

The Advent Review

AND HERALD OF THE SABBATH.

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

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THE RESURRECTION.

Lo, a pale and countless throng,
O'er whom ages sweep along,
Silent lie in death's embrace,
Pulseless heart, and meekened face;
Bleat with dust of rolling years,
Know they neither hopes nor fears;
Thunders' growl or oceans' roar,
Ne'er disturb their slumbers more.

One by one earth's myriads glide
On, to wither by their side,
Till man's feet where e'er they tread
Press the dust of loved ones dead;
On them mailed warriors tramp,
'Round them earthquakes rock and stamp;
Sleeping in their damp beds still
Heed they not times good or ill.

But a voice shall soon be heard,
Death's dark Potter's fields be stirred,
And a golden trump shall ring!
"Cower and tremble, terror's king!"
Light and life shall flash and leap
Into all thy caverns deep;
Then thy pointless darts shall fail,
Then the sullen tomb shall quail.

Christ shall come in car of state,
Cherub legions round him wait,
Flaming thunders round him roll,
Earth shall quake from pole to pole;
Trampling death beneath his feet,
Calling loud in accents sweet,
"Wake, ye dead! arise! come home!"
Hark! they cry, We come! we come!

Then from grass-grown graveyards old,
Coral caves, and mountains bold,
Desert sands, and flowery plain,
Dust shall leap and live again;
Then from earth, and sea, and air,
Forms shall spring resplendent fair,
Then from flame, and stone, and sod,
Saints shall rise to meet their God.

Far beyond death's veil shall stand
All that risen, ransomed band,
Martyr, Christian, priest, and seer,
All who loved Messiah here;
Gathered home from every clime,
Every age throughout all time,
Meet on Eden's blissful shore,
Meet in glory evermore.

—Sel.

General Articles.

THE LAW OF GOD.—NO. 7.

BY J. H. WAGGONER.

THE subject of the two covenants, which we have considered, brings us to a consideration of the change of dispensation. This, in the estimation of many, effects a change in, or abolition of, the divine law. We will first notice that

A CHANGE OR ABOLITION OF GOD'S LAW IS UNREASONABLE.

We have already shown that the holiness required in the present dispensation is identical with that required in the past dispensation, having the holiness of God himself for its model or foundation. He said, "Be ye holy, for I am holy." Holiness in the precept, "Be ye holy," cannot change unless holiness in the declaration, "For I am holy," shall change. But the holiness of God cannot change while his attributes remain unchanged; or we might say, while he remains God.

We have also seen that his law of ten commandments was the rule by obeying which they would be holy. In doing that law they would form right or holy characters, because that law is a holy law. It being the expression of the will of God, it is to us a revelation of the divine character or attributes. For

there must be perfect harmony between the divine attributes and the divine will. God cannot deny himself, neither can he change. Our relation to God teaches the same thing.

Man is a moral agent; he is on probation to develop a moral character, and he will be judged at last on a basis purely moral, because God, the Judge, is a moral governor. But moral law, emanating from the divine mind, cannot change, or pass away.

There can be no difference between the attributes of God and the principles of his government. As God is just, justice must be an attribute of his government. As God is love, so also must love pervade his government. As God is immutable, so also the principles of his government must be unchangeable. We cannot conceive of his possessing an attribute which does not shine forth in his government.

But as law is the basis of government, for there is no government where there is no law, so of course whatever applies to his government applies to his law. Therefore, to understand the attributes of God, we have but to understand his will or law, for the latter necessarily grows out of the former. And so our declaration is vindicated, that the law is a revelation of the attributes or character of God.

Now as God, the moral governor, cannot change, and as man is a moral agent, and is required to be holy because God is holy, and the law or will of God is given as the rule of holiness, or the means of forming his moral character, how can that rule change? We are constrained to believe that they who argue for the abolition or change of the law of God—the divine rule of right and morality—do so because they have been misled by superficial views of great principles, not having carefully examined the subject of the divine government, and our relation to it. Of course we now speak of those who have been misled, and who think they are "doing God service," even while advocating dangerous errors. There is another class, and we fear it is not small, whose opposition to the law of God is best explained by Paul where he says, "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7.

This latter class dislike the law because it condemns, and will not justify, them. There is a conflict between them and the law; and the question arises, *Which party is right?* If they are right and the law is wrong, then the law ought to be put aside, they ought to be vindicated or justified. But if the law is right and they are wrong, then the law ought to be maintained, and they should be condemned. But observation, reason, and Scripture, prove that they are wrong—they are sinners, and deserve condemnation for their sins. Therefore, if the law condemns them, it does just what it ought to do. The very fact that they complain of the law because it condemns sin and sinners proves that they are worthy of the condemnation under which they rest.

We say that *reason* as well as Scripture sustains us in this position. These persons confess that there is a conflict between them and the law. They are opposed to it, and it condemns them. And this is the ground of their complaint, that it will not justify them. Now looking at the world of mankind, beholding the evil everywhere prevailing, and the evidences that man is a fallen, degenerate creature, can we reasonably conclude that a law would emanate from a holy God which, morally considered, is lower than mankind? We cannot. Had man never fallen, had he always maintained his purity of character, the law of God would still have been superior to him, as no person can rise above the law to which he is amenable. Especially could not the creature rise above the law of the Creator. This being true, much more is it true that fallen, sinful creatures cannot rise above the law of a holy God, the law itself being holy. When a conflict arises, the sinful creature must stand condemned, and the law of God must be vindicated.

This argument, reduced to the following form, will show at a glance that our position is the only one which reason can approve:—

1. It is a reflection on the honor and justice of any government to abolish its law while there exists an open rebellion against it. For,

2. If the law was unjust it ought to be abolished. But this fact would palliate the action of the rebels, justify the rebellion, and prove that the governor or lawgiver was unjust. Or,

3. If the law was just it ought not to be abolished, but rather enforced, and the rebels either be made to submit to it or be punished. For a governor to abolish a just law in order to favor criminals, is to favor crime and to trample down right and justice.

And thus, whichever way it is viewed, they who argue the abolition of the law justify rebellion and reproach the government of God.

