christ. But what saith the Scripture? It says this: "Wherefore if they shall say unto you. Behold he is in the secret chamber, believe it not." Matt. 24:26.

The human heart is prone to unbelief. Men seem very ready to adopt almost any negative form of belief. Will they not be ready then to go with the Bible in this respect, and not believe what it expressly tells them they should not believe? Alas! how the perversity of fallen human nature here comes forth! Willingly influenced by him who is the father and promulgator of all lies, multitudes are ready to believe just what the Bible expressly tells them they should not believe, and to disbelieve that which it just as expressly tells them they should believe. So they are seeking for the second coming of Christ in the secret chambers, in the filthy and blasphemous work of the spirits, or in the distant desert. A few, we rejoice to know, will follow the unerring chart and believe not these false cries of error.

Is any further reason needed why we should not accept the doctrine of a spiritual and invisible coming of Christ? why we should not believe that he is in the secret chamber, or go forth to meet him in the desert? If so, we have it in the language of the Son of God himself: Matt. 24:27: "For as the lightning cometh out of the east, and shineth even unto the west, so shall also the coming of the Son of man be." Yes, as visible as is the vivid lightning to all eyes, so visible, open, and apparent, will be the coming of the Son of man. No man will need to apprise his neighbor that the Lord has come; for all will know it, many far too well for their own peace of mind or hope of Heaven.

We know of but two passages in which Christ is spoken of as coming in a figurative manner.

These are verses 5 and 16 of Rev. 2. But in these messages to the churches Christ himself is represented in a figure; hence the coming spoken of in connection must be of the same nature, and be understood in a figurative sense. There is surely no excuse for confounding these with that coming which is to be in the clouds of heaven, Matt. 26:64, when every eye shall see him, Rev. 1:7, when all the tribes of the earth shall wail because of him, Matt. 24:30, when kings, and the great men, and the rich men, of the earth shall call to the rocks and to the mountains to hide them from his presence, Rev. 6:15, 16, when the Man of Sin shall be consumed by the Spirit of his mouth, and destroyed by the brightness with which his coming is attended, 2 Thess. 2:8, and when all those who know not God, and obey not the gospel, shall be punished with everlasting destruction from his presence and the glory of his power. 2 Thess. 1:8.

With such declarations in his hand, the man who can err on this momentous question must be one of those whom Peter calls willingly ignorant. Be sure, reader, that such a coming of Christ as is set forth in the foregoing scriptures is before the world; and for such a coming as this, we now do well to prepare; for we shall show before we conclude these articles that it is even now at the door. U. S.

Arrival in California.

In company with Bro. and sister White I arrived in Oakland, Cal., on the evening of Feb. 2, 1875. We had a pleasant passage over the mountains; there was not a stormy day during our entire trip. Through Illinois and Iowa there was not snow enough to make sleighing, and the ground was bare in Eastern Nebraska. Thus it will be seen that there was no obstruction to encounter. On the Laramie Plains, however, the drifting snow on a heavy up-grade caused a loss of time, so that we left Ogden over six hours behind time. This was all made up on the Central Pacific, which run a lighter train, and had a larger proportion of down-grade.

Our friends will be prepared to appreciate the thankfulness we felt for so prosperous a trip when they learn that the next day after we passed over the road a most terrific storm was raging, and the trains are delayed. We felt the sweet blessing of Heaven with us on our journey, and our hearts now testify that "God is good."

The health of our company was mostly good. Sister White had an attack of sickness Feb. 1, and in the afternoon she fainted. But she rapidly recovered; had quite good rest the following night, and, though weak, she seemed to enjoy the glorious prospect of the mountain scenery as we rapidly descended to the warm climate of the Sacramento Valley. We were as much surprised as we were pleased to find her able to speak in the hall in Oakland on Wednesday evening.

The meeting was one of interest to me. The congregation was not large, as unavoidable circumstances had nearly broken up the meetings. For some time a fire had occurred almost every evening. But all present seemed to manifest a great interest. Perhaps I could not better give an idea of the spirit of the meeting than to relate that Bro. White thought the singing of last evening was rather heavy and loud! But the singers sang as if they could not help it. The Lord was with us, and the remarks of the servants of God were well received.

J. H. WAGGONER.

Spiritualism Advancing.

NOTHING can be more certain to the careful observer of passing events, than the rapid progress of Spiritualism in every part of the world. Their converts are now numbered by millions; and the spirits are predicting mighty strides for it the present year. It has been "exposed," "exploded," and "explained," again and again, and still its wonders, its mystery, its power, and its progress are greater than before.

There can be no doubt that it is Satan's masterpiece, to deceive if possible the very elect. The prophets have spoken of the enemy coming in like a flood, and that Satan in the last days would work with "all power and signs and lying wonders." Truly perilous times have come, and the truth only can shield from the strong delusions of the enemy.

The *Interior*, Jan., 1875, Presbyterian paper, of Chicago, speaks of it as follows:—

"There is no doubt that spiritualism, despite the Katie King and similar fiascos, is making rapid progress among the more intelligent classes. Those who are familiar with it claim many persons as believers who occupy high judicial, legal,

ecclesiastical, and literary positions. The whole number of believers in this country are reckoned by the million; but as organization is contrary to the polity of the "spirits," it is not easy either to verify or dispute their statistics. They are ardent propagandists, however, and very skillful as well. Refer to the exposures of trickery as an evidence against the delusion, and a spiritualist will very coolly admit the imputation, but tell you he does not depend upon the frauds, but upon the facts, for his convictions. It is not difficult to surmise the reasons for the recent large success of the delusion. Attacks upon religious views from the standpoint of abstract science are now incessant and at all points, and they are read by everybody. The result is, that great numbers of people are drifting, groping, having no fixed convictions. . . . The religious nature of these people hungers and chafes in the gloomy wastes of skepticism; and they are quite ready to accept a delusion which tempts them with the offer to let them see for themselves the vistas and inhabitants of the world of spirits." M. E. CORNELL.

"I'm a Stiff Methodist."

It is not uncommon to hear expressions like this in character from the lips of those who lay claim to a deeply religious sentiment. Nothing is more evident than that *theism* is regarded as of far more importance than *the truth*. "Rise," said a modern teacher of this class, "and tell what *Methodism* has done for you." Not seldom are testimonies given in the social meeting inspired by such appeals as this. Often it may be they are the old, old story of Christ, and his love, of salvation full and free, yet unconsciously multitudes are wedded, not to Christ the head of the church, but to party names. Thus the spirit of investigation is crushed out of the heart, and the command, "Try the spirits whether they are of God," becomes a dead letter.

