

# 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.

VOLUME 45.

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

NUMBER 11.

### The Review and Herald

IS ISSUED WEEKLY BY

The Seventh-day Adventist Publishing Association.  
BATTLE CREEK, MICH.

ELDER JAMES WHITE, PRESIDENT.

TERMS: TWO DOLLARS A YEAR IN ADVANCE. When paid by Tract Societies or individuals for the poor, or to other persons for investigation, \$1.00 per year.

Address: REVIEW & HERALD, BATTLE CREEK, MICH.

### O FATHER, I COME TO THEE.

O FATHER, I come to thee; my way in life  
Is dark, beset with sorrow, pain, and strife;  
I am weak and faltering, oft I faint,  
In mercy, Father, hear thy child's complaint.  
Oh! does thy loving face no longer shine,  
Casting such gloom around the heart of mine?  
I am unworthy, weakest one of all,  
And without thy hand, Father, I shall fall.

I hear, my child, but does thy heart not know  
That pain and sorrow come to all below?  
Dost thou not know that in affliction's fire  
The heart's refined, the soul is lifted higher?  
All this chastening I give to thee in love,  
To draw thy heart to brighter realms above;  
However dark the way, whate'er betide,  
There is One who loveth ever at thy side.

O Father, I hear, and bow to thy will,  
For thy love alone my bosom can fill.  
This life's storms and darkness I will not fear,  
When thy loving hand is forever near;  
And freely I offer my life unto thee,  
To suffer and do what thy will may be,  
If only at last, when my time shall come,  
I may enter the rest of my heavenly home.—Sel.

### The Sermon.

I charge thee therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; PREACH THE WORD. 2 Tim. 4:1, 2.

### PROTESTANTISM.

BY ELDER D. T. BOURDEAU.

(Concluded.)

TEXT: "It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." Jude 3.

AND no less clear and forcible is the doctrine of the personal second coming of Christ to punish the ungodly and reward the saints; and bring in the reign of peace, and thus effect the redemption and restitution of all things which God hath spoken by his holy prophets since the world began. Protestantism as a vindication of Bible doctrines, as the religion of the Bible, teaches this doctrine Job 19:23; Isa. 1:12-22; 13:9; 25:9; Acts 1:10, 11; 3:21; Luke 21:28; 1 Thess. 4:16, 17; Heb. 9:28; Rev. 1:7; 22:20, etc., etc. The second coming of Christ has been the hope of God's people in all ages. Protestants of all denominations have believed and taught it, and leading men and reformers in the Protestant churches in ages past, following the light of prophecy, looked for the coming of Christ to take place about this time just as we believe and teach.

Martin Luther near the time of his death said: I persuade myself verily that the day of Judgment will not be absent full three hundred years more. Richard Baxter said: "Would it not rejoice your hearts if you were sure to live to see the coming of the Lord? . . . Oh! that I might see his kingdom come." Works, Vol. xvii, p. 555. Matthew Henry on 2 Pet. 3, says: "How much more should they (the righteous) wait with expectation and earnestness for his second coming, which will be the day of their complete redemption." "They (the wicked) will still attack us till the end of time; till our Lord is come; they will not believe that he will come, nay, they will laugh at the very notion of his second coming, and do all they can to put all out of countenance who seriously believe and wait for it." Isaac Newton in his Observations of Prophecy, says: "About the time of the end, in all probability a body of men will be raised up, who will turn their attention to the prophecies, and insist upon their literal interpretation in the midst of much clamor and opposition."

John Wesley expected that the millennium would commence in this century. He said: "In a short time those who say they (the thousand years) are now at hand, will appear to have spoken the truth." On "adding to the prophecy," he says: "And doubtless this guilt is incurred by all those who lay hindrances in the way of the faithful, which prevents them from hearing the Lord's, I come! and answering, 'Come, Lord Jesus.'"—Wesley's Notes.

George Whitfield often used the expressions, "In these last days," "in a little while," "very shortly Christ will come."—Memoirs and Sermons. Robert Hall, a Baptist preacher and author of great talent, says, "Everything in the condition of mankind announces the approach of some great crisis."—Hall's Works, vol. iv, p. 404. Thomas Scott, who died A. D. 1821, on Dan. 8:14, says: "No doubt the end of the 2300 days, or years, is not very distant." Such testimonies might be greatly multiplied.

Surely, if such men had lived in our day they would have joined with us in proclaiming the near coming of Christ. As Abraham rejoiced to see the day of Christ's first coming, so these rejoiced to see the day of his second coming. But how differently did the descendants of Abraham act when Christ appeared the first time, and how differently do many of those act at the present time who claim to be the children and followers of the great lights in the Protestant world whose testimonies we have just quoted. Yet the evidences of the near coming of Christ are numerous and very forcible. As a halo of light shone from the prophetic word on the period of the first advent of the Saviour, so a flood of light now shines from the sure word of prophecy on the period of his second advent. We have not less than eleven long chains of prophecy spanning the whole period of the Christian dispensation, and some of them reaching back ages before Christ, and as we follow these wonderful chains one by one and link after link, we find ourselves each time occupying the last link and on the verge of the day of God. See (1) Dan. 2; (2) 7: (3) 8, 9; (4) 11; 12: 1, 2; (5) 12: 5-13; (6) Matt. 24; 25; (7) Rev. 1-3: (8) 4-6; (9) 8-14; (10) 12-16; (11) 17-19. Read also works on the prophecies published at the REVIEW Office, Battle Creek, Michigan. Think of this: Eleven times has the great and good God gone over the ground from different standpoints, that the subject might be to us a matter of certainty. Can we doubt with all this evidence? In one of these interesting chains, Christ himself, after giving the signs of his near coming, says: "When ye shall see all these things, know that it (or he, margin) is near, even at the doors." Matt. 24:33. And besides all this, that assurance may be doubly certain, we have scores of short and pointed prophecies interspersed like precious pearls in the Sacred Volume, setting forth striking tokens of the swift-approaching day of Christ: and here and there are prophecies representing the church responding to the fulfilled and fulfilling signs, by proclaiming the proximity of the Judgment and the coming of the Bridegroom, and by preparing to meet Christ in peace at his coming. See Matt. 24:45-51; 25: 1-6; Rev. 10; 14: 6-14, etc. Now how can we stand by the Protestant principle which leads us not only to believe what the Bible teaches, but also to do what it prescribes, and yet refuse to earnestly engage in this important work.

The work of Protestantism is progressive and reformatory. It involves the forsaking of sin and error and advancing in the truth. Such is also emphatically the nature of the work of preparation to meet the Lord. The advent doctrine is highly practical. When the day of the Lord is near and hasteth greatly an alarm should be sounded in the church, and all the inhabitants of the land should tremble, and even the meek, the best of earth, are exhorted to seek meekness and righteousness. Joel 2; Zeph. 2. The near coming of Christ is a strong incentive to thoroughness in reform and holy living. And what better platform can we have to reform upon than the last message of mercy, embracing the commandments of God and the faith of Jesus? Rev. 14:9-12. Can we have a better rule to work by in reforming than the law of ten commandments, which condemns every sin and approves every virtue?

And is there another remedy for sin than the faith of Jesus, or the gospel, which presents to the repenting sinner the healing fountain opened for uncleanness, and all those means of grace and restoring ordinances that cluster around the death, resurrection, and intercession, of the blessed Saviour?

Protestantism as a vindication of God's truth against the aggressions of error is not a new religion. It antedates the reformation of the sixteenth century. We see it since the fall in all those who have faithfully defended the truth of God against the opposition of its enemies. As faithful defenders of God's will and protestors against sin, Abel, Enoch and Noah were true Protestants; so were Abraham, Moses and the Judges, and so were the good and reformatory kings of Israel and the holy prophets, who were very jealous for the glory of God, and zealously pointed out and reproved the departures of the people from the word of the Lord.

The Saviour stands forth in his teachings, life and death as a model Protestant. The law of God was in his heart. He faithfully taught the will of the Father who sent him, and reproved those who made void the commandments of God. It was more than his meat to do the will of his Father, and he resisted unto blood in striving against sin. The apostles did the work of true Protestants in planting the gospel amid the fiercest opposition in Judea and in heathen lands. The Hebrew people were a nation of Protestants so long as they by carrying out the teachings of the word of God maintained their peculiar character and a conflict with the powers of darkness; but when they apostatized through unfaithfulness to God and his word, they ceased to be Protestants, and their course was protested against by those who were true Protestants.

In the main, the remonstrances of the reformers of the sixteenth century justly entitled them to the name of Protestants; and only so far as we by standing nobly for the truth, and engaging in the reform for these times carry out the great principles that led them, are we deserving of the name of Protestants.

A fierce moral contest may be expected relative to the commandments of God and the speedy second advent of Christ. We would reach this conclusion were we left to reason simply from analogy, regarding the present movement on these subjects as an advance movement in reform. Looking at the past, we see that every movement that has called on the people to advance in reform, against custom, public opinion and at a sacrifice, has been opposed. And would it be otherwise in regard to the last great reform which is designed to prepare a people for the closing scenes of this dispensation? Is the human heart naturally better in these last days than it was in past ages? Will Satan be less active and less hostile to the cause of God when he sees that his time is short?

We see that at the close of each dispensation the masses have disregarded and opposed the message sent them from Heaven that they might reform and avert coming judgments. Such has also generally been the case when nations have been threatened of God with chastisement and overthrow. Look at the world just before the flood, and at the inhabitants of the cities of the plain in the days of Lot. Was the word of God designed to meet the exigencies of the times regarded by the people generally at those solemn and important periods? Nay, verily. Had it been, the awful, threatened wrath of God would not have been realized. Now the Saviour says that the days of the Son of man shall be like the days of Noah and like the days of Lot. Luke 17. The people in those times gave way to unbelief and steeled their hearts against the testimony of God's faithful servants, making their labors more difficult, and solemn protestations necessary.

It was so when God undertook to deliver his ancient people from Egyptian bondage to give them a possession of the land of Canaan. And speaking of what then occurred Paul says: "Now all these things happened unto them for ensamples [types, margin]: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11.

And what fierce contests God's chosen leaders then had with the people whom they were trying to reform, even princes of the people, men

of renown and influence raised themselves in stubborn rebellion against them and their testimony.

Such was the case in the days of Elijah, who is a proper representative of John the Baptist and of those who will engage in a work similar to that of Elijah and of John the Baptist before the coming of the great and dreadful day of the Lord. Mal. 3:5. What desperate opposition was urged by the acknowledged teachers of Israel in those days, against this bold advocate of truth and the reform of the commandments of God which he enforced. Although he had the salvation of the people and the glory of God at heart, yet he was compelled to flee for his life from those who should have stood by him in his work.

Just before the first destruction of Jerusalem, Jeremiah, the affectionate, weeping prophet, was chosen of God to warn his people of the coming calamity. In his charge to him, God says: "Behold I have made thee this day a fenced city, and an iron pillar, and brasen walls against the whole land, against the kings of Judah, against the princes thereof, . . . and against the people of the land. And they shall fight against thee." Jer. 1. And they did fight, going so far as to burn the original copy of his prophecy, imprison him, and seek to destroy him; and at a critical moment, when, according to the injunction of the Lord, he put on his own neck yokes to prefigure the forthcoming captivity, Hananiah, an influential prophet, withstood him in the presence of the people, breaking the yokes, and opposing his message. Jer. 28.

John the Baptist was the greatest of prophets. As a forerunner of Christ, he was well qualified for the duties of his important mission. He was noted for humility, temperance and self-denial. He was a burning as well as a shining light. As a reformer, he was bold and uncompromising, called sin by its right name, laying the ax unto the root of the tree, and honoring the law of God. His work was to make the crooked places straight, and the rough places plain, and to restore those things in point of doctrine that had been lost; and he performed his work in a masterly manner. Now it would seem that the message of a man thus sent and approved of God, and so faithful to the duties of his calling, would be generally received, that a general reform would be effected, and that the entire Jewish people would receive the Messiah. But these glorious results were far from being realized. Christ came to his own, but his own received him not. And the teachers of his people in his day were the first to oppose him and his doctrine, until they through envy led the people to cry for his blood.

This case presents a true picture of the state of things that will exist just prior to Christ's second coming. The coming of Christ will then be preached as it was in the days of John; for Christ is as precious and honorable when he comes the second time as he was when he came the first time. His second coming is as important as was his first. Without his second coming, the work of his first coming would be incomplete; for he comes the second time to save those for whom he died at his first coming.

A people will be made ready to meet the Lord; and a part of their preparation for that event will consist in showing their love for Christ by loving and proclaiming his coming near. It will be as impossible to silence those who see the force of this doctrine as it was to silence the disciples and the children when Christ rode into Jerusalem. Prophecy must be fulfilled, if it takes the stones of the streets to do it. Jesus must be honored by his people. But this glorious doctrine, the joy and hope of the children of God, will be bitterly opposed even by professors. While the faithful and wise servant shall be giving to the household of faith meat in due season, spiritual food adapted to the times, the evil servant shall smite his fellow-servant, saying, "My Lord delayeth his coming," and scoffers shall arise, saying, "Where is the promise of his coming?" Matt. 24; 2 Pet. 3. Especially shall these oppose the idea of positiveness in regard to his being near. But without positiveness, how can a definite message relative to the immediate coming of Christ be given according to the sure word of prophecy? This lack of positiveness, when the numerous signs of the end are fairly and forcibly brought

before us in the light of prophecy, and when we are commanded to know that Christ is near, is but a deceptive form of unbelief which unqualifies many, as in the days of Noah and in the days of John, to meet coming events.

Amid this opposition, and faithful to the great truths committed to their trust, the waiting, watching ones will patiently toil on, until they shall see the Saviour coming in the clouds of heaven, and exclaim: "Lo, this is our God; we have waited for him, and he will save us." Isa. 25:9.

Not only does the prophetic word represent that the last message before the appearing of Christ on the white cloud shall develop a people keeping the commandments of God, but it also clearly teaches that war shall be made with the last church, the remnant of the woman's seed, who keep the commandments of God, and have the testimony of Jesus Christ. Rev. 14:9-13; 12:1, 17.

But the unerring word of prophecy does not stop here. It singles out the Sabbath, clearly indicating a Sabbath reform. It teaches that those who turn away their foot from the Sabbath, calling it a delight, the holy of the Lord, honorable, shall be called the repairers of the breach, the restorers of paths to dwell in, and shall raise up the foundations of many generations. Isa. 58:12, 13. Read also Isa. 56:1, 2. It teaches that following the signs of Christ's second coming and of the day of wrath, the seal, sign, or mark of the living God is published in the earth, and put in the foreheads or minds of God's servants. Rev. 6:12-17; Matt. 24:3, 29-33; Rev. 7:1-3.