And that position is not only unreasonable and reproachful to God's government viewed in its effect upon the law, but it reflects dishonor upon the gospel, by perverting it to a system of *license*, instead of vindicating justice by a well-guarded *pardon*. In this respect they who preach the abolition of the law, or denounce it because it will not justify the sinner, treat it as no man would presume to treat the law of the State in which he resides. Every one will confess that the law of the land is right in condemning the thief and the murderer; they do not find fault with it because it will not justify such criminals. No one will claim that the criminal can escape the penalty of the law but by means of the pardon of the governor. No one will argue that the pardon granted by the governor releases the pardoned one from obligation to obey the law he had transgressed. No one will affirm that the pardon thenceforward becomes the rule of life, or the means of condemnation for future transgressions. It is a truth beyond dispute that abolition of law and pardon of the transgressor of that law cannot be united or go together. One would be a nullity if both were attempted. For, a law cannot condemn a man after it is abolished, and of course an offer of pardon under such circumstances would be only mockery. Truly, such a theory is more than a perversion of the gospel; it subverts the gospel by destroying its foundations.

ABOLITION OF THE LAW IS DISPROVED BY SCRIPTURE.

We shall present but a few points at present under this head, but all that has been said on the nature of the law and on the two covenants, and all that shall be said under various heads is a confirmation of this proposition.

1. The proof that the law existed before the exode proves that it is not affected by a change of dispensation. As it did not originate with the introduction of the Levitical economy, so it did not cease when that dispensation passed away.

2. It has been shown that the law is the basis or condition of both covenants; that it was kept by Abraham, the father of the faithful; that it stands against the sinner, whether Jew or Gentile, to bar him from the blessing of Abraham; and that it was confirmed a law, an everlasting covenant to Israel. Therefore its abolition is impossible.

3. Jehovah said they would be holy if they kept it, which shows it to be a rule of holiness, and as such cannot pass away till the requirement to be holy can cease.

4. "The law of the Lord is perfect." Ps. 19:7. Perfection, in moral matters, cannot be improved. Were the law less than perfect it could not be a rule of holiness. Being perfect it cannot be changed without making it imperfect, nor can it be abolished without abolishing perfection and the rule of holiness.

5. This is strongly confirmed by Eccl. 12:13, 14: "Fear God and keep his commandments; for this is the whole duty of man." When this was written man's nature and relations were exactly what they now are. The requirement to be holy was then just what it now is. It was and is, to be holy because God is holy. Man was on probation as a moral agent, to develop a holy character, to fit himself to stand in the Judgment before

a holy God. What a monstrous absurdity to suppose, in the face of Scripture and reason, that a law which defines the whole duty of a moral agent should, for any cause, be abolished. That God to accommodate his government to the circumstances of rebels, should abolish the righteous laws which defined the whole duty of his subjects, would be truly a wonder. It might be very pleasing to them, but could not be to his glory. It would affect, not only the stability of his government, but the integrity of his character.

6. "My salvation shall be forever, and my righteousness shall not be abolished." Isa. 51:6. This refers to the law of God, and is a direct statement that it shall not be abolished. It must either refer to his law, or to his personal character. That it refers to his attributes or personal character is unreasonable, yes, impossible; for the idea of the abolition of his *personal righteousness* is too absurd to receive notice. But referred to his law, which is the foundation of his righteous government, the expression is reasonable and, as a revelation, is necessary. And there is proof that it has this application. In Ps. 119:172, it is said, "All thy commandments are righteousness."

Now as the character of the divine Law-giver is best revealed to us through the revelation of *his will*, and as his attributes must of necessity be shown forth in his government, the stability of his character must of course be shown by the stability of his government, or law. For it would be of little account to declare in words that he was unchangeable if he showed in his actions, in the administration of his government, that he was not.

This application of the text is confirmed, not only by Ps. 119:172—all thy commandments are righteousness—but, by the context of the verse under consideration. "Hearken unto me, ye that know righteousness, the people in whose heart is my law." Isa. 51:7. And again, Rom. 3:21, which says that the law witnesses to the righteousness of God. This is sufficient proof of all that we have said concerning the relation of God's law to his attributes or character. Did the opposers of the law realize the full force and importance of this testimony we think they would pause in their mad career, and tremble at the bare thought of the result of their action.

7. "He will magnify the law, and make it honorable." Isa. 42:21. Magnify, says Webster, "to extol; to exalt; to elevate; to raise in estimation." Do they who oppose the law believe the Saviour did such a work as this? If they believe this Scripture we should never learn that fact from their writings. Could it be extolled, exalted, or elevated by its abolition? Did he "raise it in the estimation" of those his professed followers who spare no pains to disparage it? Can they discover any harmony with this prophecy in their own actions? in their treatment of the law?

But again, "he will make it honorable." This does not mean that it was not honorable before; for we know that God always highly honored his law. The reason why the ark was so greatly honored and carefully guarded was that it contained the law of Jehovah. God ever honored those who honored his law, and turned away from those who rejected it. The text means that he will make it still more honorable; especially as it had been dishonored and rejected. He will rescue it from the reproach which men have cast on it, and elevate it, raise it in estimation higher than it had before been held. So Paul says in Rom. 3:31, "Do we then make void, the law through faith? God forbid; yea, we establish the law." Thus we have both the work of Christ and the position of his true followers pointed out in these texts. The law had been dishonored by transgression and rebellion.

He came to vindicate its claims, to suffer its penalty, thereby showing its sacredness and perpetuity. He enforced it on men by openly declaring that he did not come to destroy it, and that they who keep it and teach men so will be greatly esteemed in the king-

dom of Heaven; by teaching it as the rule of life; by showing that it hangs on the principle of love; and by writing it in the hearts of his people in the new covenant. His people join in his work by doing and teaching it; by loving it, by consenting that it is holy, just, good, and spiritual; by showing in all their life that it is written in their hearts.

On the other hand, how do the opposers say the Lord Jesus magnified the law, and made it honorable? By breaking it himself; by teaching others to do so; by abolishing it; by inspiring his apostles to denounce it as a yoke of bondage! If they are not shocked by the irreverence of their position, they ought at least to be struck with its absurdity.

8. "I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:8. We learn by Heb. 10 that these are the words of the Son of God to his Father. And this shows that it was love of the law which led him to magnify it and make it honorable. As the Saviour loved the law—as it was in his heart—how can he also love those who despise and condemn it? As it was his work to glorify his Father by magnifying his law and making it honorable, by rescuing it from the reproach of men, how can he take delight in those who reproach it, and strive to bring it into contempt? We think he cannot. We think when "God shall bring every work into Judgment, and every secret thing," that they who, in probation, "fear God, and keep his commandments," will find acceptance with him; they will have right to the tree of life, and will enter in through the gates into the city. But the workers of iniquity, however strong may be their profession of faith in Christ, will be caused to depart from him. Matt. 7:21-23.