A lady said but a few days since in private conversation, "I do not easily change my mind, and am not to be turned by every wind of doctrine. When my mind is made up, it takes something to move me." This was said apparently to close up the discussion of an important truth, and with an evident desire to hear no more of it. The answer was made that individuals who never change their minds are generally such as never stop to reason. When the reformers arose, a Luther, a Calvin, or Wesley, bringing out the burning truths of the gospel, step by step, justification by faith, and free grace; had they been met by all with the statement, I am a Catholic, or, I am an Episcopalian, would there have been seen such glorious results from the dissemination of Bibles and the agitation of Bible truths? or would the sentiments that now have become as household words have been hidden by those who would too gladly take away the key of knowledge?

It will not be hard for us, if we will, to profit by the lessons of the past; and the spirit that might be freely condemned, that has actuated men in the ages gone by, will no less certainly be condemned in us, should their example be followed. It is a trite saying that actions speak louder than words; and though there are few, comparatively, who are so outspoken as the parties mentioned above, yet others have all the glory to be derived from such a state of mind, without giving expression to it in the same words.

Another person said but recently that the women of a certain locality ought to turn out, and stone Bro. Waggoner and myself from the place, because we had preached obedience to the precepts of the decalogue, and the nearness of the coming of the Lord; and, moreover, she expressed her willingness to do her part. It is doubtful if she would be satisfied to hold the clothes simply of those she would urge to such work, but she would only be contented when using her own muscle. What is remarkable about this circumstance is, that this woman, so far as we know, never heard from us a single discourse, nor ever met us personally. She, too, is a "stiff Methodist," and the only reason for her rising ire was the fact that several of her friends had learned to love the coming of the Lord, and had begun to observe all the commandments of God. There are many persons in these days who say much about the witness of the Spirit, and are satisfied only with what they call "Holy Ghost religion;" and this witness within is the ultimatum of every argument. It matters not how pointed a truth is that condemns their course, they are always capable of finding the evidence of acceptance in their own heart. Much is it to be feared that such are walking in the light of sparks they themselves have kindled.

A circumstance that clearly illustrates this state of self-deception occurred but a short time since in connection with our labor at Grant Center, Mich. After several spirited testimonies had been given in favor of the truth, a lady arose and said that, for her part, she was satisfied with the *Sunday*. She had always observed that, on these days to which her memory clung, she had been many, many times so happy that she could neither sit nor stand. This, to her, was far more satisfactory evidence than all the arguments we could bring; her feet would joyfully tap the floor, and her hands rub together in an ecstasy of delight. Yet a few days later, when the law chart was displayed, she remarked to some young friends who were seated near, Oh, see! he is getting out his fiddle. Who is going to dance? and some announced themselves ready to take the floor.

It is to be regretted that the minds of the young are so often leavened with such inconsistencies, and it is no wonder that purely religious sentiments are losing their hold to an alarming extent upon the public mind. It does certainly require no little discrimination to discern between truth and error, between the operations of the Spirit of God, and the vain deceivings of the heart. The unnatural and unnecessary blindness of the minds of men is a source of constant grief. Vain imaginings, fond anticipations that will never be realized, and hopes that only bud to be blasted, constitute the fleeting shadowy joy of the world. Like the ephemera that flit in the sunbeams for but a few short hours, and perish, so the "false raptures of the mind" end in disappointment and death.

It would be a glad day indeed could men understand that the revelation of the will of God first appeals to our reason and better judgment, and that it is a most dangerous experiment to yield to impulse alone. It is too true that much of the religion of the day is lived by impulse only, and is as fickle as the wind.

A man stated but a little time ago that the gift of sanctification had been conferred upon him eight years before, and he testified in public that nothing kept him from the joys of Heaven but the brittle thread of life; and the very evidence he had of this has been sufficient to close his ears and heart to the solemn work of the Judgment. Wonderful as it may seem, that soul-hardening, nerve-destroying, deactivating narcotic of soul and body,—*tobacco!*—has been to him during all these years a chief joy. Some parts of the Bible must have been, in his case, written in vain as a rule of life; but certainly they will not be as a rule of judgment; for his claims to *entire holiness* are too high to ignore the command to keep the *body* blameless, as well as soul and spirit.

It is not too much to expect that the church militant just before the final triumph will consider unnecessary filthiness of the flesh as a mortal sin; for they shall not only be without guile in their mouth, but without fault before the throne of God.

This same individual only recently came into the field of a brother, saying, "I have left my religion at home this morning, and have come to whip you," and seemed to be determined to do it. He failed in his object, but not because his *will* was not sanctified to perform the act. The evidence of sanctification is here. It was the *sin* set apart, but not by the Lord. Strange as it may appear, this man is regarded by some as a sound Christian, and his claim is respected.

Errors in faith, that are errors simply, may give place to truth when properly presented, and often do; but bigotry and superstition are often too deeply laid in human folly to recognize a remedy. Prejudices in favor of preconceived opinions, whether of birth or education, should not hinder in the examination of truth. Position in life, association, or church relations, must not stand between us and duty; and a hope, to be of any real value, must be based upon the living out of the pure principles of the gospel. It is not enough to be a Methodist, a Baptist, or an Adventist. To be a *Christian* requires more than either, as to name, at least; and they only can be Christ's who partake of, and retain, his Spirit.

D. H. LAMSON.

FRUITS.—Draw a line around the land where the Bible is read, and you will inclose a people who possess more wealth, more learning, more ability to think, more wisdom, conscience, and enterprise; more creative genius, more refinement, more enjoyments, more social privileges, more power, and higher promises of the future, than all other inhabitants of the earth. Is this fact an accident? Is there not a reason for this? Have we not a cause for this wonderful fact? The word of God is fruitful. Blessings abound where the Bible is loved.—*Baptist Union*.

THE WAKING HOUR.

"Now it is high time to awake out of sleep; for now is our salvation nearer than when we believed." Rom. 13: 11.

AWAKE—again the gospel trump is blown—
From year to year it swells with louder tone;
From year to year the signs of wrath
Are gathering round the Judge's path,
Strange words fulfilled, and mighty works achieved,
And truth in all the world both hated and believed.

Awake! why linger in the gorgeous town,
Sworn liegeman of the cross and thorny crown?
Up from your beds of sloth; for shame!
Speed to the eastern mount like flame,
Nor wonder should ye find your King in tears,
Even with the loud hosannah ringing in his ears.

Alas! no need to rouse them: long ago
They are gone forth to swell Messiah's show;
With glittering robes, and garlands sweet
They strew the ground beneath his feet:
All but your hearts are there—O doomed to prove
The arrows winged in Heaven for faith that will
not love!

Thus bad and good their several warnings give
Of His approach whom none may see and live:
Faith's ear, with awful, still delight,
Counts them like minute bells at night,
Keeping the heart awake till dawn of morn,
While to her funeral pile this aged world is borne.