The words seal, sign, and mark, are convertible terms, and may be applied to the same thing. See Rom. 4:12, etc. Hence, some versions render the original word in this passage seal, others render it sign, and others, mark. The seal of an earthly monarch is the sign or mark of his authority. It is that which makes valid those laws or decrees which he promulgates. It shows his title of royalty, the extent of his dominion, and his right to reign. Now the Sabbath makes valid the law of God. It is the only part of the law that shows who the lawgiver is, and that distinguishes him from other gods. It shows him to be the Lord thy God, the Creator of heaven and earth and all that in them is, and thus furnishes us with his title of royalty, the extent of his dominion, and his right to reign. Therefore the Sabbath may with propriety be called the seal or sign of God. Indeed, it is the only thing in the Bible that is said to be a sign between God and his people that they may know that he is the Lord. Read Eze. 20:12, 20; Ex. 31:13, 17. And whenever the sacred writers, whether under the old or new dispensation, undertake to distinguish the living God from false gods, an appeal is invariably made to the fact that the true God made heaven and earth, which fact lies at the foundation of the Sabbath institution. Read Ps. 115; Jer. 10; Acts 14:8-15; 17:22-29.

In truth, it were impossible to distinguish the true God from idol gods by any portion of the law of God except the fourth commandment. You can test this matter by taking the law of ten commandments, and following us in your minds to a Chinese temple in one of the back streets of San Francisco. We enter this building and, behold an idol to which several Chinamen are bowing. Our hearts are grieved, and we undertake the task of turning them to the true God by an appeal to the ten commandments. We read the first commandment: "Thou shalt have no other gods before me;" and they answer: "Are you the God that we should worship?" Unable to convince them by this precept, we read the second commandment: "Thou shalt not make unto thee any graven image. . . Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God." And they ask again: "Are you the God who requires our obedience?" Frustrated in these two efforts, we read the next precept: "Thou shalt not take the name of the Lord thy God in vain." "Oh!" they reply, "we would not be guilty of taking the name of our God in vain."

Up to this point we have failed to convince them. These commandments are good in their place; but their object is not to show who is the true God. We pass the fourth commandment; for some say that this commandment is abolished. And the fifth commandment is the only commandment of the second table of the law that mentions the name of God. We therefore tell these idolaters to honor their parents that their days may be long upon the land which the Lord thy God giveth them; and this time they answer: "Our gods enjoin this duty; and, moreover, they have given us land. We have, while trying to honor our parents, consulted them when going to battle against our enemies, and they have given us success, and have given us land."

What shall we now do? Shall we leave these poor heathen without giving them the true means by which to determine who is the God of whom we speak? Unless we do, the law we are reading from is imperfect and may be ap-

plied to heathen gods, or the force of its precepts may be successfully avoided by idol worshippers.

We return to the despised fourth commandment: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

"Ah! we now understand you," exclaim our attentive and anxious listeners. "It is the Lord thy God, the Creator of the heavens and of the earth, and of the substance of our God, who has given this law and demands our obedience." And possibly some poor soul may forsake his idolatry, and accept the God and religion of the Bible.

But as forcible as is the Sabbath in prophecy, as well as from the standpoint of the law and example of Jehovah, and the example and teachings of Christ and the apostles, the most obstinate opposition will be urged against it in the last struggle on the commandments of God.

While the seal of the living God is being made prominent in the earth, and the servants of God in every nation are receiving it, an opposing seal or mark is enforced by strong penalties, Rev. 13:11-17, so that a threatening against receiving this mark forms the burden of the solemn warning of the last message. As those who obey this message keep the commandments of God, which contain the true Sabbath as the seal or mark of the living God, how easy the conclusion that the mark that is opposed by this message is a Sabbath that is opposed to the Lord's Sabbath. And this conclusion is confirmed by the fact that Roman Catholics freely admit that the Sunday Sabbath rests on, and is a mark of, the authority of their church.

Let us illustrate the sinfulness of now substituting the papal Sabbath for the Sabbath of the Most High, and the importance of restoring the ancient Sabbath to its proper position. For this purpose we will use a similitude. We will suppose that a just and virtuous man is under the necessity of leaving his family for awhile, that he may earn means with which to make them happy on his return. Before parting with his family he takes a ring from his own finger with his name engraven upon it, and places it upon the hand of his wife, and tells her: This is a sign between you and me, showing that I am your lawful husband. Every time you look upon this ring, think of me. (We use this figure simply to illustrate the subject, and not to encourage the wearing of gold.) He leaves regulations for the entire family, enjoining upon them to be faithful. A regular correspondence is kept up between him and the family for a season; after which, for some reason, he does not write home during quite a lapse of time, at least the family do not hear from him. Finally a stranger calls on this family, and states that the absent husband and father is dead. So correct is the description that he gives of the man, and so minute is he in giving the particulars of his death, that the wife and most of the children regard the whole account as truthful. The stranger ingratiates himself into the affections of this woman and marries her, with the intention of governing the family and controlling the property in the place of her first husband. Some of the children are suspicious, but he disposes of them in a deceitful manner. He takes the ring of the woman's first husband off from her finger and puts in its stead his own ring with his name written upon it.

But after awhile, suddenly the first husband makes his appearance, claiming, in the name of justice and of all that is sacred, his lawful position in his family. What will the wife and remaining children do if they are true? They will repulse the intruder, as a deceiver, accusing him of being guilty of the death of the children who disappeared in so mysterious a manner. The wife with inexpressible joy will return to the husband of her youth, and the children to their dear and lamented father. The wife will cast away as an unclean thing, the ring that was through guile put on her finger, and will put in its place the ring of her own husband.

But what should we say were this woman to meet her husband with no demonstrations of joy, saying, I know you are my true husband, and I find myself in a dilemma; but I have another husband now, and business goes on the same as before. I have as good a ring on my finger as the one you left me. It will not pay to change things now. We would say, and justly too, that she was not true. Yet this illustration comes far short of fully showing up the heinousness of the sin of making light of and opposing the sign of the living God, when God is, through his word, restoring it to his people.

But it is a matter of encouragement that many of the different nations are cheerfully engaging in the present reform. God is no respecter of persons, and this reform, being world-wide in its applications, will test the world.

All will be invited to honor the God of Heaven by keeping all his commandments, and to honor his divine Son by receiving and rejoicing in the doctrine of his immediate second coming. Opposition will not terrify the servants of God or retard their work, but will give them another evidence that the Bible is true, and thereby give an impetus to the work, and afford them an opportunity to show that they are governed by the fear and love of God, and not by selfishness, and the fear, friendship and applause of men.

GOD SPEED THE WORK.

### The End of the World.

If the body's death seems to teach the lesson that modesty is becoming to the scientific speculator, what shall we say as to the prospects of that material frame which is beyond ourselves—the general orderly frame of the universe as we see it around us? People would suppose, from the way in which you hear men talk now, that there was not the slightest chance of any great organic change ever coming across the outward world in which we live. No doubt God works by fixed laws. No doubt the world goes on morning and evening, and summer and winter; but what reason have you to suppose that it will go on to infinity? Have no great catastrophes befallen the world before now? Does not physical science itself speak of these catastrophes? What is there to prevent other catastrophes, produced by the operation of laws of which at present we are very ignorant, coming athwart the globe on which we live, and a complete change taking place in the relations in which things, even in the outward world, stand at present, so that in the scriptural sense of the word there may be an end to the world, as there is certainly to be an end of our earthly life? To be sure, things have gone on for a long time in the same way; but is that any proof that they are to go on in the same way forever?

You arise morning after morning in good health and strength, and seem to say to yourself for a time that this will last forever; but one morning something happens, you cannot explain what; the best physician in the world cannot tell you what; but something has happened that lays you on a bed of sickness, and in two days sends you off to your grave a corpse. Will the experience of the reality of the way in which everything has gone on since you were young, till you have attained maturity, save from that great mischance? Again, men for centuries had ranged over the mountains in Campagna; they thought that all would go on there, herds and flocks feeding and vineyards growing as they had done for centuries; and suddenly there was a strange sound heard, and a volcano burst forth, and the greatest philosopher of the age came to look at it, and lost his life while he was looking. But neither he nor any of the men who had speculated with him ever expected that these great cities were to be swept to destruction, and their beautiful pastures to become for a time an arid wilderness. I do not say such instances explain or tell us distinctly that such catastrophes will befall the whole globe; but at all events, I think they ought to make us modest, seeing that the wisest know so very small a portion of the laws that regulate God's creation.

Surely, we may not dogmatically assume that such catastrophes are beyond the range of possible or probable events. It is true, I say, things have gone on for a long time, and men say: "Where is the promise of His coming, for all things continue as they were from the beginning of the world?" But still with Him, with whom one day is as a thousand years and a thousand years as one day, there may be changes maturing of which no philosopher of the present or of any previous age has ever dreamed, which will bring this great catastrophe to the globe, which will answer, on the whole outward creation, to something as great as is our passage from life to death, and what is beyond it. I do not think there is anything fanciful in such an expectation. I believe that a man, of that modest mind which is the characteristic of true science, will hesitate before he pronounces with any assurance that such a change may not come over the world as has been distinctly predicted in the Scriptures.—*Dr. Tait, Archbishop of Canterbury.*

WHEN we hear a person in his prayers going round and round the point, instead of going right at it, we feel that he cannot be very much in earnest. Great need is always direct and short. There was no circumlocution in the publican's prayer; and that little beggar-boy had the secret of prayer who, fearing the door would be shut in his face, contrived to get his whole plea into one sentence: "Please, ma'am," said he, "can't you give me some clothes; I am so hungry I have no place to sleep to-night."

### "JESUS' SEAT."

FAR, far away o'er the deep blue sea  
Lived a man who was kind as kind could be.  
He loved little children, and spread every day  
A table from which none went empty away.  
Poor children came in from the alley and street,  
With rags on their backs, and no shoes on their feet;  
Girls and boys, large and small, some naughty and rude,  
But John Falk loved them all and did them all good.  
And, while they were eating, he often would tell  
Of the Lord Jesus Christ, who on earth did once dwell;  
How he loved little children—each one of them there  
He was watching from Heaven with tenderest care,  
And how happy and blessed would be the child's part  
Who would let the dear Saviour come dwell in his heart.

Each day when the children assembled to eat,  
He taught them to offer this grace for their meat:  
"Bless, Jesus, the food thou hast given us to-day,  
And come and sup with us dear Jesus, we pray."  
But once when the children had finished this prayer,  
One poor little fellow stood still by his chair  
For a moment, then ran to the closet where stood  
The bright cups of tin and the platters of wood.  
"Now what is the matter?" said Falk to the child,  
The little one looked in his kind face, and smiled:  
"We asked the Lord Jesus just now in our grace  
To sup with us here; but we've given him no place.  
If he should come in, how sad it would be!  
But I'll put him a stool close here beside me."

Then the boy, quite contented, sat down to his food;  
He was hungry and tired, and his supper was good.

But a few moments after, he heard at the door  
A knock low and timid—one knock, and no more.  
He started to open it, hoping to meet  
The Lord Jesus Christ come to look for his seat;  
But when it was open he no one could see  
But a poor little child, much poorer than he,  
His face blue with hunger, his garments, so old,  
Were dripping with rain, and he shivered with cold.

"Come in!" cried the boy, in a tone of delight,  
"I suppose the Lord Christ could not come here to-night,  
Though we asked him to come and partake of our bread.

So he's just sent you down to us here in his stead.  
The supper is good, and we'll each give you some,  
And tell the Lord Christ we are glad you have come."

From that time, when the children assembled to eat,  
There was always one place called "the Lord Jesus' seat."  
And the best that they had was placed there each day

For one who was poorer and hungrier than they,  
And the Lord Jesus Christ, in reply to their grace,  
Sent always some person to sit in his place;  
And sweet was the food that the Lord did provide  
For the stranger he sent them to eat at their side.  
Dear friends, who have read this short story, you know,

The words that our Saviour once spake when below,  
If we wish for his presence to hallow our bread,  
We must welcome the stranger he sends in his stead,  
When we set out our feasts, this our motto must be.  
"As ye do to my poor, ye have done unto me!"  
—*Set.*

### The Nature and Object of Future Punishment.

It has been very difficult in many cases for men of good judgment to love the Lord with all the heart, when they could not see propriety in his manner of punishing the wicked. It is with the hope of helping such that these few thoughts are offered.

Why are the wicked punished? Is it to destroy sin and sinners, and thus protect society? This could be accomplished by giving them no resurrection, and some have been led to take this view. But there are serious objections to this doctrine, as it throws away much scripture relating to the resurrection and future punishment of the wicked. See John 5:28, 29; Dan. 12:2; Matt. 25:31-46; Mark 9:42-50. These texts contain plain statements, and no reason can be offered for understanding them in a figurative sense. There is a better way.

All chastisement is designed in the first place to humble or subdue the will, and thus remove hardness of heart. This principle holds good in all the experience of this life. Some have seemed to think there was virtue in the rod to remove sin. If this were true, we all might suffer till our sins were removed and universal salvation followed. No; there is only one way to remove sin, and that is through the blood of Christ. Future punishment is only designed to remove hardness of heart. Rom. 2:5: "But after [Greek, kata, literally, in accordance to, rendered according to in New Testament over 100 times] thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God." Please read this carefully, and you will see meaning in the expression, "In accordance to thy hardness . . . treasurest up unto thyself wrath." We consider this proof of the first point.

A very important question arises here: How does the heart become hard? It is by disobedience to known principles of right.

Children become hard, first in proportion as they resist good home discipline; they next break over good rules at school, and become harder until they will openly violate the law of the land by theft, burglary, or murder. It is the confession of all criminals that the first crime cost them the greatest struggle with conscience. I think it is an acknowledged fact that in proportion as we sin the heart becomes hard, so we pass this point.

We will now notice the case of Pharaoh which is used as an objection; for it is said the Lord hardened his heart, and if so, how could the Lord be just and punish him? As there is a general principle involved in this question, and many suppose that God does control the will, and so virtually compels some to be bad men, we will try to examine this case carefully. That there are circumstances in which the Lord does harden the heart of men cannot be denied. As Paul uses the strongest expressions in reference to this matter, let us notice Rom. 9:18: "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." Now let Paul explain whom he will harden. Rom. 1:21, 22: "Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools." Verse 28: "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient." Paul introduces this same fact in 2 Tim. 3:1-8, and says of them, verse 8, "Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith." There are many cases of a similar nature. Read 2 Chron. 18; also 2 Tim. 4:3, 4. Now that Pharaoh was one of the class described above, the circumstances clearly show. We can now say with Job, "Yea, surely God will not do wickedly, neither will the Almighty pervert judgment." Job 34:12.