Thus far we have considered the declarations of the Old Testament. Before giving direct testimony from the New, we will show the harmony between the two; that the New endorses and upholds the Old, but does not supersede or invalidate it.

MORALITY OF THE SABBATH AND ITS IMPORTANCE.

(Continued.)

OBJECTIONS CONSIDERED.

Obj. I. All moral principles are discoverable by the light of nature; but the keeping of the seventh day holy is not discoverable by the light of nature or reason without a direct revelation from God; therefore it is not moral.

We will further consider this objection in the light of undisputed facts, still comparing the Sabbath with other precepts which are confessed by all to be moral.

Take the commandments against murder, adultery, stealing, and lying. We would suppose that the light of nature alone, without a revelation from God, would teach men that these things were wrong. But the history of the world proves that this is not the case. All these crimes have been tolerated, taught, practiced, and legalized in many of the wisest heathen nations. I have before me "Horne's Introduction," and "Leland's Revelation," in both which these learned men conclusively show the necessity of a divine revelation concerning the plainest moral principles.

They show that suicide, abortion, killing of weak or deformed infants, offering human beings in sacrifice to the gods, fornication, prostitution, and adultery, stealing, lying, &c., have all been generally practiced by the most enlightened heathen nations, and by their wisest philosophers and lawgivers; defended as right, and according to nature and reason. The first of these eminent authors says:—

"Prostitution, in all its deformity, was systematically annexed to various pagan temples, was often a principal source of their revenues, and was, in some countries, even compulsory upon the female population. Other impurities were solemnly practiced by them in their temples, and in public, from the very thought of which our minds revolt. Besides the numbers of men who were killed in the bloody sports and spectacles instituted in honor of their deities, human sacrifices were offered to propitiate them. Boys were whipped on the altar of Diana, sometimes till they died. How many lovely infants did the Carthaginians sacrifice to their implacable god, Moloch! What numbers of human victims, in times of public danger, did they immolate to appease the resentment of the offended deities!"—Horne's Introduction, vol. i. pp. 16, 17.

"Thus theft, as is well known, was permitted in Egypt and Sparta. Plato taught the expediency and lawfulness of exposing children in particular cases; and Aristotle, also of abortion. The exposure of infants, and

the putting to death of children who were weak or imperfect in form, was allowed at Sparta by Lycurgus. At Athens, the great seat and nursery of philosophers, the women were treated and disposed of as slaves, and it was enacted that infants which appeared to be maimed, should either be killed or exposed."—*Id.* p. 19.

"Truth was but of small account among many, even of the best heathens; for they taught that on many occasions, a lie was to be preferred to the truth itself."

"Dr. Whitby has collected many maxims of the most eminent heathen sages, in corroboration of the fact above stated. The following examples are taken from his note on Eph. 4:25:—

"A lie is better than a hurtful truth."—*Meander.*

"Good is better than truth."—*Proclus.*

"When telling a lie will be profitable, let it be told."—*Darius in Herodotus*, lib. iii. c. 62.

"He may lie who knows how to do it in a suitable time."—*Plato apud Stobæum*, Serm. 12.

"There is nothing decorous in truth, but when it is profitable. Yea, sometimes truth is hurtful, and lying is profitable to men."—*Maximus Tyrius*, Diss. 3. p. 29." *Id.* p. 20.

To the same purpose Mr. Leland remarks:—

"The custom of exposing weak and helpless children, which, one should think, is contrary to the most intimate feelings of humanity obtained very generally among the most civilized nations; and yet they do not appear to have been sensible that in this they acted a wrong and inhuman part, but looked upon it to be a prudent and justifiable practice."—*Leland's Revelation*, vol. ii. p. 7.

Of the laws of Lycurgus, the wisest and best of all heathen lawgivers, the same author says:—

"There were common baths in which the men and women bathed together. And it was ordered, that the young maidens should appear naked in public exercises, as well as the young men, and that they should dance naked with them at the solemn festivals."—*Id.* p. 46.

Plato the prince of heathen philosophers, endorsed and recommended this custom! Upon this the above writer remarks:—

"A remarkable proof this, that the greatest men among the pagans, when left to their own judgments in matters of morality, were apt to form wrong notions concerning it, even in instances where one should think the dictates of nature and reason might have given them better directions."—*Note*, p. 47.

John Locke, the great Christian philosopher, says:—

"Whatever was the cause, it is evident in fact, that human reason, unassisted failed in its great and proper business of morality."—*Reasonableness of Christianity; in his Works*, vol. ii. p. 532.

Says Mr. Leland again:—

"Man appears from the frame of his nature to be a moral agent, and designed to be governed by a law. Accordingly, God hath given him a law to be the rule of his duty. The scheme of those who pretend that this law is naturally and necessarily known to all men without instruction (is) contrary to fact and experience. . . . When men fell from the right knowledge of God, they fell also in important instances from the right knowledge of moral duty."

"It appears, therefore, that what is called the moral sense was not designed to be an adequate guide in morals; nor is it alone considered, and left merely to itself, fit to have the supreme direction as to the moral conduct."—Vol. ii. pp. 8, 15.

The *Christian Union*, of Dec. 16, 1874, says:—

"Prof. Julius H. Seelye, of Amherst College, has been lecturing the past week before the Yale Divinity School on Missions. The course comprises six lectures, three of which remain to be given this week. The first lecture was upon the condition and needs of the unchristian world. He presented a vivid picture of the degradation of these nations, based not merely on his own observation, which has been extensive, but supporting his statements by reference to authorities accessible to all. China, as one of the most promising of pagan nations, and one whose civilization has been so widely lauded, was shown to be most shockingly corrupt in its social and private life. Lying, insincerity, licentiousness, and almost every vice mentioned in Scripture, is practiced without restraint. Their virtue is entirely external. India is in a similar condition. Before the establishment of the English in that country, not less than 10,000 infants were put to death by their parents per month in the single province of Bengal. This condition is true not only of

modern half-civilized pagans, but it is found where civilization has shown some of its most renowned trophies. In Greece and Rome society was all pollution. The most classic writings reveal it. Even their philosophers taught the most unmentionable vices. The first chapter of Romans is not an untrue portrait of pagan corruption."

The foregoing arguments and facts do conclusively show that it is no evidence that a precept is not moral simply because the light of nature alone does not clearly point it out, it further shows that when we do appeal to the common consent of mankind, we find just as general a recognition of the principle of the Sabbath precept as we do of any of the other moral precepts. Hence this objection is not a valid one.

Obj. II. All moral duties and precepts are equally obligatory at all times; but the Sabbath precept makes an act wrong if done upon one day which would be right if done upon any other day. Therefore it is not a moral precept.