But what are Heaven's alarms to hearts that cower
In willful slumber, deepening every hour,
That draw their curtains closer round,
The nearer swells the trumpet's sound?
Lord, ere our trembling lamps sink down and die,
Touch us with chastening hand, and make us feel
thee nigh.

—Keble.

Progress of the Cause.

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

Walla Walla, W. T.

SINCE new-year's, I have been laboring in two different school districts, and with some encouraging results. While laboring in Bro. Maxon's neighborhood, the weather was so extremely cold, and the snow so deep that but few could attend. But we were all made to rejoice, and Bro. Maxon especially, when his only son and his wife started out to keep the Sabbath, and to obey all the truth. An old lady, who has been an advocate of health reform for many years, has also taken her stand on the platform of present truth.

I am now holding meetings in Milton, Oregon, and here three families have commenced to keep the Sabbath. Thus we are encouraged from time to time by seeing men and women come out from the world to obey the present truth. We shall do what we can here till spring, and then we shall take the tent down to the Willamette Valley, and see what can be done there.

Our people here are putting forth every effort to establish the work permanently, and we are glad to see success crown their efforts.

I. D. VAN HORN.

Walla Walla, Jan. 29, 1875.

Wisconsin.

SINCE my last report from Arkansaw, I attended the quarterly meeting at Burnside, Wis. Our meeting was one of interest. The power of God seemed to attend the word. Bro. Olsen was present, and we all felt that his labor was a blessing. It stormed terribly during this meeting, but the house was filled with interested hearers.

By direction of the Conference Committee, I then went to Avon, arriving there Dec. 27. The meetings were dull, and poorly attended at first, but the interest increased till I left for Battle Creek to attend the Biblical Institute. This was a season of great profit to me. After the Institute closed, the interest at Avon was such as our Conference Committee thought sufficient to warrant a continued effort.

Jan. 1 and 2, I attended a T. & M. meeting at Monroe. Bro. Pratt and others made some earnest appeals to our people. The Monroe church are workers in our prospering cause.

Jan. 6, commenced meetings again at Avon. The weather being bitter cold, but few came out. I had great liberty; and in giving myself into the hands of God, I found some hearts were being reached, almost the entire congregation being often in tears. Some have expressed themselves as feeling as never before, and cold hearts seemed to melt under God's precious truth. But there was a terrible dread of obeying. I regret to say that the cause at Avon had been almost ruined by the unsanctified lives of some professing our faith.

I am happy to acknowledge the assist-

ance rendered by Brn. Olsen and Decker, Dec. 12 and 13. During their stay, some were dropped from our church book, and others started anew to toil on to the kingdom. I have seldom seen a more solemn time than when parting with this church. All were in tears. Seven rose up, and by so doing agreed to obey the truth. Others are interested, and say they will investigate our faith.

Jan. 24, attended quarterly meeting at Monroe. Met Bro. Sanborn there. He had been preaching some before my arrival. Our meeting was solemn and impressive, and the sweet, melting spirit prevailed. On the 24th, Bro. Sanborn led fourteen happy souls down into the water, where they were buried with Christ. One young sister, just in the last stage of consumption, was the first to follow her Lord in baptism. I talked at night, and called on men to become soldiers for God. One who was with the writer in the late war, and there lost his eyes, came out and gave his heart to God. Others did the same.

Jan. 29, I commenced meetings in this place. I was surprised at first at having so small a congregation, but soon learned that there were three protracted meetings within three miles. We have been having one of the worst storms I ever saw. The roads are drifted full. Fences are nearly covered. I hope soon to report some success here. I never have had greater liberty in preaching the mighty truth of God than now.

Jan. 30, attended the quarterly meeting at Waterloo, which was a heart-searching time. Several were present from Mt. Hope. There is a general feeling among our brethren and sisters in Wisconsin that we are not through with this great work of labor and sacrifice, but have just begun to learn how to work. What once was faith with us is now knowledge. We know that God is with us, and in this work. For one, I am going to work more earnestly for God. He has sustained me, and my health is better than it has been for years, and I never labored so hard in my life as since last June. On the 30th and 31st, I preached six sermons, and rode twenty miles. All praise be to God.

To the brethren in Buffalo and Pepin Counties, let me say, Do not murmur nor feel that we are neglecting you. We will come as soon as God opens our way.

I close by saying, Here I devote myself and all I have to this glorious work.

D. DOWNER.

Hurricane Grove, Wis., Feb. 18, 1875.

Come over and Help Us.

WILL some one of the preaching brethren of this State visit Smithland, Iowa, and hold a series of meetings here? The people are starving for the truth. We have had a course of lectures on the prophecies here this winter by Bro. Bartlett. Twenty-eight signed the covenant to keep the commandments of God and the faith of Jesus.

We have social meeting and Sabbath-school every Sabbath. The M. E. presiding elder attended our Sabbath-school a week ago yesterday. He took exceptions to our position on Daniel 12: 1, that Michael was Christ, declaring in his sermon that evening that such a position was blasphemous, base, low, and sacrilegious. He earnestly entreated the people not to listen to such blasphemy. He then attempted to prove the change of the Sabbath to be of divine authority from the following scriptures: Isa. 11: 10; Heb. 3: 18, 19, 4: 1-10.

J. L. JORDAN.

Woodbury Co., Iowa, Feb. 1, 1875.

Crawford Co., Wis.

AFTER the dedication of the church at Leon, I returned to Kickapoo Center to attend the quarterly meeting. I then went to Sand Prairie. The blessing of God was with us, and there seemed to be a determination on the part of the brethren and sisters, by the help of God, to become sanctified through belief in, and obedience to, the truth, and to work while the day lasts.

Jan. 1, went into a new field to labor in Crawford Co., at the Wayne school-house, seven miles from Wauzeka. The interest has been good, and the Lord has blessed his truth. The result is, that fourteen have embraced the Sabbath of the Lord, and others are interested, but seem to be hesitating.

May the Lord help them to decide on the side of truth is my prayer.

One mile from where I have been holding meetings, Satan is stirring up his forces through spiritualism, and pretending to take likenesses of the dead. Six of those

who have embraced the truth are Methodists, and they are stirred up about it. I pray God to give me wisdom to do his will.

JOHN ATKINSON.

A Letter from Chicago.

[Translated from the Danish for the Review.]

DEAR BRO. MATTESON:—It is now more than three years since you first preached to us in this city. You presented the last message of mercy; and after nearly four months of wearing labor, you asked for your pay, that is, believing souls as the fruit of your toil. I commenced to love the law of God, and, with others, to walk in the footsteps of Christ. I felt that I had no strength to praise God for the light I had received; yet I promised to do so as soon as I received more strength. Now the voice of the Spirit says, Pay thy vows to the Most High; for soon you must die. And who shall give thanks in the grave?