The argument now stands thus:—

- a. Punishment is designed to remove hardness of heart.
- b. Hardness of heart is occasioned by disobedience to *known law*.
- c. The hardness of heart is exactly in proportion to the light rejected.

To make the last point clear, we refer again to Rom. 2:5: "But in accordance to thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath." This is a justifiable reason for punishment, and exalts the character of God. "For the work of a man shall he render unto him, and cause every man to find according to his ways." Job 34:11.

"All his works shall praise him." Ps. 145:10. But how can the suffering of the wicked praise him? I answer, Just as the sufferings and afflictions of the righteous praise him; because it does a work for them that no other means could do—it humbles them. The righteous are those who can be reached by the gospel, and yet their hearts are so hard that they need chastening all the way through life. This is to bring them to see the terrible nature of sin, so that they may put it away from them. God does "not afflict willingly nor grieve the children of men." Lam. 3:33. It is the only means known on earth or in Heaven by which to accomplish this work; and if the righteous are afflicted to humble them because it is the only means that will do this, there is good reason why the Lord has to punish the wicked; for they, too, must be humbled.

But the question will arise here, If punishment will humble the heart, why not apply it to all in this life, and so save the whole human race? I answer, Because the hearts of some are so hard that they could not endure enough with their present vital powers; they would die before the work could be accomplished; and others never come to Christ that they may have life. I understand that we must come into covenant relation with him before he undertakes our cause, then he will undertake to save us. This is the reason that those who profess Christ often suffer affliction more than those who do not. But "these light afflictions" "work out for us a far more exceeding and eternal weight of glory," because they bring humility.

But why does the Lord wish to humble the wicked? I answer, He has determined to convince every intelligent creature of the justice of his Father's government. "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their *hard speeches* which

ungodly sinners have spoken against him." Jude 14, 15.

Paul says also that our Saviour will have all men to be saved and come to a knowledge of the truth. This is decisive proof that all will be saved from the death of Adam. This is not necessarily an everlasting salvation. But after having their hardness of heart removed so they can reason (for I understand they cannot reason clearly till this is done), they will then be convinced of their ungodly course; and then he will convince those wicked sorcerers, Pharaoh, and fallen angels, yes, and Satan too, of the terrible delusion of sinning against God. Then will be fulfilled the prophecy contained in Isa. 45:23, 24. "I have sworn by myself, the word has gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, and every tongue shall swear. Surely he shall say of me, In the Lord is all righteousness and strength; even to him shall men come; and all that are incensed against him shall be ashamed."

I have quoted the margin as it is so quoted by Paul in Rom. 14:11, 12: "For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." So, then, every one of us shall give an account of himself to God. But Paul has explained the matter more fully in Phil. 2:9, 10. "Wherefore God also hath highly exalted him [Christ], and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in Heaven [the angels and redeemed saints], and things in the earth [the wicked], and things under the earth." This last must mean Satan and the fallen angels "that were cast down to hell and delivered" "into chains of darkness to be reserved unto judgment." 2 Pet. 2:4.

Now, let us see what they all shall confess. Phil. 2:11: "And that every tongue should confess that Jesus Christ is Lord to the glory of God the Father." This reaches the climax of perfection, when Satan himself shall be brought to confess that Jesus Christ is Lord. But how can this glorify the father? Evidently this was the cause of the fall of Satan and his angels from their first estate. Thus every tongue shall confess that Jesus Christ is Lord.

a. The righteous will gladly acknowledge him.

b. The wicked will be humbled by punishment and then they will acknowledge him to be Lord and consequently their sin in refusing to accept him as their Saviour, or in their neglect of the plan of salvation showing they did not appreciate it.

c. None will confess that of which they are not guilty.

d. When Satan shall confess that Jesus Christ is Lord, it reveals the fact that at some time he refused to acknowledge him as Lord.

This takes the mind back before the fall of Adam, to the fall of Satan, and proves that it was pride of heart that caused his fall, by refusing to acknowledge Christ as Lord; probably about the time of the creation of this world. With this view of the subject I can heartily join the redeemed saints in ascribing praise "to Him that sitteth upon the throne," saying, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." And let all say, Amen. J. W. MARSH.

Faith and Works.

A RELATIVE with whom I have had correspondence remarks that "it is by faith we are saved, and not by deeds of the old Jewish law," and also adds that Abraham was justified by faith, and not by works. We admit that Abraham was justified by faith. But, query, Did his faith free him from obedience to the law of God, as our friend claims that faith now frees us? Let the Lord answer: "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5. By this we learn that God accepted his faith, because he obeyed him and kept his laws. In Gal. 3:29, we read, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Every Christian of course claims to be Christ's. Whoever, then, is Christ's, Paul says is a child of Abraham. Thus we claim that all Christians are Abraham's children.

Now listen to the declaration of Jesus, John 8:39: "They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham." Did Abraham keep all the law and commandments of God? He did. "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Paul says that all

Christians are Abraham's children. Jesus says that if they were Abraham's children, they would do the works of Abraham; and the Lord says that Abraham kept all his commandments.

Therefore, the conclusion is unavoidable that Christians are bound to keep the same law that Abraham kept. The gospel undertakes to create in men the righteous character which the law demands. When the gospel has finished its work, it steps out, and all men pass into the hands of the law. Then the cases of all are examined to see if they are just in God's sight. Now a second justification becomes necessary. If men are now what God's law demands, they are pronounced just; if they are not, they are condemned. Men are justified therefore in the Judgment, by virtue of what they really are. It is thus that the doers of the law are to be justified. God will save in his kingdom simply those who are just what his law demands that they should be. How great then the preparation for the Judgment.

C. P. WHITFORD.

Berkshire, Vt., Feb. 26, 1875.

What Shall We Do With Our Daughters?

- Teach them self-reliance.
- Teach them to make bread.
- Teach them to make shirts.
- Teach them to foot up store bills.
- Teach them not to wear false hair.
- Teach them to wear thick, warm shoes.
- Bring them up in the way they should go.
- Teach them how to wash and iron clothes.
- Teach them how to make their own dresses.
- Teach them that a dollar is only a hundred cents.
- Teach them to cook a good meal of vituals.
- Teach them how to darn stockings and to sew on buttons.
- Teach them every day, dry, hard, practical common sense.
- Teach them to say, No, and mean it; or, Yes, and stick to it.
- Teach them to wear calico dresses, and do it like queens.

Give them a good, substantial, common school education.

Teach them that a good rosy romp is worth fifty consumptives.

Teach them to regard the morals and not the money of their suitors.

Teach them all the mysteries of the kitchen, the dining room, and the parlor.

Teach them that the more one lives within his income the more he will save.

Teach them to have nothing to do with intemperate young men.

Teach them that the farther one lives beyond his income the nearer he gets to the poor-house.

Rely upon it that upon *your* teaching depends, in a measure, the weal or woe of their after life.

Teach them that a good steady mechanic without a cent is worth a dozen loafers in broadcloth.

Teach them the accomplishments, music, painting, drawing, if you have time and money to do it with.

Teach them that God made them in his own image, and no amount of tight lacing will improve the model.—*Squire Sensible*.

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.

CHAPTER II.

VERSE 12. Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; 13; and rend your heart, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. 14. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the Lord your God?

In view of the coming of the day of the Lord described in the preceding verses, and the agencies which will come forth in swift and solemn array to execute God's will, the Lord now turns, through the prophet, to his people with an all-powerful appeal that they will turn unto him. "Turn ye even to me with all the heart." The day of the Lord is no ordinary day, and the preparation required to meet it is no ordinary preparation. It must be with *all* the heart. No half-way work will answer. The sense of sin which causes God's displeasure must be so great, and the work of contrition and repentance so

deep, that it will cause fasting and weeping and mourning.

The heart must be rent and not the garment. Not that there would be anything improper in rending the garment, if that was a customary way of expressing grief at the time here brought to view. It was customary in Joel's day; hence it is used as a figure to enforce a lesson for this time. But in those outward forms, a great deal of hypocrisy might be used. Men might cease to anoint their heads, and might put on sackcloth, and appear to fast, when the heart was not in it; so they might rend their garments, and appear to mourn, when their hearts were not affected, and when all they did was to be seen of men. The Lord simply tells them here that the work must be genuine. There must be no hypocrisy here. The heart must be rent.

The inducement we have to return is then given; namely, the Lord is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. If the Lord was not very slow to anger, we should not long see the world going on as it is, its vast volume of aggravating crime, and out-breaking guilt, rolling and surging onward, threatening to engulf all. At some of the doings of multitudes of miscreants that walk the earth in human form, we can hardly refrain from the feelings which the disciples had when they asked the Lord if they should call fire down from heaven to consume them. But the Lord calmly waits; and Peter tells us why. He says it is for the purpose of salvation. 2 Pet. 3:15. He waits till the last soul who will do so, has subscribed to the gracious terms of his salvation. Mercy then ceases to act by limitation, and there is no occasion for longer delay.

And the Lord repenteth him of the evil. Will he repent, or turn from his purpose of bringing in the great and terrible day of the Lord? By no means. That is as fixed a fact as the shining of to-morrow's sun. How then does he repent of the evil? He never repents in the sense of changing the attitude he bears toward sin. But we, by our repentance, change our relation to him. His rule of action is declared in Jer. 18:6-10. When God's denunciations are out against sin, so long as we continue as a part of the company of sinners we are subjects of the threatened judgments; but when by reformation we put away our wrongs and seek his pardon, in our cases, he repents or turns from the evil which would otherwise have come upon us, and we suffer it not. It is a promise to all who repent. So unwearied is his long-suffering, so great is his mercy.

The blessing promised: a meat-offering and a drink-offering unto the Lord your God; that is, such a blessing will be bestowed upon those who seek the Lord in the manner here described, that they will be able to render unto him acceptable worship. In Mal. 3:3, where the refining and purifying work of the cleansing of the heavenly sanctuary just before the great day of the Lord is brought to view, we read: "And he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

And when this offering in righteousness is presented by his people before the Lord; when they are enabled to offer that worship to him, in which his all-searching eye shall behold no trace of human imperfection; when his people shall throw open the door of their hearts, and bring the Saviour in as a guest, to sup with them, and they with him, Rev. 3:20, then may we look for the windows of heaven to be opened and a blessing poured out that there shall not be room enough to receive it; Mal. 3:10; then may we expect the fulfillment of the promise, "Greater things than these shall he do, because I go to my Father." John 14:12. U. S.

"This life to toil is given;  
And he improves it best  
Who seeks by patient labor  
To enter into rest."

## The Review and Herald.

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

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

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

### Prosperity of the Cause.

FROM the extreme wings of the good cause of present truth, most encouraging reports are received.

Bro. Andrews' reports in last week's REVIEW, and in the present number, respecting the work in Europe, speak for themselves, and will be read by all our people with absorbing interest.

And we have just received No. 16, of *The Signs of the Times*, from Oakland, Cal., full of life and good cheer. The special session of the California Conference held in that place, Feb. 12, 1875, is reported as a meeting of very deep interest. It brought out further evidences of the faithfulness, zeal, and willingness to bear burdens, of our people on the Pacific Coast. The *Signs* is to be published hereafter weekly. Twenty-eight thousand dollars, have been subscribed for a publishing house, to be located at Oakland. A lot has been purchased at a cost of five thousand dollars, and a building to cost some ten thousand more is to be erected immediately. It is designed to have the building completed, fully equipped, and a large sized Cottrell and Babcock cylinder press in operation by steam, by the last of May next, when Bro. White designs to leave California to attend the eastern camp-meetings. To this end all are called upon, who can, to pay their pledges, both the California brethren for the erection of the building, and the eastern brethren, to furnish it with type press and engine. A legally incorporated Association is soon to be formed to hold the property.

Bro. and sister White and Bro. Canright held meetings Feb. 20 and 21, in Santa Clara. The friends there, though left almost without help since embracing the truth, and losing some of their number by removals, and being subjected to opposition of the meanest nature, have all stood firm. First-day afternoon three hundred were out to listen to sister W. and gave good attention.

Bro. Waggoner reports the meetings in San Francisco, Feb. 13, 14, and 20, 21, as follows:—

"The regular appointments, Feb. 13, 14, I attended. The prayer-meeting on Sabbath evening was a spirited meeting, and a large number were there. The room was more than full. I spoke to them on Sabbath morning and Sunday night. The interest was good. The cause is advancing in this city.

"Two persons who have been connected with the first-day Adventists in the East took a decided stand for the Sabbath and the present truth at this meeting. The Lord was with us, and we felt encouraged.

"The above remarks will apply also to the meetings Feb. 20, 21."

And in the more central portions of the field, there is a steady growth and some remarkable cases of conversion, as shown by reports in our Progress Department.

Sabbath, March 6, was an interesting occasion for the church in Battle Creek. The day being the regular quarterly celebration of the ordinances of the gospel, the afternoon was employed for that purpose. Some two hundred or more participated. Eight united with the church. It was a season of solemnity and interest.

U. S.

### The Power of the Truth.

WE take the liberty to mention the following case as illustrative of the power of truth, when investigated by honest and candid minds.

The case is that of our aged and esteemed brother, Joseph Young, of this city, who, with his companion united with our church last Sabbath. Bro. Y. has long resided in our midst; but no especial influence has been brought to bear upon him, in relation to our views, except a voluntary investigation of them, prompted by a desire on his part to know the truth.

And when, in connection with this, we take into consideration the fact that Bro. Young is now over 82 years of age, has been for 54 years a deacon of the Presbyterian church, and was up to the time of his uniting with us, in active service as a deacon of the Presbyterian church in this city, we consider it as remarkable and cheering an illustration of the clearness of the truth, and its power to convince the judgment

when candidly investigated, as could well be furnished. In all such evidences we can but rejoice.

U. S.

### Editorial Correspondence.

LABOR IN PRUSSIA.

WE have now been in the vicinity of Elberfeld about twelve days. We have had meetings nearly every day since our arrival, and some of the time have had two meetings a day. These have all been lengthy meetings, owing to the fact that two languages must be used, the English and the German, for each sentence that was spoken. But every meeting has been solemn and interesting, and it has been evident that the Spirit of God has been specially present to make the hearts of the people tender, and to set home the truth with power upon each heart. I have made each discourse partly doctrinal and partly practical. The practical part I have made as close and as searching as by the help of the Spirit of God it was possible for me to make it. I desired to see how such preaching would be relished. But instead of causing offense, this has given us the hearts and the confidence of this people to the fullest extent.