Our opponents ask, "Would adultery, lying, stealing, &c., be wrong upon one day but allowable all the rest of the week? Can an act be morally wrong at one time which would not be at another? What is there in the nature of the day itself which makes the seventh day any different from other days? Is it not naturally just like other days?" In answer we affirm that there are many acts which are morally wrong at one time but right at another time. A works for B at ten shillings per day for ten hours. At noon A has one hour during which he can eat, rest, sleep, or do what he pleases. But if A should idle around one hour during working hours he would be defrauding B and thus committing a moral wrong. Again, D borrows \$100 of E and pledges his word and gives his note to pay that money to E one year from date. Now D has a moral right to keep and use that money through the whole year till the last day, pay-day, comes. But if he keeps it beyond that day, then he is guilty of a moral wrong.

So innumerable cases might be cited where it would be morally wrong to do a thing at one time which would be right at another time. A couple are engaged to be married upon a set day. Now, entering upon certain relations before they are married would be grossly immoral; but the same relations after marriage would not be wrong. Is it said that the morality or immorality of the act is not because of anything inherent in the nature of the time itself, but because of a violation of an arbitrary agreement or law made concerning the time? Thus: A's act of resting during working hours would not be wrong if he had not agreed to work at that hour; nor would D do wrong in not paying the \$100 at the end of the year, if he had not promised to do it then. Very well; then an agreement or law can make an act immoral at one time which is moral at another time. This is sufficient to overthrow the objection.

But the seventh day is different from all other days. The other six days of the week came into being as working days, the Creator working upon them. But the seventh day first came into being under very different circumstances. All the earth and everything upon it was finished. All was beautiful, peaceful, and quiet. God then honored that day by resting upon it in celebration of creation finished. He then blessed and sanctified it. Gen. 2:1-3. Thus, from its very birth this day did differ from all other days. A man has seven sons. Six were born in England, the seventh in America. The first six are Englishmen, the seventh is an American. In one sense they are all alike; but in another, they are not. The last is honored with being eligible to the highest office in our government, while the others never can be. So the first six days were born working days; Eze. 46:1; Ex. 20:11; but the seventh was born a Sabbath day. Gen. 2:1-3. This difference between the days does exist in the nature of things and must always continue to exist.

But another fact, which we have purposely passed over until now, fully answers the objection we are considering. Moral precepts, it is said, are equally obligatory at all times; but the Sabbath precept applies to only one day in seven. This is a mistake. That precept, like all moral laws, covers all the time. It directs what we shall do upon the first six days as plainly as it does what we shall do upon the seventh day. "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." It will be seen that this commandment does cover the whole week, regulating what we shall do each day, how we shall use the time which God has given us. So it is not true that it applies only to one day out of seven.

Seeing that the Creator has given to us all our time, "life, breath, and all things," Acts 17:25, has he not a moral right to direct how we shall use this time? Is it not highly reasonable that he should? Does nature teach us that we should fear and serve our Creator? So all claim, and so we believe. Does it not, then, also teach us that our Maker would care as to how we use our time? This is just as natural as that we should serve him at all. Indeed, it is implied in it. For serving God is an act, and it takes time to perform an act. Therefore, if nature teaches that men should serve God, it teaches that God is interested as to how men use their time. Hence, it is naturally to be expected that God would give directions concerning it. This is just what he has done in the fourth commandment. Therefore that precept like all moral laws, is reasonable and natural, and hence moral.

Obj. III. The seventh day cannot be kept in all parts of the world, therefore it is not a moral institution.

1. It is claimed that at the north pole there are several weeks when the sun does not set at all; and again there are weeks when it is dark all the time. How can the seventh day be distinguished and kept there?

If nature in this case proves anything, it proves that God never designed men to live there. First, there is nothing for men to do there, nothing to call them there but the love of adventure. Secondly, nature has made no provision to sustain a population there. At the nearest point to the north pole at which men have been able to get, all is a dreary, barren field of solid ice, except for a few weeks, and then only a few berries grow. Thirdly, most of those who have endeavored to reach the north pole have perished in the attempt. So an appeal to nature does not help the objector in this case.

But frequently those who raise this objection are strict observers of Sunday, the first day of the week. If there is any force in this objection, it comes with equal weight against Sunday-keeping. How can they keep the first day up there? If they can find the first day, cannot we find the seventh? If they can keep Sunday, cannot we keep the Sabbath? But there is no trouble in either case. The days of the week are plainly marked there as well as here. Read the travels of Dr. Kane, Hall, and others who have been there. Did they experience any difficulty in keeping the reckoning of the days? None whatever. The days are marked off by the revolutions of the earth, which are there as well as here indicated by the position of the sun. The most of the year the sun rises and sets there the same as here, that is, as far north as men have ever penetrated. So far there is no difficulty. Of course, in mid-summer, for a short time, the sun is above the horizon all the time. Being so far north, a person can see the sun in its circuit clear around the earth, day and night. But it is easy to tell when it is overhead at noon, when it is going down in the west, when it is directly underneath at midnight, or when it is rising in the east in the morning. Can we not tell the time of day here by the position of the sun in the heavens without seeing it rise or set? Certainly. Then if we could see it all the way around, could we not tell just as well as when we see it only part of the way around? Of course; and so those testify who have been in the Arctic regions.

The following is from the description of a scene witnessed in the north of Norway, from a cliff one thousand feet above the sea:—

"The ocean stretched away in silent vastness at our feet; the sound of the waves scarcely reached our airy lookout; away in the north the huge old sun swung low along the horizon. We stood silent, looking at our watches. When both hands came together at twelve, midnight, the full round orb hung triumphantly above the wave; a bridge of gold running due north spanned the water between us and him. There he shone in silent majesty that knew no setting. * * * In half an hour the sun had swung by perceptibly, the colors changed to those of morning, a fresh breeze rippled over the flood, one songster after another piped up in the grove behind us—we had slid into another day."

The change of the day, then, can be discerned even though the sun can be seen all the time.

But how is it in the winter when it is night for weeks together? I believe there is no time but what rays of light can be seen in the south at noon of each day. This would be sufficient to mark each day. But the revolution of the earth can be as plainly and as easily told by the position of the stars at night as it can by the sun at day. Any one accustomed to observing the stars knows this. They appear to rise and set and to go around the earth the same as the sun. In-

deed, astronomers always reckon the day by the stars. Read the following letter which I received from an eminent astronomer touching this point:—

"Ogden, Utah, Sept. 24, 1873,

"ELD. D. M. CANRIGHT: By observations of the stars, the time can be found out at any time, day or night. Knowing the time at which any star ought to be in the meridian, we find the difference between noon and the observing time, or the local time. Stars being visible in the daytime and at night, on all places of the earth, it is possible to determine the time without seeing the sun.