I am still sick abed every day, but God is very good to me. I believe he will yet add a few days to my life, for which I am thankful. I have many sharp corners that must be ground off. I am lacking in many respects, and must often cry with tears: Lord, is it possible that thou canst accept of me, and make me a bright jewel in the crown of my Saviour?

I will strive hard, as long as I live, to contend for the faith once delivered to the saints. I have many enemies to overcome; but I trust that I shall at last obtain the victory. I long, and wait for my Saviour, and I want to humble myself before my Heavenly Father while he is so good, and Jesus still pleads as a high priest in the Heavenly sanctuary, that he in mercy may forgive all my ingratitude.

I have many things on my mind which I desire to speak of, but my strength will not suffice. I am now busy writing letters to my friends in Norway, and sending them the *Advent Tidende*. It is my greatest desire that this truth may spread, and shine as a light in a dark place, and that we all may honor the doctrine of our blessed Saviour.

Farewell. Pray for me, that I may be faithful unto the end.

ANNA M. HANSEN.

Feb. 5, 1875.

A Few Words

TO THE MEMBERS OF THE TRACT AND MISSIONARY SOCIETY OF VERMONT.

DEAR BRETHREN AND SISTERS:—The cause in which we have enlisted is everything or it is nothing. If this third angel's message of Rev. 14 be the truth of God, then our all is at stake. We should bend all our energies to act well our part for its advancement. The world must be warned of the nearness of the advent of Christ, and be taught the true preparation for that great event.

Never was a greater responsibility committed to a body of men than that which God has given to us. When God caused this great truth to be brought to our knowledge he made us debtors to our fellow-men, to make known to them what he had given to us. This vast indebtedness is upon us, and can only be discharged by faithful, self-sacrificing efforts; and unless we make these efforts without growing weary in our work, we will find that the blood of souls is upon us in the final reckoning. When Jesus was about to ascend on high, he pointed to the harvest fields, and said to his followers: "Go ye into all the world, and preach the gospel." "Freely ye have received, freely give."

Are we faithful to our trust? God requires our earnest efforts. The world has the utmost need to understand that the advent of the Saviour is swiftly approaching, and that it will very soon be witnessed. Upon us rests the responsibility of proclaiming this truth to the world. Our time to work is short. Are we watching every opportunity to help spread a knowledge of this truth by means of our books, tracts, and papers? Are we sacrificing our love of ease by going out, with the truth burning in our hearts, to induce others to read our publications? Shall the late call for six hundred new subscribers for *The Voice of Truth*, and *The Health Reformer* be responded to, and the names immediately forwarded to the Office? At our late State quarterly meeting, it was voted that we respond to this call. As yet not quite three hundred names have been forwarded to the Office. If each individual member of the tract Society had obtained two names, the number assigned us would have been furnished before this date. There are two districts in the State that have not furnished a dozen names. If all felt the re-

sponsibility resting upon them, we should have a power in our midst that would make the world tremble.

Dear brethren, we must set ourselves to this work as those who labor to save the perishing, and who think not of their own ease, or convenience, or comfort. God calls us to labor, and not to faint. Let us respond to the call.

To the active worker, Christ has addressed these words: "Lo, I am with you always, even unto the end of the world." Who that reads these lines will resolve to deny self, and work for God, that the wasting harvest may be gathered?

CILAS. P. WHITFORD.

A Short Address to the Seventh-day Baptists.

[A BROTHER has sent us the following printed circular, which he says is extensively circulated through the mails, in the section where he lives, in Rhode Island. The inquiries are certainly pertinent, and deserve consideration by any whom they may concern.]

Will our S. D. Baptist friends permit one who entertains a high regard for their piety and conscientiousness to call their attention to some points that I have observed in their practice, which are deemed not quite consistent with their belief, which I will illustrate by the following proposition, viz.: You believe the seventh day is the Sabbath of the Lord our God, and, consequently, that all who refuse to keep it, whether ministers or laymen, professors or non-professors, are living in violation of the law of God, and therefore are sinners; which fact you prove by the following text of Scripture, "Whosoever sinneth transgresseth also the law; for sin is the transgression of the law." 1 John 3: 4. And, whereas other denominations are guilty of the above sin, you refuse to commune with them, which is strictly consistent on your part, so far; nevertheless you invite those Sabbath-breaking ministers into your churches to preach, and treat them as good Christians, never reproving them for Sabbath-breaking, and you carefully avoid saying anything to them about the Sabbath or the law of God, and by your silence lead them to believe you esteem the matter of small importance yourselves. It is believed your inconsistency in this matter has cost you the loss of many of your young people, who take it for granted from your practice that you believe Sabbath-breakers of other denominations are good Christians, which encourages them to abandon the Sabbath themselves.

Again, you would not invite a Roman Catholic priest into one of your churches, nor recognize him as a Christian minister, because he breaks the second command by paying adoration to images. Now I would like to know what the difference is between the Catholic who breaks the second, and the Protestant who breaks the fourth, command. Are they not equally guilty, in proportion to the knowledge they possess? But, say you, the former violates two commands, the second and fourth, while the latter violates the fourth. But what shall the apostle James of such? Whosoever shall "offend in one point, he is guilty of all" (Jas. 2: 10), notwithstanding he may keep every other command of the law.

But you say, We must exercise charity toward our Protestant friends; perhaps they have not been enlightened on the Sabbath question. But how is that? Have they not the same Bible that you have? and if ignorant of the claims of God's law upon them, is it not their own fault? The Saviour said of such, "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John 3: 19. And, although you doubtless should extend Christian charity to the errors of thousands of Christian people in various parts of our country, who have never had their attention called to the claims of the Bible Sabbath, yet such apology will not apply in the case of the people here, whose attention is called to the subject every week by seeing the seventh-day people close their places of business on the Sabbath, and go to church. The Saviour said, "That servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes." Luke 12: 47, 48.

But I must not neglect to call the attention of Seventh-day Baptists to the charge that is sometimes brought against them, of not setting a proper example of Sabbath-keeping before others, in that some have employed men to work for them on the Sabbath, and allowed their business to go on on that day.

This is looked upon as a great inconsistency, inasmuch as the fourth command prohibits labor by your employes as much as by yourselves on the Sabbath. Ex. 20:10. In view of the above, if Seventh-day Baptists have the truth in relation to the Sabbath, will not God hold them accountable for the way they keep it, and also for any failure on their part in teaching it to others?

If on the other hand, the keeping of the seventh day is not a matter of any account, why not abandon it, and cease to divide the church by keeping a different day from the one kept by the majority?