On sixth-day last we went to Gladbach, near the frontier of Holland, where quite a number of these Sabbath-keepers reside. As we returned on first-day at noon to fill an advertised appointment in a public hall, we could only have four meetings in G., but these were very interesting though very lengthy. In my first two discourses, I spoke so earnestly upon the necessity of faithful obedience to all that God has commanded, and of the danger of apostasy from God, and of final ruin as the result, that some first-day Baptist friends who were present, and who were strong Calvinists, came to me before the third discourse and said that they were believers in the doctrine that God elected his people before the foundation of the world, and that the elect would never fall away; and that my doctrine concerning the necessity of strict obedience to God could not be true. They wished to know what I had to say on the subject. It was time for meeting to commence again, and so I told them that I would speak on the subject. God gave me great freedom in speaking. I took as my text the passage on which they placed the greatest reliance, viz., Eph. 1:4-6. I stated that the Bible does certainly speak of election before the foundation of the world, and that I was disposed to admit every principle of truth involved in this subject, and disposed to deny only the erroneous inferences drawn from these principles.

I stated that without doubt God foresaw the fall of Adam when he purposed to create him, and that he formed a purpose as to what he would do in that event, so that the fall of Adam did not take him by surprise, or find him unprepared for the event; that he would gladly have made the first Adam and his family the everlasting possessors of the earth had they remained in innocence; but that, foreseeing the fall of Adam, he formed the following fixed purpose:—

1. That there should be a second Adam to take the place of the first, and that to this second Adam and his family he would give the earth.

2. That this second Adam should be God's own Son, clothed with humanity.

3. That he should die to redeem sinful man.

4. And that those who were finally possessors of the inheritance through the second Adam "should be holy and without blame before him in love." Thus much God fixed without condition and without uncertainty. He appointed the way of salvation through the second Adam, and chose him and his family in place, of Adam the first and his natural descendants.

5. Another thing which he fixed in his purpose was that the offer of adoption into the family of the second Adam should be made to all mankind.

6. But now comes the point which God did not fix. He did not decree that a part should receive this salvation, and shut out the remainder from the possibility of sharing it. He offered it to every man, and extends to each grace to accept, but he compels none. And this offer he holds open from age to age till the number necessary to his purpose have accepted. God has provided the way of salvation without man's asking it, and of his own sovereign will has determined what character the saved shall bear, but he has left each man to choose whether he will have a part in this great salvation.

I also quoted some of the words of warning found in the Bible with regard to the apostasy of the righteous. Finally, I showed that the day of Judgment is to decide the cases of all men according to their works—a plain proof

that not God's decree, but their own conduct, determines the fate of men; and that a day of Judgment is absolutely inconsistent with the idea that God selected or rejected each individual before the foundation of the world. The meeting closed with a very solemn impression upon all present.

During the night, my mind was much exercised on the subject of election, and I determined that if those Calvinist friends came again I would speak further on the subject from Rom. 9:15, 16. I was not disappointed; for they came, and certain others with them, so that we had quite a number of persons present who are not Sabbath-keepers. I gave first a general view of the doctrine of election in the chapter, showing that it relates here not to the salvation nor to the damnation of men, but to God's choice among men of those who shall fill certain important places in his work, and that this choice, while placing a heavy responsibility upon the man chosen, does not make it certain that he will be saved; while the men not chosen and not thus highly honored have nevertheless the full privilege of receiving salvation through Christ if they will. I illustrated this by God's choice of Abraham, which seems to be the starting point of Paul's statement concerning election in this chapter. Thus, at the very time when God chose Abraham as the father of the family of the faithful there lived a greater than Abraham, Melchisedec, whom he saw fit to pass by or reprobate. I showed secondly that it is God's just prerogative to fix the terms on which he will pardon sinful man, and that man cannot complain that God has never consulted him on the point or asked his opinion of the justice of the conditions. God's sovereignty is here seen, and must be here acknowledged. Thirdly, I showed what conditions God has fixed. "I will have mercy on whom I will have mercy." Now upon whom will the great King have mercy? He answers it himself: "Let the wicked man forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55:7. I also showed, out of Hebrews 3:12, 13, how men harden their hearts by sin, and that God hardens men's hearts only by withdrawing his tender Spirit when they persist in grieving it. Such a man as this was Pharaoh, and because Egypt was very wicked, and Pharaoh fixed in sinfulness, God opened the way for this extremely wicked man to take the throne, and to contend with the Almighty.

When the meeting closed, the chief speaker among these Calvinists came forward, and expressed his thanks for what had been said, and stated that he believed I had spoken the truth. My first discourse here in Prussia was addressed to the brethren from 2 Pet. 3. It was a very solemn season, and the word made so much impression upon them that they asked me if I would repeat it to the public in case they would hire a hall for first-day last, and would advertise the meeting and the subject. I said, Certainly I will, so they advertised that I would speak in English, and that Bro. Ertzenberger would interpret in German. Doubtless the novelty of the announcement helped to call out the people. We returned from Gladbach direct to this meeting, and on entering the hall found it filled with an intelligent-looking, well-dressed audience. As the hall was insufficiently seated, more than half of those present had to stand up. It was not without some misgivings that we entered upon this service, but God helped us both. We began at once, and the Spirit of God soon raised us above the embarrassment of the situation. God gave a good degree of liberty in speaking, and I think the subject must have been of interest to the people. Though the discourse was of necessity quite lengthy, and though the position of many was not one of rest, every person present paid strict attention from beginning to end.

As soon as the meeting closed, I returned at once to the place where we were to stop for the night, at some little distance from the hall. In a few minutes who should come in to converse, but the pastors of two of the principal national churches in that place. Indeed, one of these gentlemen is the superintendent over the national churches in this section, an office corresponding somewhat to that of bishop in the English national church. They had both been present in our meeting. This superintendent can speak English. He said he wished to know the object of our mission. I told him that I would answer his questions with the greatest pleasure; that I had come to Europe to preach to the people upon the prophecies which indicate the speedy return of the Son of man, and also to preach in behalf of the Sabbath of the Lord which the great apostasy has trodden under foot.

He said in reply that there is in Germany and Switzerland an extensive association of ministers that are engaged in the study of the prophecies, and that they are generally agreed that the coming of Christ must be near. He said that he is a member of this association. I asked him if he thought I had taught the people error in what I had said in his hearing. He said, "No; I cannot deny anything you have said, but would it not have been better to preach the gospel?" I asked him if a description of the day of Judgment was not a part of the preaching of the gospel as we found it in the New Testament. He said, "Oh! yes."

Then I gave him quite a definite account of the Sabbath cause in America, and of the nature of our work. This was what he wanted to know. Then he said if we kept the Sabbath we ought to keep the Jewish feasts. I told him that we recognized the obligation of the moral law, but not that of the ceremonial, and I asked him if he did not do the same thing, and in particular if he did not believe and teach that men should keep the ten commandments. He said, "Yes." Then I added that this very position constrained us as honest men to hallow the seventh day, and that I was unable to see how he could honestly do otherwise. He replied, "Christ when he arose entered into his rest, and his rest must be our rest, and it is much superior to the seventh-day rest," etc. He spoke here at some length, and in an animated though good-natured manner. As soon as he paused, I told him that I had only one objection to offer, and that was that nothing of this kind was said in the Bible. He smiled, and then said, "But we have the apostolic meetings upon this day to show that it is the right day." I answered that there was barely one such meeting in the book of Acts, and that though Luke is very particular when recording any act that is a custom to mark it as such (see Luke 1:8, 9; 2:27, 42; 4:16; 22:39; Acts 16:13; 17:2; 18:4 and other places), he does not intimate that meetings on the first day were customary, though if they were such it was of the utmost importance that he should state the fact. It was therefore only a meeting caused by Paul's departure next morning.

To this he made no reply, only that there were some other texts which mention the first day. I referred him to 1 Cor. 16:2, as perhaps the text he wanted. He then took out his Greek Testament to read the passage when I made this direct appeal to him: Does not "par heauto" signify that each individual was to lay apart by himself, and not to put his offerings on that day into the public treasury? He was frank enough to own, what indeed it was impossible for him honestly to deny, that this text related to what each one should do at home. But, said he, the day itself is called "one of the Sabbaths." I asked him if he would translate it thus instead of the common translation "first-day of the week"? He said, "Yes." Then said I, If you translate it thus how do you know it is the first day that is intended? He asked if I did not believe that the first day was here intended. I told him I did, but that it had no Sabbath character in this text, for that the Hebrews spoke of all the days from one seventh-day to another in this manner, as "the one of the Sabbath," "the two of the Sabbath," etc.

I asked him if he was not aware that the best authorities confirmed this. He said, "Yes," and dropped the point. But, said he, there is the Lord's day, and he quoted the Greek of Rev. 1:10. I replied, There is nothing in the connection nor in any other part of the Bible to show that Sunday is here intended, or that it has any right to that title, but there are many facts to prove that the seventh day is God's holy day, and the day which Christ claims as his own. But, said he, "We have the Christian fathers to prove that Lord's day is the proper title of Sunday." I told him that I had carefully examined all of the Christian fathers on this subject down to the Council of Nice, and that I have them now in my library at Neuchatel. I told him that no one of them gave Sunday this name till about two hundred years after the birth of Christ. And yet several of them speak of the day before that time, but only as Sunday or first-day. He referred to Barnabas. I told him that the epistle of Barnabas was spurious, and asked him if he did not think so. He assented to that view. But I said that he would find in Barnabas no sacred title for first-day, much less that of Lord's day. "Well," he said, "there are the writings of Papias." I said, Yes; but Papias does not mention the first day, or even allude to it. "But," said he, "why was there not a violent controversy on this subject between the adherents of the two days?" I told him that the apostasy was a gradual departure from God, like that which in the lapse of years elevated the pastors of the church of the Romans to claim supreme authority. I said to him that Sunday was a day of ordinary labor

during the first three hundred years. At this point it was necessary that he should leave to take the cars. He acted like a gentleman throughout our entire interview, and never appeared in the slightest degree vexed. He invited me to call upon him, which perhaps I shall hereafter do.

The other pastor remained a little longer. I said to him, I will change the form of pastor E.'s question, and give it to you to answer. If the Sabbath was changed from the seventh to the first day by Christ, why do we never find the Jews laying this change of action to the charge of the apostles? There is never a hint of controversy between them on this point. Can you explain this? He thought the seventh-day was a point of no importance. I told him in God's sight it was important enough to be put into the ten commandments. But, said he, we can call Sunday the seventh day. I said, Yes; but God has called the previous day by that name. I referred him to Luke 23:56; 24:1, to show him that the Sabbath according to the commandment is the day preceding the first day of the week. I also referred him to James' statement that he who violated one of the commandments becomes guilty of all. I said to him, I do not judge you, but I have very decided convictions that you and all others should keep the Sabbath of the Lord. Here our interview ended. This gentleman also was perfectly courteous throughout our entire conversation. Probably I cannot hope to lead either of them to the truth, but I do believe they were made to see it and to feel its force.

J. N. ANDREWS.

Elberfeld, Prussia, Feb. 15, 1875.

The Life of Wm. Miller.

THE following is the Introduction to this work referred to in the notice on the last page:—

INTRODUCTION.

Before us is a plain volume, the title page of which reads, "Memoir of William Miller generally known as a Lecturer on the Prophecies and the Second Coming of Christ, by Sylvester Bliss, author of Analysis of Sacred Chronology, A Brief Commentary on the Apocalypse," etc.

Mr. Bliss was for more than twenty years the local and able conductor of the *Advent Herald*, which sustained the leading doctrines promulgated by Mr. Miller, published at Boston, Mass. The publisher of this volume, Eld. Joshua V. Himes, Mr. Miller's intimate fellow-laborer and friend, in his preface says:—

"The name of William Miller, of Low Hampton, N. Y., is too well known to require an extended introduction; but while well known, few men have been more diversely regarded than he. Those who have only heard his name associated with that which is hateful in fanaticism, have necessarily formed opinions respecting him anything but complimentary to his intelligence and sanity; but those who knew him better esteemed him as a man of more than ordinary mental power, a cool, sagacious, and honest reasoner, a humble and devout Christian, a kind and affectionate friend, a man of great moral and social worth."

"However his public labors may be regarded by a majority of the community, it will be seen, by a perusal of his life, that these were by no means unproductive of great good. The revivals of religion which attended his labors are testified to by those who participated in them; and hundreds of souls will ever refer to him as a means, under God, of their awakening and conversion."

"As the public learn to discriminate between the actual position of Mr. Miller and that which prejudice has conceived that he occupied, his conservativeness and his disapprobation of every fanatical practice will be admitted, and a much more just estimate will be had of him."

We hold that the great movement upon the second advent question, which commenced with the writings and public lectures of William Miller, has been, in its leading features, in fulfillment of prophecy. Consistently with this view, we also hold that in the providence of God Mr. Miller was raised up to do a specific work; therefore to us the history of the important events in his Christian life and public labors possess peculiar interest.

It is true that Mr. Miller and his associates and numerous friends were disappointed in the definite time of the second coming of Christ. And as might be expected from the nature of the case, those who have not sufficient interest to investigate the subject, especially those who are opposed to the doctrine of the soon coming of the Redeemer, conclude that the second advent movement has been a fanatical mistake.

But we take a more favorable view of this matter. We hold that Mr. Miller was correct in three of the four fundamental points of Ad-

ventism, while on the fourth he was mistaken. But even this one mistake, viewed in the light of Scripture and reason, does not in the least affect his general position.

1. Mr. Miller was correct in his views of the premillennial second appearing of Christ. No doctrine is more plainly stated and more fully sustained by the sacred Scriptures than the personal appearing and reign of Jesus Christ. And whatever may be said of the views and labors of Mr. Miller, this fact will not be denied, that very many ministers of the different denominations changed their views upon the millennium, renouncing the popular view of the conversion of the world, and the spiritual coming and reign of Jesus Christ.

2. Mr. Miller was correct in his application of the prophetic symbols of Daniel and John. In this he is sustained by Protestant expositors generally.

3. He was also correct in his exposition and application of the prophetic periods. The dates fixed upon have stood the test of the most rigid criticism. And those Adventists who have changed to other dates have done so simply because of the passing by of the first periods of expectation.