"(Signed) DR. F. KAMPF,

"Astronomer of the U. S. corps of Engineers."

So then the exact time of day can be told by the stars and they can be seen in the absence of the sun. Hence this objection is without foundation. D. M. CANRIGHT.

(To be Continued.)

The Temptation of Christ.

BY MRS. E. G. WHITE.

(Continued.)

SIN OF PRESUMPTION.

THERE are many who fail to distinguish between the rashness of presumption and the intelligent confidence of faith. Satan thought that by his temptations he could delude the world's Redeemer, to make one bold move in manifesting his divine power, to create a sensation, and to surprise all by the wonderful display of the power of his Father in preserving him from injury. He suggested that Christ should appear in his real character, and by this masterpiece of power, establish his right to the confidence and faith of the people, that he was indeed the Saviour of the world. If Christ had been deceived by Satan's temptations, and had exercised his miraculous power to relieve himself from difficulty, he would have broken the contract made with his Father, to be a probationer in behalf of the race.

It was a difficult task for the Prince of Life to carry out the plan which he had undertaken for the salvation of man, in clothing his divinity with humanity. He had received honor in the heavenly courts, and was familiar with absolute power. It was as difficult for him to keep the level of humanity as it is for men to rise above the low level of their depraved natures, and be partakers of the divine nature.

Christ was put to the closest test, requiring the strength of all his faculties to resist the inclination when in danger, to use his power to deliver himself from peril, and triumph over the power of the prince of darkness. Satan showed his knowledge of the weak points of the human heart, and put forth his utmost power to take advantage of the weakness of the humanity which Christ had assumed in order to overcome his temptations on man's account.

God has given man precious promises upon conditions of faith and obedience; but they are not to sustain him in any rash act. If men needlessly place themselves in peril, and go where God does not require them to go, and self-confidently expose themselves to danger, disregarding the dictates of reason, God will not work a miracle to relieve them. He will not send his angels to preserve any from being burned if they choose to place themselves in the fire.

Adam was not deceived by the serpent, as was Eve, and it was inexcusable in Adam to rashly transgress God's positive command. Adam was presumptuous because his wife had sinned. He could not see what would become of Eve. He was sad, troubled, and tempted. He listened to Eve's recital of the words of the serpent, and his constancy and integrity began to waver. Doubts arose in his mind in regard to whether God did mean just as he said. He rashly ate the tempting fruit.

SPIRITUALISM.

Spiritualists make the path to hell most attractive. Spirits of darkness are clothed by these deceptive teachers in pure robes of Heaven, and they have power to deceive those not fortified with Bible truth. Vain philosophy is employed in representing the path to hell as a path of safety. With the imagination highly wrought, and voices musically turned, they picture the broad road as one of happiness and glory. Ambition holds before deluded souls, as Satan presented to Eve, a freedom and bliss for them to enjoy which they never conceived was possible. Men are praised who have traveled the broad path to hell, and after they die are exalted to the highest positions in the eternal world. Satan, clothed in robes of brightness, appearing like an exalted angel, tempted the world's Redeemer without success. But as he comes to man robed as an angel of light he has better success. He covers his hideous purposes, and succeeds too well in deluding the unwary who are not firmly anchored upon eternal truth.

Riches, power, genius, eloquence, pride, per-

verted reason, and passion, are enlisted as Satan's agents in doing his work in making the broad road attractive, strewing it with tempting flowers. But every word they have spoken against the world's Redeemer will be reflected back upon them, and will one day burn into their guilty souls like molten lead. They will be overwhelmed with terror and shame as they behold the exalted one coming in the clouds of heaven with power and great glory. Then shall the bold defier, who lifted himself up against the Son of God, see himself in the true blackness of his character. The sight of the inexpressible glory of the Son of God will be intensely painful to those whose characters are stained with sin. The pure light and glory emanating from Christ will awaken remorse, shame, and terror. They will send forth wails of anguish to the rocks and mountains, "Fall on us, and hide us from the face of Him who sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?"

Spiritualists claim superior light and power. They have opened the door and invited the prince of darkness in, and have made him their honored guest. They have allied themselves to the powers of darkness which are developing in these last days in signs and wonders, that if it were possible they would deceive the very elect. Spiritualists claim that they can do greater miracles than Christ did. Satan made the same boasts to Christ. Because the Son of God had linked himself to the weakness of humanity, to be tempted in all points like as man should be tempted, Satan triumphed over him, and taunted him. He boasted of his superior strength, and dared him to open a controversy with him.

Spiritualists are increasing in numbers. They will come to men who have the truth as Satan came to Christ, tempting them to manifest their power and work miracles, and give evidence of their being favored of God, and of their being the people who have the truth. Satan said to Christ, "If thou be the Son of God, command these stones that they be made bread." Herod and Pilate asked Christ to work miracles when he was on trial for his life. Their curiosity was aroused, but Christ did not work a miracle to gratify them.

Spiritualists will press the matter to engage in controversy with ministers who teach the truth. If they decline, they will dare them. They will quote Scripture, as did Satan to Christ. "Prove all things," say they. But their idea of proving is to listen to their deceptive reasonings, and to attend their circles. But in their gatherings, the angels of darkness assume the forms of dead friends, and communicate with them as angels of light.

Their loved ones will appear in robes of light, as familiar to the sight as when they were upon the earth. They will teach them, and converse with them. And many will be deceived by this wonderful display of Satan's power. The only safety for the people of God is to be thoroughly conversant with their Bibles, and be intelligent upon the reasons of our faith in regard to the sleep of the dead.

Satan is a cunning foe. And it is not difficult for the evil angels to represent both saints and sinners who have died, and make these representations visible to human eyes. These manifestations will be more frequent, and developments of a more startling character will appear as we near the close of time. We need not be astonished at anything in the line of deceptions to allure the unwary, and deceive, if possible, the very elect. Spiritualists quote, "Prove all things." But God has, for the benefit of his people who live amid the perils of the last days, proved this class, and given the result of his proving.

2 Thess. 2:9-12: "Even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

To Be Remembered.