All of which is respectfully submitted for your consideration, by

ONE WHO BELIEVES IN CONSISTENCY.

An Eventful Night.

THREE travelers, weary and travel-stained, toiled over the wide moor, seeking the least frequented, the most difficult and dangerous passes; pausing at the top of each ridge to look fearfully behind them, and listening anxiously to every sound that the wind bore to their ears. One could see at a glance that they were fleeing from the hands of an enemy. And so they were. They were three godly Covenanters, seeking to escape from the soldiers. They had been at a meeting of God's saints, held in a wild and lonely glen. Just as the worship was about to begin, their watchman on the heights gave warning that a troop of horses were coming toward them. And the congregation had been obliged to break up, each man seeking his safety as best he might. The three friends we have seen on the moor kept together, seeking a ford by which they could cross the river. The two older men, farmers, were not far from their own homes, and might soon have been safely housed. But they were determined not to leave their younger companion till they had seen him to the other side of the water. He was the minister who was to have conducted the services of the conventicle—James Renwick, one of the most godly, spiritual-minded and devoted of all the many servants of God wherewith he had blessed his persecuted church in those days.

They reached the river side. There had been a heavy thunder-storm among the hills, and over the usually shallow, smooth ford was now rolling a brown and angry stream into which they feared to enter.

"Let us first kneel down and ask the Lord to take us over in safety," said Mr. Renwick.

His companions gladly agreed. And they withdrew among the alder bushes and presented their case before the Lord. Their short prayer ended, they rose and were going forward again to the edge of the stream, when, to their extreme surprise, they saw the whole party of their pursuers in the very act of riding through the ford, some already landed on the opposite side. They had come up to the river while these children of God were engaged in prayer, and feeling uneasy at the rapidly increasing strength of the torrent, had hastened to ride through the ford before it should become impossible to do so. Mr. Renwick and his friends waited until the troopers had disappeared, and then trusting in the Lord to uphold their steps, walked boldly into the river. They cut a long branch of the rowan-tree, and held it between them like a rope, so that if one lost his footing the other two might be able to help him. In this way they got to the other bank, and Renwick's two companions, having bidden him farewell, passed through the ford in perfect safety to their own side. But even as they set foot on the bank, a fierce roaring was heard, and down came the stream in all its might and fury, carrying everything before it, and spreading itself over both banks. Mr. Renwick on one side, and his two friends on the other, rendered praise and thanks unto the Lord who had thus preserved them, and then pursued their roads.

The darkness of night was coming on, and Mr. Renwick saw that he could not hope to reach the friend's house where he had purposed to spend the night. A very narrow, dark glen came in his way. He entered it, and finding a kind of hole sheltered by bushes in one of the rocky banks, he crept into it, lay down, and fell asleep. Further on in the night he awoke. A furious storm of wind and rain had come on. The wet had come through his leafy covering and drenched him to the skin. He sat up to think what he ought to do; and at that moment a faint sound of singing was borne past him on the wind. He fancied he recognized a psalm tune, and the fancy gladdened his heart.

"A godly family at their evening devotions," he said to himself; "surely with them I shall find shelter for the night."

And he set out at once in the direction from which the sounds seemed to come. The fierce blasts of the wind and the driving rain

perverted him from hearing anything more distinctly. And as he fought against them he did not pause to listen until he stood before the door of the house he sought. Then, alas! he heard only too plainly that no psalm-singers were there, but a set of rioters, drinking toasts, singing plain songs, and laughing at coarse jests. His first thought was to leave the place and seek another shelter. But he was so wet and chilled that it seemed impossible to turn away from the ruddy fire-light that came through the window. And he was so worn-out that he did not feel as if he could go many yards further. So, with his usual simple prayer to God for protection and guidance, he knocked at the door. It was opened by the master of the house, a shepherd named M'Culloch. He was a rude, hard man. But on this particular occasion his heart had been opened by feasting and merriment. He invited the stranger in, made him sit down by the fire and dry his clothes, and called loudly on his wife to bring in food and drink. Mrs. M'Culloch was as unlike her husband as could be. She was a staid, sober, godly woman. Her whole heart was with the Covenanters. And many a time had she sheltered and helped some of them without her husband's knowledge. She saw at once that the grave young stranger who had come in, and who look so pained and grieved at the rude, profane merriment around him, was one of that persecuted people. Her husband also soon perceived that his guest was very different from himself and his companions. And he began to look upon him with ill-will, and to mutter something about conventicles, and "dogs of rebels and canting preachers." His senses were, however, confused by the quantity of strong drink he had taken, and Mrs. M'Culloch succeeded in conducting Mr. Renwick to his bedroom without any more open token of enmity having been shown him. Here she had kindled a little fire to dry his clothes, and telling him he would be quite safe, but that he ought not to tell her husband who he was, she left him, with a heartfelt prayer for his safety and comfort. He slept soundly and sweetly and did not awake till a late hour on the following morning. Looking out of the bed, he saw at once that all his clothes had been carried away from the screen before the fire where he had hung them the previous night to dry. And he began to fear that his hostess was treacherous, and meant to keep him a prisoner. But at that moment the woman came in with a suit of her husband's clothes.

"Your own were so dripping wet," she said, "I have not been able yet to get them thoroughly dried. My husband is away to drive his sheep off the low ground for fear of the floods. For some hours you will be quite safe here, and you can wear these things until your own are ready."

He rose and dressed himself, and having breakfasted, and, at the good woman's request, conducted family prayers, he proposed to go out a little way to breathe the fresh air. She told him it would be quite safe for him to do so, but gave him a shepherd's plaid to put on, as she said the breeze was still strong and chill. As he threw the plaid around his shoulders, one of the shepherd's dogs, well used to that signal, rose and followed him out of the hut. He had gone but a few steps from the door, and was standing still to admire the brilliance and freshness of everything after last night's rain, when a bark from the dog at his feet caused him to look around, and he saw a party of dragoons riding over the soft turf and not many yards from him.

"I am in Thy hands, O Lord, for good or for evil," he said, and stood calmly still till they came up to him.

He had forgotten his change of dress, and never doubted that he should be instantly seized and carried off to prison. But the commander only greeted him civilly, and asked him who lived in the hut.

"M'Culloch, a shepherd," he answered, quietly.

"Oh, I know him," said one of the troopers; "he is a true man, and hates a Covenanter like poison."

"Are you M'Culloch, then?" asked the commander, "or is he in the house?"

"No, sir. He's away to the other side of the hill after his sheep."

"Oh, well, it does not signify. If he be the true man you say, we need not search his house for Covenanters. And, at any rate, I am very sure there are none on this side of the water. No one could cross after we did last night."

And he rode off leaving Mr. Renwick to return thanks to the Lord, who had preserved his righteous servants from the hands of his enemies.