4. But Mr. Miller was mistaken in the event to occur at the close of the prophetic periods, hence his disappointment. In the case of the 2300 days of Dan. 8, which period was the main pillar in his calculations, his error was in supposing the earth to be the sanctuary of that prophecy, and that it was to be cleansed by the fires of the last day.

The primary signification of the word sanctuary is "a sacred place." Neither the earth, nor any portion of it, has been such a place since the fall of man, and the reign of Satan and of death began. The apostle's commentary upon the typical system, in his epistle to the Hebrews, points to two sacred places as the sanctuary of Jehovah; first, the typical tabernacle of the Jews; and, second, the greater and more perfect tabernacle of which Christ is now minister in Heaven.\*

But other great men have made as grave mistakes relative to the event to occur at the close of the great periods of Daniel as Mr. Miller. These, however, are soon forgotten, while that of Mr. Miller is ever fresh in the public mind. The late learned Geo. Bush, Professor of Hebrew and Oriental Literature in the New York City University, in a letter addressed to Mr. Miller, and published in the *Advent Herald* for March, 1844, made some very important admissions relative to his calculations of the prophetic times. Mr. Bush says:—

"Neither is it to be objected, as I conceive, to yourself or your friends, that you have devoted much time and attention to the study of the *chronology* of prophecy, and have labored much to determine the commencing and closing dates of its great periods. If these periods are actually given by the Holy Ghost in the prophetic books, it was doubtless with the design that they should be studied, and probably, in the end, fully understood; and no man is to be charged with presumptuous folly who reverently makes the attempt to do this. On this point, I have myself no charges to bring against you. Nay, I am even ready to go so far as to say that I do not conceive your errors on the subject of chronology to be at all of a serious nature, or, in fact, to be very wide of the truth. In taking a *day* as the prophetic term for a *year*, I believe you are sustained by the soundest exegesis, as well as fortified by the high names of Mede, Sir Isaac Newton, Bishop Newton, Kerby, Scott, Keith, and a host of others, who have long since come to substantially your conclusions on this head. They all agree that the leading periods mentioned by Daniel and John do actually expire about this age of the world and it would be a strange logic that would convict you of heresy for holding in effect the same views which stand forth so prominent in the notices of these eminent divines. Your error, as I apprehend, lies in another direction than your *chronology*."

Here Prof. Bush speaks frankly and truthfully, and his words of candor and wisdom sustain the Adventists in that feature of their faith most objectionable to their opponents. But what was the event for which Mr. Bush looked to mark the termination of the 2300 days? Let the following extract from the same letter to Mr. Miller answer:—

"You have entirely mistaken the nature of the events which are to occur when those periods have expired. This is the head and front of your expository offending. You have assumed that the close of the 2300 days of Daniel, for instance, is also the close of the period of human

\*For a full exposition of the subject of the sanctuary and the nature of its cleansing, see *Thoughts on Daniel*, by U. Smith, and *The Sanctuary and Twenty-three Hundred Days*, by J. N. Andrews.

probation, that it is the epoch of the visible and personal second coming of Christ—of the resurrection of the righteous dead, and of the dissolution of the present mundane system. The great event before the world is not its *physical conflagration*, but its *moral regeneration*. Although there is doubtless a sense in which Christ may be said to come in connection with the passing away of the fourth empire and of the Ottoman power, and his kingdom to be illustriously established, yet that would be found to be a *spiritual coming* in the power of his gospel, in the ample outpouring of his Spirit, and the glorious administration of his providence."

Evidently, Mr. Bush looked for the conversion of the world as the event to mark the termination of the 2300 days. Both Mr. Miller and Mr. Bush were right on the time question, and both were mistaken in the event to occur at the close of the great periods. Mr. Miller held that the world would be regenerated by fire, and Mr. Bush, by the gospel, at the end of the 2300 days. The conversion-of-the-world theory of Mr. Bush has had the terrible test of the last thirty-two years of apostasy, spiritual darkness, and crime. This period has been noted by departures from the faith of the gospel, and apostasies from the Christian religion. Infidelity in various forms, especially in the name of spiritualism, has spread over the Christian world with fearful rapidity, while the dark record of crime has been blackening since Prof. Bush addressed his letter to Wm. Miller. If this be the commencement of the temporal millennium, may the Lord save us from the balance. Both these great men mistook the event to terminate the 2300 days. And why should Mr. Miller be condemned for his mistake, and Mr. Bush be excused for his unscriptural conclusion? In the name of reason and justice we plead that, while the Christian world excuses Prof. Bush for his mistake, professedly pious men and women will not too severely censure Mr. Miller for his.

If it be objected that the second advent movement, as introduced in our country by Mr. Miller, could not have been in harmony with Providence, in fulfillment of prophecy, because those who engaged in it were disappointed, then we suggest that, if God's people never have been disappointed on the very point of their expectation when prophecy was being fulfilled in their experience and history, then it may be that prophecy has not been fulfilled in the Advent movement. But if one instance can be shown in Sacred History where prophecy was fulfilled by those who were entirely incorrect on the vital point of their confident expectation, then, after all, prophecy may have been fulfilled in the great second advent movement of 1840-4. This matter should be fully tested.

The prophet of God had uttered these words about five hundred years before their fulfillment: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass." Zech. 9:9. In fulfillment of this prophecy, while Christ was riding into Jerusalem in the very humble manner expressed by the prophet, the chosen twelve and the shouting multitude cried, "Hosanna to the son of David! Blessed is he that cometh in the name of the Lord! Hosanna in the highest!" Matt. 21:9. The people, and even the disciples, did not as yet understand the nature of Christ's kingdom; and they verily thought that Jesus would on that occasion claim his right to the throne of David, and then and there be crowned king of Israel.

And when Jesus was requested to rebuke his disciples, he replied, "I tell you that, if these should hold their peace, the stones would immediately cry out." Prophecy had gone forth, and must be fulfilled if the Spirit of God from necessity should call hosannas from the very stones.

But the people did not understand the nature of prophetic fulfillment of their time; and their disappointment was complete. In a few days they witnessed the dying agonies of the Son of God upon the cross, and as Christ died, their hopes in him died also. Nevertheless, prophecy was fulfilled in the ardent hopes and triumphant hosannas of those who were so soon overwhelmed with bitterest disappointments.

In gathering material for this work, we have copied very largely from Mr. Bliss, especially from the correspondence and writings of Mr. Miller which are incorporated into his Memoir. And we have thought best to introduce matter from the pen of Mr. Miller, not found in his Memoir, as his writings, probably, better represent the Advent movement and cause than those of any other. And as the best means by which the people may learn the real sentiments, the candor, and the true piety of this humble servant of Jesus Christ, we would let his writings testify.

The introduction into this small volume of so large an amount of matter from Mr. Miller makes it necessary to omit a large portion of his Memoir that is devoted to his earlier life, as we hasten to his deeply interesting Christian experience. But in necessarily omitting portions, we hope not to appear to do Mr. Miller and his biographer injustice, while we content ourselves with little more than space for this introduction, and foot notes.

In the preparation of this work, we have been greatly edified and refreshed in spirit, as we have necessarily read very much from the able, candid, and godly pen of Mr. Miller; and we heartily wish the same blessing upon the candid reader.

JAMES WHITE.

Peace and Safety.

"WHEN they shall say, Peace and safety; then sudden destruction cometh upon them," &c. 1 Thess. 5:3.

By this scripture we learn that even down to the very end, when the signs are all fulfilled, and the awful time of trouble shall burst upon the world, the siren song of "peace, peace," will be heard. Those who have no light because they do not take heed unto the sure word of prophecy, will be lulled to sleep with the song of peace and safety, and thus the awful day will come upon them as a snare.

The past winter it appears that many of the leading D. S., have raised the cry as if by common consent. Reports from the pulpits of New York, Boston, Chicago, and San Francisco, all show the same spirit. In some cases, they have declared in so many words that "morality and religion are gaining ground in a greater ratio than ever before in the world's history." What a rare specimen of putting darkness for light is this! Just now, when the statistics of the whole world show that the increase of crime is more than tenfold greater than the proportionate increase of population, and the nations are preparing war on a larger scale than ever before, men will call black white, and declare exactly the opposite of the truth. The papers are more and more loaded with dark details of crime. Taking up a Chicago daily, we note in the columns of crime record the following headings:—

"Child Drowned by its own Mother," "A New York She-devil Roasts her Child to Death," "Wife-murder," "The Roach-Dunlap Murder," "Cutting Affray," "Murder Trial," "Wheat-bin Thief," "Thieves Captured," "Jewelry Stolen," "Escaped Murderer Killed," "Safe-blowing," "Murder at Milford," "Murderous Riot," "Other Butcheries," "Murderers Sentenced," "Bank Robbery," "Forgery," "Woman Murdered by her Own Husband," "Hanged for Rape," "Stealing," "A Young Burglar," &c., &c., &c.

The above is only a part of one day's record. Who can doubt that we now have a fulfillment of the prediction, "Because iniquity shall abound, the love of many shall wax cold," and also that men "shall wax worse and worse." Among the characteristics of the "last days," the apostle Paul gives "without natural affection," "fierce," &c. 2 Tim. 3:3.

*Blackwood's Magazine* states that "in the United States the moral picture is no less dark and fearful. We have the record of eight hundred suicides annually; eight hundred murders; one hundred thousand thefts, thirty thousand deaths by drunkenness, and five hundred thousand cases of assault and battery.

The *Christian Union*, of Nov. 4, 1874, says:— "It is not to be denied that corruption, both in private and public life, is lamentably frequent, that crime of every grade abounds."

The *Watchman and Reflector* says:— "The sea of crime, always beating and surging and roaring around us, has lifted itself to an unusual height, and is deepening its thunderings."

It seems that while the masses are blinded by the cry of "peace and safety," a few men get their eyes open far enough to see the rolling billows of evil, and they speak out as above. They seem occasionally to become partially awakened, and for the moment are alarmed, and if they would only arouse themselves fully, there might be some hope for them but they soon settle down again to slumber and sleep on. "Therefore let us not sleep, as do others; but let us watch and be sober." 1 Thess. 5:6.

M. E. CORNELL.

Armada, Mich.

MANY have lazy desires after Christ that are never satisfied, and they are none the better for them—like beggars wishing they were rich.

## PRAYER, SWEET PRAYER.

AIR—"SWEET HOME,"

Who has not heard many a time the song, "Home, sweet Home," and thought it full of music, poetry, and truth? The following beautiful stanzas by Miss Ann Lutton, of Moira, Ireland, adapted to that simple and touching air, cannot fail to interest the reader.

When torn is the bosom by sorrow or care,  
Be it ever so simple, there's nothing like prayer;  
It eases, soothes, softens, subdues, yet restrains,  
Gives vigor to hope, and puts passion in chains.  
Prayer, prayer, oh! sweet prayer,  
Be it ever so simple, there's nothing like prayer.

When far from the friends we hold dearest we part,  
What fond recollections still cling to the heart.  
Past converse, past scenes, past enjoyments are there,  
Oh! how hurtfully pleasing, till hallowed by prayer.

Prayer, prayer, oh! sweet prayer,  
Be it ever so simple, there's nothing like prayer.

When pleasure would woo us from piety's arms,  
The siren sings sweetly, or silently charms,  
We listen, love, loiter, are caught in the snare,  
On looking to Jesus we conquer by prayer,  
Prayer, prayer, oh! sweet prayer,  
Be it ever so simple, there's nothing like prayer.

While strangers to prayer, we are strangers to bliss,  
Heaven pours its full streams through no medium but this,  
And till we the seraph's full ecstasy share,  
Our chalice of joy must be guarded by prayer.  
Prayer, prayer, oh! sweet prayer,  
Be it ever so simple, there's nothing like prayer.

## Progress of the Cause.

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

## Vermont.

PAYING my last tokens of respect to my beloved father, who has died with a firm hold on a better life, and the unusually bad roads that we have had for months, have prevented my laboring at a distance from home. Last Sunday, however, Bro. Chas. Worthen and myself came to this place, though with great difficulty plowing our way through snow-drifts for miles, and at once commenced holding meetings in a union house. We are now having our first thaw, which keeps many away, yet we have quite a good audience, and some interested hearers. We hope that the truth will reach some hearts. Bro. Worthen and others had taken pains to circulate our works and periodicals, and some were anxious to hear. One has already decided to keep the Sabbath. My brother will soon join me. Pray for the cause in Vermont.

D. T. BOURDEAU.

Morgan Center, Vt., Feb. 25, 1875.

## Herkimer Co., N. Y.

As I intimated in my last report, I remained another Sabbath with the friends in Benson, and learned of two more that had decided to keep the Sabbath. Upon my arrival at home I found an invitation from the Conference Committee to fill an unexpected opening for labor at this place.

Came here Feb. 11, and found ten persons, besides children, that had commenced keeping the Sabbath from reading, and a Methodist church freely opened to us as long as we wished to use it. The weather has been extremely forbidding, more so, I think, than I ever experienced before, yet I have not lost a single appointment.

As it is only a country place, the attendance has not been large, but very steady. A lively interest has been taken in the meetings, and the truth is favorably received. Have spoken but twice on the Sabbath question, and one more has already commenced to obey. We hope for good results, and desire the prayers of all the dear people of God.

S. B. WHITNEY.

Litchfield, N. Y., March 4, 1875.

## Salisbury, N. H.

COMMENCED meetings here Jan. 16, in the Congregational church, which has been unoccupied since last June. Our first meeting was held in a hall, but as it was not a very convenient place, the deacon of the church proposed that we use the meeting-house. The interest to hear has been good, our congregation having been several times over one hundred. The terrible storms and high winds make it almost impossible to hold meetings, the roads being much of the time impassable.

We have the subject of the Sabbath only partly before the people as yet, and the prospect for doing much more before the snow leaves looks doubtful. Two substantial persons have decided to obey the

truth. The Lord has helped us in presenting the truth, I feel assured. Many of the readers of the REVIEW are aware of the fact that I have always feared to say anything in public, but I know the Lord has helped me to overcome this. For this I am thankful, and feel like humbling myself before him. We crave the prayers of all.

D. A. ROBINSON.

Feb. 21, 1875.

## Nebraska.

HAVE closed the meetings which were being held at my last report. Although I hoped to see the people take a more decided stand than they have, I trust some seeds of truth have been sown which will bring forth fruit.

Have decided to go to Seward Co., and hold meetings about seven miles south-west of Seward. This is a wide field, and calls are coming from different parts of the State for help. Surely the harvest time has come. Brethren, pray for the blessing of God in this State.

My address will be Seward, Seward Co., Neb. CHAS. L. BOYD.