Vows are things to be remembered. The practice of making them is common. In "stress of weather" sinners make large promises. But when the storm-cloud is folded up, and the sun appears, they are apt to forget their solemn obligations. And God's people making vows in time of trouble, or amid some marvelous displays of divine power, have often treacherous memories, when the times of exigency and of heart tenderness are past. But these things are registered on high. God is not forgetful of human vows. The archbishop of Cologne, being asked by the Emperor Sigismund how to attain true happiness, replied, "Perform when thou art well, what thou promised when thou wast sick." Let the counsel of inspiration be remembered: "When thou vowest a vow unto God, defer not to pay it."

Take Time to Think.

IN America, especially, most people seem to be in a great hurry. How great the bustle and commotion! What intense strife in the effort to reach some good! Why this universal hurry? Why such headlong, rushing haste?

O fellow-traveler, stop and think a moment! Take time to think. Think calmly. Whence are you? and whither tending? What is to be the result of all this thoughtless haste? Are you intently seeking the highest good? May you not miss it for want of careful thought and sober inquiry? Are you seeking the world's greatest interest—its eternal salvation? May you not mistake the best ways and means for lack of proper reflection and investigation? Are you seeking Heaven? Think much and prayerfully, lest you miss the direction and wander in the wrong road.

Is the time short? Think the more carefully and run understandingly, lest if you miss the right way, you have not time to find it again. Are the elements already on fire? Prayerfully, with calm caution, study your guide-book, lest you miss the narrow path, and in rushing from fires behind plunge into hotter elements before! "Think on these things." Take time to think. Be in earnest. Be zealous. Be vigilant and very active. But make haste deliberately, thoughtfully, slowly.

Thousands of persons have professed Christ and assumed the church relation, moved, no doubt, by proper religious emotions and sympathies, and praiseworthy sentiments, incited by some true and real religious experiences, induced by an apprehension of truth then present and applicable to them, and have ever since run with great haste in the light of the first experiences. But they have rested their feet upon the little truth at first perceived, and hence have failed to advance from faith to faith, from light to light, from joy to joy (2 Pet. 1:5-12), and have entirely failed to apprehend the truths applicable to them in the different stages and periods of life's development and history. Hence, such persons are no stronger, no wiser, no better, as Christians, than when first born to grace.

Thousands of well-meaning, sincere persons seem never to have had a conception that anything beyond first impressions, first apprehensions, and first experiences, were possible in Christian life, or that it was possible to discover new truths; and hence, though ever zealously hurrying to and fro, remain relatively stationary in faith and hope.

Other thousands seem equally ready to run after any and all lights, and any and all calls, whether they be lights from above or from below, or whether the calls be the voice of God or the voice of the deceiver, seeming intent only to run in haste.

There are others still who started in the Christian course with sincere, honest purposes, who are pursuing with great zeal, not even the one light or truth first perceived, but prejudice, ambition, or some other selfish interest, blindly. And, oh! what agitations in the church, what commotions, what ascerbities and strifes result! calamities all the more disastrous because of the intense zeal and haste of pursuit!

Thousands of persons of honest purposes, sincere intentions, actuated by religious emotions and moral sentiments entirely praiseworthy, are following the lead of poor—not to say blind—guides to religious faith and doctrines, just because they do not take time to think with sufficient care to apprehend the truth.

The writer of these lines, having been led to adopt the high spiritualistic or figurative interpretations and renderings of scriptures—though sincerely desiring to walk in the light of truth in all good conscience—for a period of thirty years, in the midst of an intensely busy and hurried life—has failed to apprehend correctly some of the most important truths of revelation, especially the present truths, applicable to our day and age, and as a logical consequence of the teaching of the schools, has, for a quarter of a century, denied the literal second coming of Christ, the literal resurrection of the body, the literal Judgment, and the literal destruction of the world by fire, &c., until an enforced leisure has recently given him time for quiet re-reading and calm thinking.

Now, it seems marvelously strange that any sincere, intelligent mind should fail to apprehend such plain truths. Now, my prayer is that the "present truth" apprehended may not only make me "wise unto salvation," and "established," but a better man. This is the criterion by which to try ourselves as to whether we have sincerely accepted any truth apprehended. Does it make us wiser, stronger, and better?

Hurrying pilgrim traveler, stop and think! "Think on these things." Have not you, too, made some mistakes? Oh! take time to think! May not you, too, be blindly following error—the false logic of blind teachers? May not you be actuated by mere prejudice or a false ambition? Mere unconsciousness of error, or blindness, or prejudice against truth, will not suffice. Mere sincerity of anxious pursuit in the Christian race is not all that is required. We need to run in the light of truth. God's will is that we should be wholly right. Nor will merely great zeal in the Master's cause suffice for the Christian soldier. The efficient weapons of our warfare must be burnished truths.

Nor of truths will the old ones always suffice. Some things which are true at one time are not at another. The preaching of a coming flood was at one time present truth, but has ceased to be such now. Not every truth most important at any one time is most important at all times. Some truths are absolute and universal; some are relative—applicable at particular periods of time, for special purposes to combat special errors, and achieve special victories. The efficient soldier must use the most improved and sharpest instruments—those adapted to his time. And he who shall attempt to achieve the victories demanded in this "time of the end" by the use of the old-time truths, is as unwise as he who should attempt to capture the fortress of Gibraltar to-day by the use of the sling, the war club, and other primeval weapons.

Not even the old tried and absolute truths are sufficient. But God has prepared us weapons for this special age, this "day of his preparation." Let us apprehend them, and learn to wield them with directness and power; then shall victory be ours, and the laurels and crowns ours in the day of triumph.

"Think on these things." Friend, no longer willingly or thoughtlessly walk in darkness and inefficient weakness, while the means of strength and efficiency are within your reach, means which in your great hurry you pass by; but stop and think, and grasp them; wield them deliberately, striking—not at random, too hurriedly, but with direct aim and straight, strong blows, and God will give you great victories!

"Think on these things." Take time to think, that you may apprehend the true light—the present truth, in these last days revealed of God, that you may do effective service in proclaiming the soon coming of our Lord. A. C. S.

The Coming of Faith.

"BUT after that faith is come, we are no longer under a schoolmaster." Gal. 3:25.

What are we to understand by the coming of faith? Certainly not the first introduction of faith into the church; "for by it the elders obtained a good report," and without it, it was as impossible for them to please God as it is for us. Heb. 11:2, 6. Neither can it be said that theirs was not a gospel faith; for it was the "substance of things hoped for, the evidence of things not seen," and the faith by which the just shall now live. Verse 1; chap. 10:38.

And the "more excellent sacrifice" of Abel, and the choice of Moses attest a faith that grasped the provisions and promises of the gospel. Verses 4, 24-26.