And thus will the Lord help all who put their trust in him. In every emergency, in every trial and temptation, he is always near us, and ever ready to guide and guard us.

Oh, then let us have more faith in God. Let us trust in him always, and we will be sure to come out safe in the end.

Sinner, put your trust in God, and he will save you.—*Sel.*

Health Department.

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

Bible Hygiene.

THE Bible, from the earliest record of man's creation in Genesis, to the closing Revelation which brings to view his triumphant redemption, exalts man as

THE GLORY OF THE CREATOR.

This is seen in the words of Jehovah to his Son, in the beginning, "Let us make man in our image, after our likeness;" and is no less apparent in the declaration in the last book of the Bible from the four and twenty elders, as they worship at the throne of Heaven, "Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are and were created."

Whether it was man's moral character, his physical form, or both, that was made in the likeness of God, we leave with theologians to discuss. In either case we behold man as expressed in David's song of praise to the beneficent Creator, "Thou hast crowned him with glory and honor; thou madest him to have dominion over the works of thy hands. O Lord, our Lord, how excellent is thy name in all the earth." The goodness of God in creation, in the gift of his Son for the redemption of fallen man, and in the ministrations of holy angels and the gift of the Holy Spirit, through which his word has been revealed, is feebly expressed in these words of the beloved John, "God is love."

The record of his creation, his ample provisions and glorious surroundings in Eden, fully attest the love of God to man, and the glory he would confer upon him in this life. "And the Lord 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 the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food."

LABOR A BLESSING.

Man was formed for activity. "And the Lord God took the man, and put him in the garden of Eden to dress it and to keep it." It was the design of the Creator that he should derive his chief delights of existence from those pursuits that would demand physical and mental action. Before sin entered happy Eden, the representatives of the race were put into the garden, "to dress it and to keep it," where their minds could trace, in a thousand varied forms, the perfections and power of the divine creative Hand. In the estimation of God, and his Son, and of the holy angels, labor was honorable and for the good of man, even for sinless hands in holy Eden.

After the transgression, God said to Adam, "Cursed be the ground for thy sake." The earth was cursed in consequence of Adam's sin. But the fact that he was to eat his bread by the sweat of his face was not the curse. Increased labor was simply a consequence which was for his best good in his fallen condition.

"God is love." We must not view the curse in the light of retaliation on the part of the gracious Creator. We call in question that lazy theology that makes work the sum of the curse, and looks forward to the time when immaterial spirits shall go to an immaterial Heaven to get rid of work, and sit on the edge of a cloud and sing hallelujahs to all eternity.

But labor, first instituted in holy Eden, is for man's best good in his fallen condition out of Eden. And as for the future, give us the tangible inheritance of the saints in light, in the earth redeemed from the curse, and happy Eden restored upon it again. There the redeemed, in all the gladness of immortal life, will enjoy the delights of activity of body

and mind in a world of inexhaustible variety, bearing the impress of both the creating and the redeeming hand.

GOD IS LOVE.

And in love he created our first parents, and richly endowed them with physical and mental power. This was for the glory of the Creator, and the happiness of the creature man. God is the author of life, health, strength, and true happiness. Death, sickness, sorrow, physical and moral wretchedness, are the legitimate offspring of the transgression of moral and natural law instituted by the divine Author of all good.

"God is love." He is not the author of sickness, sorrow, and death. In a general sense, sickness is no more a necessity than sin. At a funeral, a sensible minister once made the startling assertion that it was a disgrace to die. He did not mean that death was avoidable at a good old age; but that its existence, even in ripe age, was the result of the first great transgression on the part of the representatives of the dying race. And he might have added that premature death, in childhood, youth, or in the strength of middle life, was the result of continued transgression.

"God is love." He is not the author of our woes. And it is a stupid reflection upon the divine character to lay our sickness, pains, bereavements, tears, and sorrows, to the mysterious dealings of his providential hand. It may, however, be fashionable, on funeral occasions, for ministers, in their words of condolence with the bereaved, to charge the progress of disease and the ravages of death, in those who should live to bless society, to the wise dealings of the loving Disposer of events. They may gravely state that for very good and wise reasons, he has removed dear friends from us by death. Fashion and custom may dress and decorate corpses of the youth with muslin and flowers. Taste and expense may adorn our cemeteries with the sculpture of art and the glory of nature: yet we hear the voice of revelation and of reason declaring that death is the reward of sin, and is man's dreaded foe. Poets may sing:—

"Why do we mourn for dying friends?
Or shake at death's alarm?
'Tis but the voice that Jesus sends,
To call them to his arms.

"Why should we start, and fear to die?
What tim'rous worms we mortals are!
Death is the gate to endless joy,
And yet we dread to enter there."

And yet the great apostle, when speaking of the resurrection of the just to the joys of eternal life, says, "The last enemy that shall be destroyed is death." 1 Cor. 15:26.

"God is love." And his revealed will relates to man's well-being in this life, as well as to that which is to come. God does not take pleasure in the miseries of this mortal state. He delights in the happiness of obedient intelligences in this world, as well as in the future joys of the redeemed in the world that is to come. The Bible teaches how to live so as to enjoy that health and happiness in this life favorable to securing eternal life. True godliness does not neglect the laws of our present being, and dimly view only the immortal existence. It is profitable unto all things. It gives promise of the life that now is, and of that which is to come.

The religion of the Bible was not intended simply as a garment to put on, to cover moral and physical impurities. It was designed to convert the entire man, soul, body, and spirit, that he might be pure within and without. That bogus piety which would give license to consecrated gluttony, devoted lust, and sanctified filthiness, is simply a burlesque upon the religion of the Bible. J. W.

Obituary Notices.

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

DIED, in Battle Creek, Mich., of internal cancer, Feb. 6, 1875, sister Sarah J. Gilmore, aged 37. Sister G. had kept the Sabbath about two years, with her aged mother, and her daughter. She was baptized by Bro. White and united with the B. C. church, in September last, though then quite feeble. She endured much physical suffering, and welcomed release in death. She was firm in all the truth, and has left behind good evidence of a well-grounded hope in Christ. Funeral discourse, Sabbath, Feb. 13, 1875. U. S.

The Review and Herald.

Battle Creek, Mich., Fifth-day, Feb. 18, 1874.

FROM the *Restitution* of Jan. 27, 1875, we learn that Eld. D. R. and Mrs. M. S. Mansfield, formerly of Buchanan, Mich., now of Minneapolis, Minn., first-day Adventist preachers, have joined the Methodists, to which the *Restitution* responds, "Tis well."