Missouri & Kansas T. & M. Society.  
SECOND QUARTERLY REPORT.

OWING to the unusually cold weather and scarcity of money for traveling purposes, the general quarterly meeting appointed in Johnson Co., Mo., Feb. 7, 8, was not held. But reports were sent in from each district except No. 1, which show the following results:—

Whole number of members, 145; increase during the quarter, 39; No. of families visited, 355; No. of letters written, 96.	
Money rec'd for membership, \$39.00.	
By donations, 74.17.	
From book sales, 20.67.	
For widows and orphans, 16.75.	
On tent pledges, 123.20.	
Total, 273.79.	

No. of new subscribers for REVIEW, 4; Instructor, 13; Reformer, 31; No. of names sent in for *The Voice of Truth*, 141; for *Reformer*, 76. Distribution of reading matter: REVIEWS, 396; Instructors, 50; Reformers, 110; pamphlets and tracts pp., 144,136; value, \$180.17. The treasurer reports money paid out, \$158.50.

J. H. ROGERS, Pres.

WM. EVANS, Sec.

## General Quarterly Meeting of the Mich. T. &amp; M. Society.

ACCORDING to appointment, the second quarterly meeting for the year was held at St. Charles, Feb. 20, 21. For some cause this was not so large a gathering as is usual at the general meetings. Only three of the directors were present; but we were unexpectedly favored with Bro. Haskell's presence. The meeting was opened in the usual manner. The President in the chair. Report of the last meeting was read and accepted. The Secretary's report was as follows:—

No. of families visited, 1425; No. of letters written, 143; No. of periodicals distributed, 597; No. of new subscribers obtained for the REVIEW, 78; for the *Instructor*, 30; for the *Reformer*, 769; for *The Voice of Truth*, 1804; whole number of new subscribers obtained for these periodicals, 2681; pages of tracts and pamphlets taken by the different districts, 2,983,636, also 10,060 almanacs.

The following is the financial report:—  
Amount on hand at the commencement of the quarter, \$2502.77.  
Receipts during the quarter, 922.65.

Total,	\$3425.42.
Expenditures,	3239.24.

Amount on hand to balance, \$186.18.

Following the reading of this report, remarks were made by Bro. Haskell. He spoke with his usual freedom and warmth when dwelling upon the Tract enterprise, calling for workers, and warning that if they had no taste for self-sacrificing labor they must get it or fail of the kingdom of God. He said that the Tract Society must do a large share of the work in preparing the way for the minister, as our reading matter is well calculated to remove prejudice, and thus prepare the mind for the solemn, testing truths of the third message; and that our country with its settlements of the different nationalities, varying in number from hundreds to thousands, is a field for labor not found elsewhere.

At the close of these remarks, on motion, the following resolution was adopted:—

*Resolved*, That we recommend to all of our missionary workers, especially those who are canvassing for *The Voice of Truth* and *Health Reformer*, to continue the same, irrespective of the number allotted to each district, until the quota for our State is made up.

It was also voted that, at our next quarterly meeting, the expense of sending *The Voice* and *Reformer* to those whose names have been sent in by the Tract Society would be apportioned to each district.

After faithful instructions and earnest effort on the part of Bro. Haskell to incite the brethren and sisters to energetic action in the work given us to do, the meeting adjourned.

E. H. ROOT, Pres.

MARY GASKILL, Sec.

## IS IT SO?

Is there no place on the face of the earth  
Where charity dwelleth, where virtue has birth?  
Where bosoms in kindness and mercy will heave,  
And the poor and the wretched shall ask and receive?

Is there no place on earth where a knock from  
the poor,  
Will bring a kind angel to open the door?  
Ah! search the wide world wherever you can,  
There is no open door for the moneyless man.

Go look in the hall where the chandelier light  
Drives off with its splendor the darkness of night;  
Where the rich hanging velvet, in shadowy fold,  
Sweeps gracefully down with its trimmings of gold,

And mirrors of silver take up and renew,  
In long lighted vistas the 'wondering view:  
Go there in your patches, and find if you can,  
A welcoming smile for the moneyless man.

Go look in your church of the cloud-reaching  
spire.

Which gives back to the sun his same look of fire,  
Where the arches and columns are gorgeous  
within,

And the walls seem as pure as a soul without sin,  
Go down the long aisle—see the hireling priest,  
Arrayed in the splendor of his ill-gotten fleece,  
Walk down in your patches, and find if you can,  
Who opens a pew for a moneyless man.

Go look to your judges, in dark flowing gown,  
With the scales wherein law weigheth quietly  
down;

Where he frowns on the weak and smiles on the  
strong,

And punishes right while he justifies wrong;  
Where jurors their lips on the Bible have laid,  
To render a verdict they've already made;  
Go there in the court-room and find if you can,  
Any law for the ease of a moneyless man.

Go look in the banks, where Mammon has told  
His hundreds and thousands of silver and gold;  
Where, safe from the hands of the starving and  
poor,

Lies pile upon pile of the glittering ore;  
Walk up to the counter—ah, there you may stay,  
Till your limbs have grown old and your hair  
turns gray,

And you'll find at the bank not one of the clan,  
With money to lend to a moneyless man.

Then go to your hovel—no raven has fed,  
The wife who has suffered so long for her bread;  
Kneel down by her pallet and kiss the death  
frost,

From the lips of the angel your poverty lost—  
Then turn in your agony upward to God,  
And bless while it smites you, the chastening  
rod;

And you'll find at the end of life's little span,  
There's a welcome above for the moneyless man.

—Sel.

## The Blessed Gate.

THERE is a gateway at the entrance of a narrow passage in London, over which is written, "No burdens allowed to pass through." And there is another gate through which no burdens will ever pass: it is the gate of pearl. And there is another city into which this gate leads: it is the city New Jerusalem. London is the city of man; Jerusalem, the city of God. London is the city of time; Jerusalem, the city of eternity. There are sorrow and sin in London; there is neither in the holy city. There is death in London; there is no death in Jerusalem the golden. London is two thousand years old; Jerusalem is the city of unnumbered years. London has four millions of people dwelling within her precincts; Jerusalem will have a multitude that no man can number. London will go down in the crash of the earth's fiery doom; Jerusalem will stand forever and ever. Which city do you prefer?

And after all, mortals do carry their burdens through that London gate. These burdens may not be visible to the eye, but nevertheless the sore, sad, stricken heart bears them, and they are many. Beneath the weight of these burdens men stoop, and their steps falter. Into that mighty city day and night men and women bear heavy burdens, so crushing that they would fain fling them at their feet; but they cannot. But no burdens will pass the gate of the better, the enduring city; the burden of

evil, the burden of grief, the burdens of hearts so broken as never in time to be healed, the countless burdens of the world's long dreary night,—none of these can enter there. All will be laid down at the beautiful gate. Into the light of a long, sweet home, into the breast of a glad, glorious welcome, into the air of the eternal blessed, they will pass who cross that threshold, and are enfolded within. O blessed gate! Toward thy ever-open portals we onward press. Holy Bridegroom, we beseech thee, let us in!

"Roll back on your hinges, ye jeweled doors,  
Till our souls shall your beauty know;  
Till Heaven bursts through her starry floors,  
And strews all her light below.  
Till the glow of a thousand suns comes down,  
And the sheen of a silver flood  
Shall deck our sad earth like a golden crown,  
Till it flames like the hill of God."  
—D. T. T., in *The Christian*.

## The Three Wishes.

I ASKED a student what three things he most wished. He said: "Give me books, health, and quiet, and I care for nothing more." I asked a miser, and he cried, "Money—money—money!" I asked a pauper, and he faintly said, "Bread—bread—bread!" I asked a drunkard, and he loudly called for strong drink. I asked the multitude around me, and they lifted up a confused cry in which I heard the words, "Wealth, fame, and pleasure." I asked a poor man, who had long borne the character of an experienced Christian: he replied, that all his wishes could be met in Christ. He spoke seriously, and I asked him to explain. He said, "I greatly desire these three things—first, that I may be found in Christ: secondly, that I may be like Christ: thirdly, that I may be with Christ." I have thought much of his answer; and the more I think of it the wiser it seems to be.

1. "May I be found in Christ," not having my own righteousness, which is of the law, but the righteousness which is of God by faith. If I shall be found in him, I shall not be under the curse of the holy and terrible sentence of the law. For there is no condemnation to those who are in Christ Jesus. If I am in him, the storm of wrath which shall beat on a guilty world will not reach me; for he is a hiding place from wind, and a covert from the tempest, as the shadow of a great rock in a weary land. If found in him I shall thirst no more; for he is as rivers of waters in a dry place. Christ himself said: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." If found in him, I shall hunger no more, "for the bread of God is that which came down from Heaven, and giveth life unto the world." If found in him I cannot perish; I cannot be condemned; I cannot want any good thing. He is my shepherd, my strong habitation, my advocate, my elder brother, my intercessor, my righteousness, my all!

2. "May I be like Christ." He is like the Father, and I would be like God. Oh, that I had his image now! I hope I have the outlines of it on my heart. But I would be in my measure wholly like him. He who is like Christ has the beauty of holiness; has neither spot nor wrinkle, nor blemish, nor any such thing.

"My grief my burden long has been,  
Because I could not cease from sin."

Nothing grieves me, nor makes me so ashamed, as to find my heart deceitful above all things and desperately wicked. I do loathe and abhor myself, and repent in dust and ashes. I have wept and prayed over my sins. Tears have been my meat day and night. The sweetest thought I have of Heaven, as growing out of my experience here, is, "there I shall never sin." Sometimes I fear I shall never be like him. Then I cling to the promise: "Blessed are they that hunger and thirst after righteousness, for they shall be filled." Would God have given me this longing after holiness if he had not designed to supply it? May I not hope yet to be like Christ? If I shall ever be, it will be enough. Blessed Saviour, "I shall be satisfied when I awake with thy likeness."

3. "May I be with Christ." I hope I am with him now by faith, and through the power of his Spirit dwelling in me. But I wish to be with him where he is, that I may behold him in his glory, which he had with the Father before the world was. Here I hear him often derided; and I weep that my Master should thus be vilified. Here most men reject him; and I am sad that he should thus be rejected of men. Sometimes I am with many who seem to love him. Then I rejoice. But I shall love to be where I know all honor him as he deserves. Besides, I wish

to see him for myself. He is precious to me now; at least, I hope he is. I should delight to see him as he is. He was full of grace and truth on earth; but he is full of glory now. Once he wore a crown of thorns; now he wears the highest crown in the universe; yet he is full of kindness. He is the same yesterday, to-day, and forever. He is as tender as when he wept at the grave of Lazarus. He has done much for me; but if I can but be with him, he will do far more for me yet. It does not yet appear what we shall be; but when we shall see him and be with him, we shall learn better what is the light, and depth, and length, and breadth of his love. Oh, that exceeding weight of glory! Shall I ever share in it? Gracious Redeemer! with thee, any place is Heaven. Without thee, any place is like hell. May I be forever with the Lord!

Blessed is he who, like the poor man of whom I write, longs after Christ. The more I think of it, the more do I wish that I was like that same poor man. He is wise, he is safe, he shall be blessed forever.—*Sek.*

A CHRISTIAN'S PRAYER.

My God, in me thy mighty power exert; Enlighten, comfort, sanctify my heart; Sweeten my temper and subdue my will; Make me like Jesus; with thy Spirit fill. I want to live on earth a life of faith; I want to credit all the Bible saith; I want to imitate my Saviour's life— Avoiding lightness, gloom, and sinful strife. I want to bring poor sinners to thy throne; I want to love and honor Christ alone; I want to feel the Spirit's inward power, And stand prepared for each important hour; I want a meek, a gentle, quiet frame, A heart that glows with love to Jesus' name; I want a living sacrifice to be, To Him who died a sacrifice for me. I want to do whatever God requires; I want my heart to burn with pure desires; I want to be what Christ my Lord commands, And leave myself, my all, in his dear hands. O Lord, pour out thy Spirit on my soul; My will, my temper, and my tongue control; Lead me, through life, to glorify thy grace, That I at length may see thee face to face.

Walk in the Light.

WE are in the last days. God has forewarned us that these days should be perilous. He has given us light, that we may be able to escape the perils. We thank God for the light of truth. But light unheeded only brings condemnation. "This is the condemnation that light has come into the world, and men loved darkness rather than light, because their deeds were evil."

We have light which calls for reform. Great troubles are before us, and these reforms are the very things that are to prepare us to stand amid the perils and escape those things that shall come to pass. Plagues are coming—"death and mourning and famine." When the small-pox is near, the wise will use a plain and simple diet, that they may be prepared for it. We shall want the very best condition of body and mind to prepare us for the evils before us. And God has given us the very light which we need.

Do you say that the approved will be kept by the power of God in that day? So they will; but God chooses to work by means; and when he has given light, how can those who will not walk in it expect to be approved of him? This is the condemnation. Those who walk in his counsel will be approved of him and kept by his power.

To get the control of appetite will aid in subduing evil passions. It will enable one to exercise patience. Add to your temperance patience. Without the temperance the patience cannot be added to it.

It is the will of God that we should be prepared to do the greatest amount of good in the world possible. This we cannot do unless we walk in the light given. Shall we walk in darkness, neglecting the light, and finally perish? How unwise to do so! Let us realize our responsibility as children of the light. R. F. COTTRELL.

The Trinity of Significance in the Ordinance of Baptism.

It is historical, declarative, prophetic.

1. *Historical.*—It publishes the burial and resurrection of Christ.
2. *Declarative.*—It declares the Christian's burial from the world, and his resurrection into the kingdom of Christ.
3. *Prophetic.*—It prophesies the Christian's burial in the grave, and his "part in the first resurrection over whom the second death hath no power."

"Know ye not, that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory

of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Rom. 6: 3-5.)

"Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" (1 Cor. 15: 29.)

Paul is arguing for the resurrection of the saints. He here refers to their baptism, and his language clearly is, If there is no resurrection, why did we, in the act of being buried in the water, and being raised out of the water, declare our burial in the grave, and our resurrection from the grave? If there be no resurrection, the declaration of the act of baptism was false. "Why were we then baptized for the dead?"

THE TESTIMONY OF A DYING SAINT.

A member of my church was dying of consumption. I one day asked her if she had no fear of death and the grave. I knew her faith in Christ as her Saviour was strong and immovable; but I thought that, possibly, she might have a natural dread of the article of death, and a shrinking in view of the burial in the earth.