The coming of faith, therefore, in our view, must relate to the time and events connected with the development of the plan of redemption, when its initiatory steps became matters of fact, and the faith of the church, instead of being purely prospective in its character, rested partially upon that which is tangible, and by which its claims could be more confidently asserted.

But how does this affect our relation to the moral law of God? It does not alter, but intensifies it; as the necessity of the sacrifice of the Son of God, to meet the demands of that law, and save man from the penalty of its transgression, is no longer imperfectly foreshadowed by the slaughtered victims of former dispensations, but is demonstrated by his actual sufferings and death. Thus faith does not make void the law, but establishes it. Rom. 3:31.

We therefore conclude that the schoolmaster is the law which regulated the typical service, which was observed until the coming of faith made it no longer necessary, or even admissible. S. B. WHITNEY.

A BAR of iron worth \$5.50, made into horse-shoes, is worth \$10.50; made into penknife blades, it is worth \$355; made into needles, it is worth \$3,285; and made into balance springs for watches, it is worth \$250,000.

The Review and Herald.

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

BATTLE CREEK MICH., SIXTH-DAY, APR. 1, 1875.

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

The Law and the Gospel.

THE BEARING OF CHRIST'S WORDS RELATIVE TO TRUTH AND DUTY IN THE CHRISTIAN AGE, CONSIDERED.

As we come to the New Testament we should attentively consider the bearing which Christ's public teachings have in respect to truth and duty in the Christian age. The great commission to the eleven, designed to be perpetuated in the Christian ministry to the end of the world, is to the point. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you always, even unto the end of the world. Amen." Matt. 28 : 19, 20. We briefly comment on this commission.

1. It was given after the Jewish age was ended, just before the Lord was taken up to Heaven. The Jewish age closed with Christ's crucifixion, when the hand-writing of Jewish ordinances was "nailed to the cross." Col. 2 : 14. The Jewish "sacrifice and oblation" virtually ceased "in the midst of the week," when Messiah was "cut off." Dan. 9 : 26, 27. The death of Christ was the dividing line between the two ages; or, at least, it terminated the typical dispensation.

2. It was forty-two days, at least, after the Jewish age had ended when our Lord gave this commission. The Christian age was before him, hence the commission spoken in the hearing of the eleven was designed for the Christian ministry down to the end of the world.

3. By the authority of this commission, the custom of Christian ministers ever has been, still is, and ever should be until the end of the world, to baptize believers in the name of the Father, and of the Son, and of the Holy Ghost.

4. In this great commission we read the solemn injunction of the Son of God to the Christian ministry to teach all nations, hence, to perpetuate in the Christian church the doctrines he proclaimed during his public ministry. Therefore, his words relative to the law, or commandments of his father have all their force of application to the men of the nineteenth century, that they did to those who first heard them.

In coming to the New Testament we find the first four chapters of Matthew devoted to a sketch of the genealogy of Christ, Joseph and Mary, the birth of Jesus, Herod's slaying the children of Bethlehem, the ministry of John the Baptist, the temptation of Christ, and his entering upon his ministry. The fifth chapter opens with the first record of his public instructions. In that memorable sermon upon the mount Christ warns his disciples against the terrible heresy that would soon press its way into the church.

The Jews boasted of God, of Abraham, and of the law, but despised and rejected Jesus. The great facts connected with his resurrection were soon to be so convincing that many would believe. And as the Jews were to reject and crucify the Son, while boasting in the law, Christians would run to the opposite and equally fatal heresy of trampling upon the authority of the Father, and despising his law, while receiving Christ and glorying in the gospel. It has ever been Satan's object to separate, in the faith of the church, the Father and the Son. With the Jews was the cry, The Father, Abraham, the law; but away with Jesus and his gospel. With Christians, the cry was to arise, Christ, the cross, the gospel; but away with the law of the Father. To meet this heresy, ere long to arise in the Christian church, Christ, in his evangelical sermon, appeals to his disciples in the presence of the assembled multitudes in these forcible words:—

"Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in nowise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven."

This wonderful declaration of the Son of God needs no comment. The history of the church, showing how loosely, great and apparently good, men have held the law of God, and the present closing controversy respecting its perpetuity, give the warning words of the Son of God especial force. In no case did Christ intimate, during the entire period of his public ministry, that his Father's law was to be set aside, and that he was to give the church a new moral code to take its place. He disclaims having anything to do with legislating. "Jesus answered them, and said, My doctrine is not mine, but his that sent me." John 7 : 16. "I do nothing of myself; but as my Father hath taught me, I speak these things." Chap. 8 : 28. "The word which ye hear is not mine, but the Father's which sent me." Chap. 14 : 24. And speaking of the Son, the Father says, "He shall speak unto them all that I shall command him." Deut. 18 : 18.

Another remarkable declaration of the Son of God is his statement of one of the conditions of obtaining eternal life: "If thou wilt enter into life keep the commandments." Matt. 19 : 17. And when the young man inquired, "Which?" Jesus quoted from the second table of his Father's moral code, leaving no doubt as to what he meant by the word "commandments." In this address to the young man, Christ most assuredly gives a practical lesson to his church to be observed during the Christian age. His parting words to the eleven, as he gave to them the great Christian commission, make this point fast, and show it to be the duty of the Christian ministry to repeat in the ears of the people, upon the authority of their high commission, "even unto the end of the world," "If thou wilt enter into life, keep the commandments."

Many of the teachings of the Son of God pertain to the great principles of moral government which cannot be confined to any one age. As an instance, we cite his words to the tempting lawyer who inquired, "Master, which is the great commandment in the law?" "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. 22 : 35-40.

In this statement, Christ does not introduce new principles. He quotes the first of the two great commandments from Deut. 6 : 5, and the second from Lev. 19 : 18. These two commandments are neither Jewish nor Christian in particular. They belong to all ages. They were given to guard the two principles which reach back in the past, and forward into the eternal future, parallel with God's moral government of created intelligences. On these two commandments, the ten precepts of the moral code, as well as the prophets, had hung since the fall, and ever would hang until the close of human probation. Then let the ministers of Jesus Christ teach all nations, even unto the end of the Christian age, that all ten of the precepts of the divine law hang upon love to God, and love to man. Not even one of them has fallen off.

When it can be shown that these principles may be abolished, changed, and amended, then may it be also shown that the ten precepts of the divine law, which hang upon, or grow out of, these eternal principles can be abolished, changed, and amended. But these principles are as changeless as the throne of Heaven, and will endure and run parallel with the eternity of the divine existence. The Christian ministry cannot too highly exalt supreme love to God and love to man. And let it be proclaimed on the authority of the great commission, even unto the end of the world, that "on these two commandments hang all the law and the prophets."