SOME friend has kindly sent us a pamphlet entitled, "A Sermon on the Millennium, by F. A. Shearer, D. D., of Aledo, Ill." It has considerable to say about the Adventists; but as the views it combats are not the ones we hold, it requires no reply from us. As a specimen of its consistency we notice it takes the ground that the reign of Christ during the millennium will be a spiritual reign by means of the Holy Ghost; but the Holy Ghost is already here as Christ's representative; yet the last sentence in the book is, "Come, Lord Jesus, come quickly."

California.

THE reports from those who have recently gone to California are exceedingly cheering. Steps are being taken to place the work there at once upon a permanent basis, and put it in a position to advance rapidly in strength and power. A special session of the California Conference was held at Oakland, Feb. 12, 1875, to decide upon the location of the *Signs of the Times*, purchase a proper site for an Office building, decide upon the construction of the building, and consider other matters pertaining to the prosperity of the cause there. We look with interest for a report of this meeting.

U. S.

The Sabbath in England.

By a private letter just received from Eld. W. M. Jones, of London, England, we learn the interesting fact that three Sabbath-keepers in different parts of the kingdom, having no knowledge of each other, have each written a tract in favor of the Sabbath. They were brought to light by advertising, within the past year: John Villiers, of Ireland, D. Mackenzie, and Jas. Scott, of Scotland. He sends us a copy of Bro. Scott's tract, the length of which, with our present press of matter, prevents our transferring it to our columns. He adds, "A lady in Belfast, keeping the Sabbath for five years, has just written to me. How many more are there? 'This is the Lord's doing.'" U. S.

New Books.

THE works entitled *Miraculous Powers, and Facts for the Times*, by M. E. Cornell, which have long been out of print, he has revised and enlarged, and the new editions are now ready. Price of *Miraculous Powers* 20 cts., postpaid, *Facts for the Times*, 25 cts. U. S.

S. D. A. Miscellany.

WE have all our leading tracts bound in five volumes of about 400 pages each, under the title of S. D. A. Miscellany. The Bible Sabbath, a collection of tracts and pamphlets on the Sabbath question, in one volume, properly belongs with this set, making six volumes in all. Price \$1.00 a volume. Very convenient for preservation and reference. U. S.

"OUR REST, a Magazine Bearing on the Great Questions of Eternal Salvation, and Prophetic Inquiry," is the title of a monthly published in Chicago, Ill. by Wilson, Pierce, & Co., former publisher of the *Restitution*.

"UNION IN CHRIST" is the title of a new illustrated monthly, the first number of which we have just received. It is published at 37 Park Row, N. Y. City, by H. A. King, the former publisher of the *Bible Banner*. Its object is to promote the present union movement among the different denominations. \$1 per year.

To Correspondents.

J. W. RAYMOND: The New York papers were all mailed before your appointment for Dist. No. 9, Feb. 20, at Farmington, Pa., was received.

J. M. ADAMS: There would be no object in our discussing with the Catholics the points of difference between us. All who have the moral courage to come out from that denomination will come by simply hearing the truth. We know of no two chapters in the Bible exactly alike. 2 Sam. 22 and Ps. 18, both record David's

psalm of thanksgiving at being delivered from the hand of Saul; the record in Samuel showing its historical connection, that in the psalms being given as a part of the collection of David's writings.

R. H. PECK: An avalanche of Sabbath tracts we think would do good in the vicinity where Mr. Langford's discourse was preached. We see nothing in it not already answered.

ARTICLES ACCEPTED. Sound the Tocsin.—The Power of God.—Loss and Gain.

ARTICLES DECLINED. A Ministerial Visit, Rather too personal. U. S.

Keep Pace with the Message.

SUPPOSE as the children of Israel fled from Egypt before they came to the Red Sea some became weary. As in great haste they journey on, these tired ones sit down to rest in the shade; it is so pleasant to get away from the scorching sun, to throw off anxiety, and may be sleep "just a few minutes." Meantime the hosts of Israel are hurrying on, obedient to the admonitions of their inspired leader, fearful lest they be overtaken and carried back. The distance is widening every moment between them and the resting ones. By-and-by God opens their path through the sea, and as soon as they pass through he instantly closes it. Ah! where are the lagging ones? God will not open the sea again as they come up. There is safety only as we keep pace with the body.

T. M. STEWARD.

Faithfulness.

THE Lord, in Matt. 25: 21, 23, commends those who have been faithful over a few things, and says that they shall be made rulers over many things.

This promise is to the faithful. Though our talent is small, and we can do but little, yet that little is required of us. If we are faithful in the performance of every duty, the promise is ours. But what is it to be faithful in our religious life? Is it merely to arise in meeting and make known our determinations? It means much more than that. It includes our whole life.

The duties of each day, whether small or great, should be performed with faithfulness. If we are faithful in these things, we may expect to hear the glad welcome, "Well done, thou 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." M. F. W.

A Great Invention.

LLOYD, the famous map man, who made all the maps for General Grant and the Union army, certificates of which he published, has just invented a way of getting a relief plate from steel so as to print Lloyd's Map of the American Continent—showing from ocean to ocean—on one entire sheet of bank note paper, 40x50 inches large, on a lightning press; and colored, sized and varnished for the wall so as to stand washing, and mailing anywhere in the world for 25 cents, or unvarnished for 10 cents. This map shows the whole United States and Territories in a group, from surveys to 1875, with a million places on it such as towns, cities, villages, mountains, lakes, rivers, streams, gold mines, railway stations, &c. This map should be in every house. Send 25 cents to the Lloyd Map Company, Philadelphia, and you will get a copy by return mail.

Catholics in the United States.

THE *Catholic Directory* for 1875 shows that there are in this country seven archbishops, fifty-three bishops, 4,873 priests, 6,920 churches, chapels, and stations, of which 4,800 are churches, eighteen theological seminaries, and 1,375 studying for the priesthood; sixty-eight colleges, 511 academies, 1,444 parish schools, 215 asylums, homes, and refuges, eighty-seven hospitals, and a Catholic population (exclusive of Baltimore, Charleston, Erie, and Brooklyn, for which no estimates are given) of 5,761,242.

THE recent action of Archbishop Purcell of Cincinnati, forbidding the people of his diocese to frequent the public libraries or draw books from them, has been more than matched by the action of another eminent Catholic beyond the sea. This time it is the Marquis of Bute, one of the wealthiest noblemen in Great Britain, and a recent "pervert" to popery through the influence of Ritualism, who illustrates the attitude of Rome toward popular education, and supplies another commentary on the Papal Syllabus. He owns the greater part of the town of Cardiff in

Wales. The people of this town determined with most commendable spirit to expend £20,000 in establishing a Free Library for the benefit of the citizens. The Marquis of Bute tried, by various disgraceful devices, to evade giving a site without directly refusing one. He would allow them to build in the dirtiest and lowest suburb; he would demand a rent of £250 a year; he must dictate the style of the building and the character of the library. No wonder the enterprise was given up in disgust. The Marquis was acting under the advice of his ecclesiastical superiors. These are the men who assume to dictate the policy of America touching her public schools.