To my question she replied, her face radiant with hope, "Oh, no; I am not afraid! It will be with me as it was when I was baptized. I remember it was one bright Sabbath day in June. I was baptized in the Hudson river. The hillside was covered with people, and the church stood down on the shore, and they were singing a sweet hymn. Rev. Charles Van Loon baptized me. As he led me out in the river, I felt the water was a little cool, but I did not mind it—I was thinking of Jesus! When we reached the right depth, the pastor took my hands in one of his, and put his other hand at my back—you know he was a strong man, and I knew he would not lose me—and so he laid me in the water. For a moment I did not see the sun, nor hear the singing, but as he raised me out of the river, I saw again the sun shining bright on the water, and heard the church singing on the shore.

"So it will be when I come to die. Jesus is now leading me out into the river of death. The water is a little cold, but I can bear it, for I am thinking of his love. He will take my hands in one of his almighty hands and with the other he will hold me. I know he won't lose me. For a moment I shall not see the sun, nor hear the voices of those I love; but when he raises me up, I shall hear the church triumphant singing on the hills of Heaven. Oh, no; I am not afraid! Why should I be afraid?"

How beautiful the dying woman foretold her burial and resurrection by the sublime teaching of her baptism. "And I will raise them up at the last day!"—*Rev. Hyatt Smith.*

Health Department.

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

Leprosy in America.

We usually think of this loathsome disease as a malady wholly confined to the torrid regions of the East; but it appears from recent developments that the scourge is already at our doors, in fact, has existed in some portions of our country for many years. It is said to be quite common among the Chinese of California, being perpetuated and propagated by the uncleanly and vicious habits of those people. But it is in Carraquette, a small province of New Brunswick, that this most hideous malady appears in its greatest proportions in America. This district is almost solely inhabited by French, the descendants of a colony planted there one hundred or more years ago.

These people are very exclusive in their social habits, and have intermarried to that degree that it is said that there are very few families in the district who can marry without a dispensation or special permit from the church officials, on account of relationship. They subsist largely upon salt fish and herring, and live in dirty hovels, entirely disregarding every sanitary law respecting cleanliness and ventilation. These unfortunate victims of a hopeless disease have an obscure and doubtful tradition that the origin of the plague may be traced to a party of shipwrecked sailors from Marseilles, who were infected with it. It is by many good authorities supposed, however, that it originated in their unwholesome habits of diet, their wretched dwellings, and the long continued disregard of both moral and physical law which they have practiced in close intermarriage.

The disease has become so prevalent that the government has found it necessary to erect a hospital for the especial accommodation of this class of patients; and in this

lazaretto may be seen individuals of both sexes and all ages, from infancy to second childhood, exhibiting the disease in all its stages and phases. Although the authorities are very prompt in transferring to this living charnel house every person who exhibits the symptoms of the disease, it is found to be still on the increase, appearing often in children of apparently healthy parents.

The same form of leprosy which is found at Carraquette also prevails very extensively along the coast of Norway, among a class of people of similar habits.

Some maintain that the disease is not contagious, and that it can only be disseminated by hereditary transmission, never being produced *de novo*. These persons seem to forget, notwithstanding their learning, that all diseases must have arisen spontaneously at first, since the first individual suffering from any given disease could not have received the affection by hereditary transmission from a healthy parent.

Air, Pure Air.

THE article in the January *Reformer* headed, Universal Suffocation, is too true for the health of the people. Since the cold weather came on, I have had occasion to enter many houses; and it was generally, yes, in almost every instance, the case that no signs of attention to ventilation could be seen. The closer they are shut up, and the less of the pure air of heaven is admitted to enter, it seems to be esteemed the better. Men advanced in age, who have led active lives out of doors, now having but little to do in the winter season, fill up the stoves with fuel, hover around them, and guard against the entrance of the least amount of air on every side, as they would guard against the entrance of the most deadly foe. The blood rises to the head and does not circulate well in the lower extremities; and while the brain almost boils, the feet grow cold, and a sense of chilliness comes over them, the remedy of which is to pour in more fuel and guard more closely every avenue through which their best friend, and most needed, could come in to their relief.

When the genial spring returns, they will perhaps wonder at their lassitude and want of vitality, after having taken such special care of themselves during the winter!

Tell them that they need air, pure air, to invigorate their bodies, and they will be perfectly unmoved by your appeal, or perchance they may consent to open a door into another room, the air of which has been confined for days or weeks, and consequently is loaded with impurity and is not fit to breathe. It is not the coldness of the air that we seek, but the purity. We want the air that has its due proportion of oxygen, such as we have in the freely moving element without; not that which has been shut up, breathed over and deprived of its oxygen, and filled with carbonic acid gas. Such air is deadly, though reduced in temperature to zero.

Some are found who will say, Yes, yes; when you speak of the need of a constant supply of fresh air; but they have no means provided in their houses for ventilation, their windows are not constructed so as to let down from the top; and there they rest the matter, not thinking it of sufficient importance to pay for a few minutes' work or a few dimes' expense, to have them prepared for proper ventilation. What wonderful indifference to a matter of such vital importance to themselves! Are not life and health worth taking a little pains to secure?

Read up, friends, on the laws of life and health; and when you have learned the truth, as all may, put it in faithful practice. Know that you cannot live without air to breathe; and also that the purer the air you breathe, the better your chances for life and health. Remember that the first precept of the "code of health" is, "Breathe pure air." But if you only hear and do not heed, do not, I beseech you, lay your sickness, sufferings, and premature death to the charge of Providence. After you have been for months and years committing suicide by robbing yourself of the vitalizing fluid, so abundantly supplied by kind Heaven, do not think it some strange and unaccountable providence that yourself or your nearest friends fall a victim to your disobedience to the known laws of your being. R. F. COTTRELL.

"BELOVED, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3: 2, 3.

Obituary Notices.

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

DIED, near Bowling Green, Wood Co., Ohio our aged and esteemed brother, father Benjamin P. Van Camp, aged 75 years and 11 days. Father Van Camp was born in Nyder Co., N. Y., near Painted Post, and has been a resident of Wood Co., Ohio, 37 years. He embraced present truth one year ago, was baptized last spring, and has lived a consistent Christian life, ever loving the commandments of God and soon coming of Jesus. His sufferings were great, but he endured them with the greatest patience. He called his family about him, and endeavored to talk with each till his strength failed, then bidding them all an affectionate farewell, died with these words on his lips, "All come on board for the better land." He leaves a large circle of relatives and friends to mourn their loss. We trust he sleeps in Jesus. Funeral discourse from Rev. 14: 13, to a crowded house of affected listeners. E. B. LANE.

DIED, near Bowling Green, Wood Co., O., James H. Crow, infant son of Bro. Hyran and sister Ann Crow. His age was five months, and though so young, his loss is sadly felt, and the memory of his sweet countenance in death is still the cause of many tears. But he will soon come from the "land of the enemy." Services conducted by Bro. Oliver Mears, and words of consolation spoken by him from the above words found in Jer. 31: 16. This cord of the heart which is severed we trust will be united again in Heaven. E. B. LANE.

DIED, near Lapeer, Lapeer Co., Mich., sister Catharine Shephard. She was born at Tiffin, Ohio, Aug. 22, 1834, and died Jan. 12, 1875, aged 40 years. She leaves a husband, six children, and many friends, to mourn their loss. We trust she died happy and rests in hope of eternal life. Her disease was consumption. She attended the camp-meeting and enjoyed it. It was a profitable meeting to her. Sister Shephard led a quiet, peaceful, Christian life. She was esteemed and loved by the church and all who knew her. E. B. LANE.

DIED, at Partello, Calhoun Co., Mich., Dec. 31, 1874, of disease of the heart, our aged brother, father Charles Cooper, aged 72 years. He was born in Redding, England, Nov. 25, 1802. Father Cooper was formerly a member of the Church of England, but embraced the truth of the third angel's message under the labors of Eld. D. H. Lamson, in 1873. He ever loved the thought of Jesus' soon coming, and we trust he will come forth in the bright morning of the first resurrection. He leaves a large circle of friends and relations to mourn their loss. There was a large attendance at the funeral.

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

E. B. LANE.

DIED, in Chelsea, Mass., Feb. 7, 1875, Sarah Sargent, aged 85 years. This aged pilgrim gave her heart to God in the early part of her life. Since then the truth and service of God were her delight. She heartily embraced the doctrine of the soon coming of Christ and the Judgment in the early history of the great Advent movement, and met the disappointment with others in 1844. When she heard the third message she embraced it, and commenced to keep the Sabbath. Her house was always open to the lovers of truth. She leaves sons and daughters, and other dear relatives and friends to mourn their loss; but she rests in hope. Funeral services by the writer, assisted by Eld. J. Couch. Text, 1 Thess. 4: 13. P. C. RODMAN.

DIED, of congestion of the liver, in Mendon, Mich., Feb. 7, 1875, Gabriel Langdon, in the 66th year of his age. He survived his wife and five children, and leaves an only daughter, sister Elizabeth F. Rood, to mourn her loss, but not without hope. He was a kind and affectionate man, loved by all who knew him. He had been a Sabbath-keeper about 13 years. Funeral discourse by Mr. Miller, Evangelical Methodist, from 2 Cor. 5: 1. MARYETTE LANGDON.

DIED, in Pitscain, St. Lawrence Co., N. Y., Eld. David Deland, in the 81st year of his age. Bro. D.'s Christian character demands a passing notice. About 60 years of his life were given to the cause of Christ, and the most of the time he was a member of the Baptist denomination. It was a principle with him to go where truth led, regardless of consequences. He was a defender of the oppressed and downtrodden slaves in this country. About 30 years ago, he received light on the second coming of Christ, and the gift of immortality. In 1873, he heard the truths of the third angel's message. He had fallen into the idea of no Sabbath, but soon saw his mistake, and embraced with all his heart the Sabbath of the Bible. Was often led to blame himself for having read the Bible so carelessly and not seeing that the seventh day was the Sabbath. He received all the truths of the message, and identified himself fully with those carrying it forward. This position made him unpopular with his former friends, whom he loved till the last, but Christ more. He had few equals for truth and uprightness, and he tenderly loved those who possessed the same characteristics. He rests in hope, because he set the Lord before him in this life, only to be satisfied when he should awake in his likeness. I attended his funeral, and spoke from 1 Thess. 1: 19: "What is our hope?" dwelling on the inheritance, coming of Christ, and the resurrection. C. O. TAYLOR.

DIED, in Geneva, Ohio, Feb. 13, 1875, Horace Royce, aged 71 years and 11 months. Bro. Royce embraced the Sabbath and kindred truths under the labors of Eld. J. H. Waggoner nine years ago last November. From that time until his death, he lived a most humble, devoted, Christian life, and died in hope of a glorious resurrection. L. M. SQUIRES.

## The Review and Herald.

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

### Appointments—Special Notice.

As our paper goes to press Wednesday morning, appointments for any given issue must be received as early as Tuesday afternoon of that week, or they will have to lay over to the following week. It is important that all remember this.

Eld. J. B. Logan, of Jefferson Co., Ill., formerly a methodist Minister, but now turned to the keeping of the Bible Sabbath, has written a series of articles for his County paper, the *News*, on the subject, "Who Changed the Sabbath?" in reply to others who had written on that question. We are glad Eld. L. has succeeded in getting the Bible doctrine on this subject before the readers of that paper. If among them there are persons of thought, the articles cannot fail to arrest their attention. We have not space for them in the REVIEW.

### Important Works.

LIFE OF WM. MILLER.—"Sketches of the Christian Life, and Public Labors of Wm. Miller, Gathered from his Memoir by the Late Sylvester Bliss and from other Sources by Eld. James White," is the title of a new volume now offered to the reading public. See introduction to the work given on page 86 of this number. Mr Miller is fairly represented by a lithographed likeness, which adds much value to the work. Price, post-paid, \$1.00.

TESTIMONY TO THE CHURCH NOS. 24 AND 25.—These are no less important and readable than the preceding numbers. Price post-paid 25 cents each.

LIFE OF CHRIST, "Redemption, or the Temptation of Christ in the Wilderness, by Mrs. E. G. White," is the title of a work of great value, and suited to a very wide circulation. Price, post-paid, 15 cents.

FACTS FOR THE TIMES.—This important work, long out of print, has been much enlarged and thoroughly revised. It contains 224 pages. Price, post-paid, 30 cents.

MIRACULOUS POWERS is another important work revised and enlarged. Price, post-paid, 20 cents.

### Spiritualism.

We have received Nos. 1 and 2 of the first volume of a monthly entitled, *The Spiritual Magazine*, edited and published by Samuel Watson, D. D., Memphis, Mich. The avowed object of this magazine is to advocate spiritualism from a Christian standpoint, and show that it harmonizes with Christianity.

From Mr. W.'s long experience in a highly influential position in the Methodist church, the weighty title attached to his name, and an ample fortune at his command, it is thought that this magazine is destined to exert no small influence in behalf of spiritualism. We are very sure that it is this phase of spiritualism which is to find acceptance with the majority of outwardly and professedly religious people. While such obscene and beastly types as are developed through Hull and Woodhull-ism reveal the inner soul of this foul monster, and show the logical results of its premises, and the legitimate workings of its principles, we have no idea that the masses who are to be carried away by it, whatever may be the feelings of their hearts or their secret practices, will lay aside the outward common proprieties and decencies of life. The last age is to be a very polished one. Men will sin according to the most scrupulous requirements of etiquette. Pollok well describes it when, in delineating the state of the world just before the coming of Christ, he says:—

"Another feature only we shall mark:  
It was withal a highly polished age,  
And scrupulous in ceremonious rite.  
When stranger stranger met upon the way,  
First each to each bowed most respectfully,  
And large profession made of humble service,  
And then the stronger took the other's purse,  
And he that stabbed his neighbor to the heart,  
Stabbed him politely, and returned the blade  
Reeking into its sheath, with graceful air."

Spiritualism bears a relation to Christianity similar to that of a counterfeit bill to the genuine. It may have many resemblances, and even some points of seeming identity. But the marks upon the counterfeit bill, which the keenest expert cannot detect from those of the original, are not therefore genuine. They are still counterfeit, artfully placed there to make the deception all the more complete.

The plea that spiritualism is the handmaid of

Christianity, or rather a higher type of Christianity itself, will be very taking with many. For a respectable and talented phase of spiritualism, such as is represented in Mr. Watson's enterprise, we believe that many in the world and the different churches are already ripe; and we shall look for it to meet with great success.

U. S.

### To Correspondents.

A. WIKER: We think the talents spoken of in the Scriptures, denote all the means, faculties, or powers we possess with which we can do any service in the cause of the Master, whether it be with money, tongue or pen.