THERE is a curious Chinese proverb which says, "In a cucumber-field do not stoop to tie your shoe, and under a plum-tree do not wait to settle your cap on your head;" which means, if you do so, some one may think you are stealing the cucumbers or plums. Never forget that the apostle says, "Abstain from all appearance of evil."

ONE Sunday, after the choir at Oberlin had sung without distinctly pronouncing the words, Pres. Finney, in his prayer, alluded to the choir as follows: "O Lord, we have sung an anthem to thy praise. Thou knowest the words, but we do not. We do pray thee that those who led us may open their mouths, that we may know what they say, that we may join in thy praise. May they not sing to be heard of men. May they not mock thee, and offend thy people or the house of God, by making a display of themselves."—*Statesman*.

By direction of Archbishop Manning, a notice has been read in the English Roman Catholic places of worship, calling attention to "events which unhappily are notorious," and which have induced the Archbishop to make known to the faithful, lest any should be misled by the example of one or two who still profess to be Catholics, "that whosoever does not in his heart receive and believe the doctrine of the Immaculate Conception and the doctrine of the infallibility of the Vicar of Jesus Christ, as they have been defined by the supreme authority of the Church, does by that very fact cease to be a Catholic."

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.

MEETING at Athens, Sabbath, Feb. 27. The friends there will please arrange for place of meeting. The brethren from Colon and other places around are invited to attend.

E. R. JONES.

QUARTERLY meeting at Mt. Hope, Grant Co., Wis., Feb. 27, 28. We hope to see all the friends of the cause at these meetings. Eld. Downer will be present. Wm. PROCTOR, Eld.

QUARTERLY meeting of the churches of Saginaw Co., Mich., at St. Charles, Feb. 20, 21, 1875. T. & M. quarterly meeting for Dist. No. 8, in connection. We look for a good representation, as it is a general quarterly meeting of the T. & M. Society. Come prepared to seek the Lord. JOHN MCGREGOR, Director.

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:—

Johnstown Center, Rock Co., Feb. 27, 28.
Among the French near Wequicoch,
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.

Business Department.

Not slothful in Business. Rom. 11: 12

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

RECEIPTS.

For Review and Herald.

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

\$2.00 EACH. Mrs J Williamson 47-1, G W Mills 47-2, J C Downing 47-1, Susan Currier 47-1, Peter Erb 47-7, Mrs James Wayne 47-3, Geo W Barker 47-14, Augustus Geary 48-20, Elmina Jackson 47-9, H Benedict 47-6, W I Gibson 47-5, Mary S Edwards 47-3, Christian Bauer 47-6, Mary Mellinger 47-10, Solomon Wilson 47-3, Dr G L Holiday 47-7, August Rasmussen 47-1, R D Tyson 47-4, Theodore Butcher 46-26, M B Cyphers 47-1, John Sisley 47-1, Sarah Axtel 47-1, W J Goodwin 47-3, C A Johnson 47-1, Eli Osborn 47-7, Wm C Cowan 47-4, Emily Payne 47-1, C P Buckland 47-7, J B Scovell 47-3, P E Kniter 46-24, R J Lafferty 47-7, Mary A Morrison 47-1, Sarah Duncklee 48-12.

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MISCELLANEOUS. David Alway 50c 45-8, F F Johnson 50c 46-3, J F Fraenfelder 75c 45-21, Elliott Van Syoc 50c 45-13, Peter Randolph 50c 46-1, Emma McDowell 50c 46-3, B Horton 25c 45-10.

Books Sent by Mail.

R A Dunbar \$1.25, J R Stilwell 10c, Wm C Cowen 10c, Joseph Newsom 4.81, A H Hall 1.00, James Carlson 50c, Dr G S Honeywell 50c, S W Wiley 60c, Tryphena N Elliott 50c, P G Carter 2.00, D C Hunter 1.00, Addie Worster 50c, R M Kilgore 2.02, Mrs Louisa R De Wolfe 50c, Mrs B G Allen 50c, P S B Towle 25c, C S Warner 30c, John F Klostermyer 50c, W J Dunckler 10c, R Sawyer 3.36, S H King 1.50, Wm H Wild 50c, H A St John 25c, Mrs James Forbes Jr 25c, O A Olsen 8.07, D R Palmer 50c, W H Ellsworth 25c, E P Giles 1.00, G B Hook 20c, George Foreman 3.00, Charles Davis 1.00, M E Archer 25c, A J Stillier 25c, I Sanborn 25c, Lucius Sanborn 50c, Margaret Dickie 25c, M A Kilgore 25c, D C Phillips 50c, J B Frisbie 50c, David Mahin 1.00, J W Raymond 10c, John A Hardy 50c, E R Gilet 3.00, H D Banks 50c, Wm Minzey 10c, J W Blake 25c, Amanda O Mitchell 20c, J F Carman 25c, W Raymond 2.50, J Fargo 2.00, E D Scott 50c, F A Rathbun 50c, J Taber 50c, Jane Crowfoot 25c, John R Elliott 50c, J B Goodrich 1.00, Isaac Zirkle 25c, Leroy Depas 25c, S Rogers 50c, Mrs Sabrina Thomas 15c, James Warren 1.50, C C Doren 50c, Peter Erb 35c, William Evans 50c, Sabrina Simonson 50c, J L Jordan 10c, W Ericson 25c, Z W Buffington 2.22, Charles Lee 5.14, D W Johnson 50c, Elmina Jackson 15c, Wm B Mason 3.00, L S Elphick 2.00, John R Cain 20c, O Mears 1.50, S D Salisbury 50c, St Louis Mercantile Library 3.08, R Caviness 30c, Arthur B Wilkes 17c, Scott Kilgore 50c, Almira M Preston 50c, M E Underwood 25c, S D Haskins 1.10, Mary Nicola 25c, L Bean 4.35, Sarah A Cardell 60c, Thomas Brown 25c, Curtis P Buckland 50c, Emily Payne 40c, J L Rice 50c.

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Michigan T. & M. Society.

Dist. No. 2, \$81.00.

Cash Received on Account.

Ind T & M Society \$74.00, Mo & Kan T & M Society 2.00, R M Kilgore 10.00, O A Olsen 7.00, New York T & M Society 275.14.

Book Fund.

Hannah Fellows \$5.00, Addie Bowen 3.00.

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S Simonson \$10.00, M A Eaton 10.00.

Michigan Conference Fund.

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W L Brisbin (s n) \$8.00, Lucinda Richer 1.00.

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