A. T. J.: The passages you refer to (Eze. 39: 9-16; Zech. 14: 16-18), are confessedly obscure. The prophets occasionally glance down very clearly to the scene of the last days. But just where to draw the line to form a clear demarcation between that which refers to the past and that which refers to the future is not so easy a matter.

A. H.: John 7: 6-8, and 8: 20, evidently refer to the Saviour's third attendance at the passover. His betrayal did not take place till his fourth passover the year following. John 13: 1.

J. S. M.: We do not understand the words of Acts 17: 28, "in him we live, and move, and have our being," to teach that a part of deity dwells in us; but only that we are sustained in every part of our being by the constant presence of his power.

Please explain Mal. 3: 1. What temple is it that the Lord whom ye seek shall suddenly come to? &c. It cannot be his first advent, for then he did not sit as a refiner, &c. J. G. WALKER.

This prophecy we think is one of those in which the inspired writer looks suddenly over from the present to the future, or from one future event to one far more distant still, which has some resemblance to it, or connection with it. This is characteristic of all those prophecies that have a double application. The first of Mal. 3: 1 certainly refers to the first advent; for so Matthew, Mark, and Luke quote it. But it will be noticed that they only quote the first part of the verse. Verses 2 and 3 refer to the time when the Lord sits as a refiner, searchingly testing the people. This as evidently refers to the time when in the heavenly temple he carries forward the investigative Judgment preparatory to his second coming; for then it is, and then only, that he sits as a refiner in the sense brought to view in the prophecy. Here, then, are two well-defined points; and the transition is somewhere between them. We conclude it occurs between the declaration respecting his messenger, and his coming to his temple. That is, after referring to John the Baptist, as the messenger of Christ, who should prepare the way for his first advent, the prophet strikes right over to the closing work of Christ in the heavenly sanctuary, or temple, preparatory to his second coming.

J. M. A., and G. F. B.: There is considerable verbal difference between 2 Kings 19, and Isa. 37.

Please explain Rom. 14: 5, 6. M. B. H.

ANSWER. The days Paul mentions, in regard to which every one was left to his own persuasion, were the days, the observance of which was enjoined in the Jewish ritual; for they are associated with the eating of herbs, and troubled only those who were weak in the faith. There was no virtue in their observance, after the typical system ceased; but Paul was disposed to be lenient with those who were dull of comprehension, and slow to perceive the freedom of the gospel. If they thought it would honor God to still give the Jewish feast days a place above other days, let them do so till they should learn the truth more perfectly. This had no allusion whatever to the Sabbath of the Lord, and the position which that occupies as the Lord's, not man's time.

U. S.

### "Be Careful."

I RECEIVED a registered letter yesterday, containing \$7.00, from James H. Minisee, Jamestown, no county or State given. Also one box of goods by express from John Pupaneier, Appleton City, St. Clair, no State given. Hope all will give their name, post-office, county, and State, plain, then I will answer promptly. Will Bro. T. J. Butler, J. Lamont, Jos. G. Wood, C. F. Stevens, and Smith Sharp give me their P. O. address by mail.

J. N. Ayers, Treasurer Mo. & Kan. Conf. Fairville, Linn Co., Kansas.

### Sign your Names.

WILL those who are employed in procuring subscribers for the periodicals through the Tract

and Missionary Society of Minnesota please sign their names to all lists sent to me, as I do not feel free to forward unsigned lists to the Office.

A. H. VANKIRK, Sec.

### Report your Accounts.

WILL the directors of the T. & M. Society of Minn. please send me a list of monies paid to the society treasurer, with dates of same, since the last camp-meeting. Also, full list of members of their respective districts.

A. H. VANKIRK, Sec.

## Appointments.

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

\*Services in Chicago, every Sabbath (seventh day), at 299 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

QUARTERLY meeting at Avon, Rock Co., Wis., Sabbath and first-day, March 20 and 21, 1875. The brethren from surrounding churches are invited.

JOHN A. PEASE, Clerk.

MONTHLY meeting for south-western New York, and Warren and McKean Counties, Pa., at Randolph, third Sabbath in March. Expect to have preaching. Hope there will be a good attendance.

S. THURSTON.

QUARTERLY meeting at Kickapoo Center, Wis., first Sabbath and first-day in April. All the friends are cordially invited, also Bro. Atkins and Olsen.

LORENZO HILL, Clerk.

QUARTERLY meeting for Sand Prairie church, Wis., at their house of worship, March 27, 28. This is also the general quarterly meeting for the T. & M. Society. Eld. O. A. Olsen is expected. A general invitation extended. Meetings to commence with the Sabbath.

THOMAS DEMMON, Clerk.

QUARTERLY meeting of the S. D. A. church at Hundred Mile Grove, Wis., April 3 and 4, 1875. Bro. O. A. Olsen is expected. All who can come from other churches are invited.

N. M. JORDON.

QUARTERLY meeting of the T. & M. Society of Dist. No. 1, Vermont, will be held at Berkshire, March 13 and 14, 1875. We request that all members of the Society hand in their reports to the business agent of their church, or send them to M. E. Kellogg, district secretary, immediately.

CHARLES P. WHITFORD, Director.

QUARTERLY meeting of Ohio T. & M. Society, for Dist. No. 2, will be held at Waterford, Knox Co., Ohio, March 13 and 14, 1875. Let all the members report in good season, and attend the meeting if at all practicable.

W. T. CARSON, Director.

No providence preventing, will meet with the church in Ipswich, Mass., March 20, 21; Curtis Corners, R. I., Apr. 3, 4; Green Hill, 10, 11; Lafayette, 17, 18. The above meetings will commence on Friday evening. We hope to meet all the friends of truth in each vicinity. Let all make an effort to be there through the meeting.

P. C. RODMAN.

PROVIDENCE permitting, I will hold meetings in Wis., as follows:—

Plainfield, Waushara Co., March 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.

THERE will be meetings of the Indiana T. & M. Society as follows:—

Spencer, Owen Co., March 27, 28, 1875.

Mechanicsburg, Henry Co., April 3, 4.

Bunkerhill, Miami Co., " 10, 11.

North Liberty, St. Joseph Co., " 17, 18.

We hope to see all the members at these meetings in their several districts, that a full report may be given at North Liberty. Dear brethren and sisters, let us do the Lord's work promptly.

JAMES HARVEY, Pres.

GENERAL meetings in Minn. as follows:—  
General meeting at Hutchinson, March 13, 14. We hope to see all of the churches of Hutchinson, Silver Lake, and Glencoe, and all the Sabbath-keepers in McLeod Co., at this meeting. Please make a special effort to be there; for this will be an important meeting.

HARRISON GRANT.

GENERAL quarterly meeting for the T. & M. Society of Vermont, will be held at Wolcott in connection with the district quarterly meeting for that district, March 20, 21, 1875. We hope to meet the directors at this meeting; we also hope the directors will hold meetings in their respective districts in season to report.

L. BEAN, Pres.

GENERAL quarterly meeting of the Iowa and Nebraska T. & M. Society, at Marion, Iowa, April 10 and 11, 1875. Let each director see that his district is properly represented in this meeting. Meeting to commence Friday evening.

H. NICOLA, Pres.

THE Wisconsin T. & M. Society of Dist. No. 9, will hold its next quarterly meeting at Hundred Mile Grove, Wis., March 21, 1875. Please

forward your reports to A. Paton, Lodi, Col. Co., Wis., and send them in early.

N. M. JORDON, Director.

THE general quarterly meeting for the T. and M. Society of Wisconsin will be held at Sand Prairie, Richland Co., March 27, 28. Let all the directors see that their district quarterly meetings are held in time for the general meeting.

O. A. OLSEN, Pres.

THE next quarterly meeting of the Ohio T. & M. Society of district No. 5, will be held with the church near Bowling Green, Wood Co., Ohio, March 13, 14, 1875. An earnest invitation is extended to all interested to attend.

JAMES I. BOARDMAN, Director.

QUARTERLY meeting of the Ohio T. & M. Society, Dist. No. 3, will be held at Windsor Mills, March 20, 21, 1875. Scattered members will please send their reports previously to the district secretary M. E. Underwood, Mesopotamia, Trumbull Co., Ohio. It is hoped there may be a general attendance.

R. A. UNDERWOOD, Director.

## Business Department.

Not slothful in Business. Rom. 11: 12

A BLUR 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. J C Wright 47-5, C B Osborn 47-9, C R Mooney 47-9, Sarah C Wilkinson 47-10, Reuben Greer 47-10, Mrs Emma Morehouse 47-4, J C Morehouse 47-9, A H Hall 47-10, Mrs L M Whitney 48-1, H C Bagley 47-10, Mrs J J Gilding 47-10, Gardner Sweet 47-1, Geo. M Atkinson 47-6.

\$ 1.00 EACH. J L Prescott 48-7, Mary J Eastman 46-11, Wm Ellsworth 47-10, J T Ashley 46-8, Jas Mills 47-10, M Colwell 48-10, Wm L Tirement 47-10, Morris Phinney 46-9, E Robison 47-10, J Fisher 46-1, J H Collins 46-8, Jehiel Ganiard 46-10, Eld J Byington 46-11, Reuben Ford 46-10, Wm Miles 46-3, E E Haugh 46-10, Amanda Weatherax 46-10, J H Chesbro 46-3, W W Wilson 46-10, Hannah Kimball 47-10, Mrs Ruby Underkirk 47-10, Mrs E R Wood 46-1, S Martin 46-9, Warrea Beebe 46-8, Ebenezer Martin 47-10, Mary A Stacy 47-10, Emma Dymond 47-10, Mrs Marcia Coolidge 47-10, Lizzie Hornby 46-3, Joseph A Meeks 47-10, A D Beers 46-10, John Cockings 47-10, Theodore Brackett 46-14, Mrs J A McConnell 47-10, George Whisler 46-10, John H Acton 47-10, A Pitman 47-10.

MISCELLANEOUS. Martha L Byington 50c 45-24, Mary Sharp \$1.50 47-2, S M Coe 75c 46-18, H C Legget 25c 45-23, Mrs C T Barber 25c 45-23, D W Clay 2.10 47-6, Emily Simpson 85c 46-6, G W White 1.00 47-15, H C Stone 3.00 48-16, A Albro 50c 46-10, Robert Sawyer 20c 45-11, T L Anderson 50c 46-10, G G Rupert 1.50 46-24, Ransom B Hunter 50c 46-10, L O Pedersen 1.50 46-22.

### Books Sent by Mail.

E Van Deusen 25c, J C Midaugh 50c, Charles L Boyd 95c, Wm Dawson \$4.32, J Taber 25c, Ole Carlsen 3.00, Gilbert McMicken 10c, Moses Chartier 65c, A W Maynard 45c, Jessie R Edgerton 15c, C A Morel 1.00, Geo Foreman 25c, Peter Wood 80c, J H Heal 31c, R Ladlee 50c, Wm Rankin 1.68, H F Phelps 50c, S A Hallack 30c, Angeline Cole 50c, James Loudon 50c, C J Barber 25c, W S Dailey 50c, Edgar Phillips 30c, Emily Simpson 15c, Homer Perkins 50c, D T Bourdeau 50c, Mary J Gomae 3.50, Miss M R DeCoe 1.50, A H Pervoore 60c, A D Parkhurst 50c, I T Ashley 50c, George Billington 10c, John Gillam 25c, James Hanson 10.16, J S Wicks 75c, John B Seavy 15c, John Tilton 1.00, B Goldman 1.65, A W Gummings 50c, Wm Munch 1.00, Mrs E H Lewis 50c, M W Kerns 50c, E D Hoagland 60c, H G Washburn 1.00, S H Lane 25c, O G Liston 20c, M F Dibble 50c, A Munson 50c, J C Bair 50c, O F Gage 15c, Dr D D Stevens 1.68, C R Mooney 1.00, W E Chesbro 25c, Mary J Eastman 2.50, J C Wright 4.00, A C Munn 50c, L F Sallee 60c, Thos Webb 50c, Wm Proctor 25c, A S Osborn 25c, Marshall Aldrich 75c, Hiram Hunter 10c, N P Hansen 30c, Alex Paton 50c, Myron W Harris 50c, Wm Covert 50c, Ebenezer Scribner 1.00, Allen D Smith 25c, Jacob Hamman 1.15, E L Cushman 45c, Geo A Shultz 1.00, D C Elmer 50c, C A White 2.00, Frank B Brown 25c, Thomson Lowery 50c, Mary Sharp 50c, Mrs Whiteman Hall 50c, Mrs R Getman 50c, J B Gregory 50c, J Q A Haughey 5.02, J W Lucas 1.60, J S Galloway 1.00, Wm S Foote 50c, O D Washburn 50c, Joseph Davenport 5.00, Lucia Evans 50c, James J Shreve 1.89, F C Hodges 1.00, M J Akins 50c, R J Moffat 60c, Mrs N E Burgar 25c, T N Rogers 20c, George Mann 45c, Cyrus Carnish 21c, D C Hunter 1.00.

### Books sent by Express.

A H Clymer, Bluffton, Ohio, \$5.00, F A Barlow, Brooklyn, Iowa, 25.02, James R Keefover, Moscow, Muscatine Co., Iowa, 5.00.

### Book Fund.

A Friend 2.00, M F Dibble 25.00, Geo H Porter 10.00, Alice Brallier 5.00.

### Cash Received on Account.

H F Phelps \$5.00.

### Michigan Conference Fund

Carson church, \$1.24, Matheron church 5.76, Jackson church, 1.10, Monterey, 50.00.

### Michigan T. & M. Society.

Wm McDaniels 25c.

### General Conference T. and M. Society.

M A Kelly 10.00.

### S. D. A. Educational Society.

\$25.00, S R Hogue.  
\$10.00, Sarah Gibson.  
\$5.00, M J Akins.  
\$2.50, John Rathfon.

### Danish Monthly.

John C Petersen \$3.00, Jens Mortensen 3.00, H P Nielsen 1.00, Soren Petersen 1.00, Hans Bentsen 1.00, Hans Andersen 1.00, Karen Mortensen 1.00.

### Iowa T. & M. Society.

J N Berry \$25.00.

### Donations to Mo. & Kan. Sufferers.

Robert Ladlee, \$5.00, O F Umstead 1.00, M Banks 50c, James Whitiker 1.68, Nellie Abelson 10c, H D Banks 2.00, W Sanborn 10.00, E B Town 1.00, Jennie Pilot 2.00, Mary Stem 6.00, S E Jacobsen 1.00, Convis church, per Thos Lane, 20.00, church at Wright, 67.00