In harmony with the foregoing, the Son of God speaks to the church in Rev. 22 : 14, in these words: "Blessed are they that do his commandments." We call attention to facts important to this subject as follows:—

1. Christ is the speaker. These are not the words of John, but of Him who declares in verse 12, "Behold, I come quickly, and my reward is with me." It is Christ and not the prophet of Patmos, that is coming to reward the faithful and obedient. The first clause of the inspired book—"The Revelation of Jesus Christ,"—flatly contradicts the title which the compilers of the Bible have placed over the first chapter—"The Revelation of St. John the Divine." This mistake of the compilers has given rise to the erroneous expression, "John the Revelator." Inspiration, however, has given the honor to

the Son of God which men have given to the prophet John. Christ is the Revelator, the speaker.

2. The commandments here spoken of are not the commandments of the speaker. Christ does not here say, Blessed are they that do my commandments. Neither does he here declare blessings upon those who should keep the commandments of the apostles. But it is "his commandments," the commandments of his Father, of which the Son of God here speaks. Christians should keep the commandments of Christ and the commandments of the apostles of our Lord Jesus Christ; but they do not reach the sum of Christian duty until it can also be said of them, "Blessed are they that do his commandments." That Christ here refers to the moral code of ten precepts of Exodus 20, is beyond all conjecture.

3. The book of the Revelation of Jesus Christ was written A. D. 96, thirty-five years after the death, resurrection, and ascension of Christ, and the day of Pentecost. The Christian church was therefore fully established, and every point to which our opponents look, and argue for the abolition or change of the divine law, was more than thirty years in the past when we hear from Christ by the way of Patmos declaring blessings upon those who keep his Father's commandments.

It was upon the mount of transfiguration that the voice came from the light cloud that overshadowed the enraptured witnesses, saying, "This is my beloved Son in whom I am well pleased. Hear ye him." Christ is the highest authority for Christians. Hear him, O church of Christ, and you his ambassadors, who speak in his stead, and shout his words to the end of the earth, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." J. W.

Editorial Correspondence.

FURTHER LABORS IN PRUSSIA.

SINCE my last report our labors have been constant, and we have experienced much of the blessing of God. We have had meetings in different villages as the way has opened, and in every place have seen some tokens for good. I have also been obliged to devote considerable time to the answering of those letters which have been called out by my advertisements for persons interested in the Sabbath of the Lord.

On Thursday last, Bro. Ertzenberger and myself returned to Gladbach, and spent the Sabbath and first-day in that city. On Thursday evening we spoke to the brethren on the best methods of carrying forward the work. On Sabbath evening as our first-day Baptist friends were present, I spoke from Rom. 6, concerning the relation between baptism and the law of God. Sabbath forenoon I spoke upon the Sabbath of the Lord. In the afternoon Bro. Ertzenberger spoke upon the choice which Moses made. In the evening I spoke to the brethren on the subject of advertising to find the scattered Sabbath-keepers of Europe. I told them what had been done in this business, thus far, also that when in London Eld. Jones said to me, that he had heard that there were Sabbath-keepers in Holland. I said to them that as they were on the border of Holland I should invite them to meet the expense of this undertaking, and that I should invite the Elberfeld brethren, who live east of the Rhine, and at a considerable distance from Gladbach to undertake the like burden in behalf of Germany. The Gladbach friends responded at once that they would do this with the greatest pleasure.

Our meetings on first-day were held in a public hall, and were advertised in the principal paper of the city. Gladbach is a Roman Catholic city, but it has many candid citizens. In the forenoon we had two hundred hearers, and they were persons of intelligence. We were told that the school teachers of the city were generally present. At noon a gentleman who was an entire stranger came and invited us to speak at eight that evening to the church of which he is a member, in a city about twelve miles distant. As we already had three meetings appointed for the day, it seemed at first not possible. But we could get to the place on the cars after our last meeting in Gladbach, and as the invitation seemed like God's hand opening our way, I could not find it in my heart to refuse. It seems that here is a church of several hundred persons who have no pastor, but who maintain worship themselves, and who seek to walk in the truth as Bible Christians. Just before the afternoon meeting this gentleman informed us that he had forgotten that at eight that evening his church had the Lord's supper, which would fill the time

till nine. He invited us to come at any other time, and promised us a large congregation. Hereafter, if God will, we will know something further of this people.

In the afternoon our congregation was much larger than in the forenoon. We had the school teachers again, several clergymen, some of the wealthiest people of the city, and very many Catholics. There were no base-looking people present. We had great freedom in speaking, both in the forenoon and in the afternoon. But the meeting in the afternoon was one of deep solemnity. The subject was Acts 17 : 30, 31. I spoke first of the great day of final account, and the people listened as though the subject was wholly new to them. Then, for the special benefit of the Catholics present, I set forth from the word of God the nature of that repentance which God here commands. I showed that it did not consist in punishing one's self for sins, and then returning again to the same sins, and again squaring the account with self-inflicted punishment; that men who acted thus retained the love of sin all the time in their hearts, and never stood in a position where God could accept them, and never laid the foundation of a virtuous character, such as God proposes to receive into heaven. I showed them that true repentance begins in godly sorrow for sin, and that it produces an entire change of heart and life, and that this class of persons alone would be able to stand in the Judgment.

When the meeting closed a business man, who was present in the meeting of the previous evening the son of Sabbath-keeping parents, but not a Sabbath-keeper, came and asked the privilege of meeting the entire expense of advertising in Holland. He wished it to be done in three different papers. He expressed his interest in what he had heard, and I hope this act signifies that he means to have a part in the work as a commandment-keeper. After we returned to our lodgings a first-day Baptist gentleman and his wife called upon us to say that they had that day decided to keep the Sabbath of the Lord. Also that evening a lady who has never observed the Sabbath only in conformity to her mother's request, came and desired to be baptized saying that she was fully decided to keep the commandments. The evening service was one of prayer and exhortation. Bro. E. filled the time with profit, but from weariness I did not attend.

Next morning we called on several families. At the first place we met a Catholic lady who attended our meetings the previous day, and who is anxiously inquiring the way of truth. She had never read the Bible except such parts as she found in her books of instruction. She said that the people were not allowed to have the Bible. We confirmed this fact by inquiring in vain at the book-stores for Catholic Bibles. This lady has begun to learn that repentance and faith precede baptism, and she is very anxious to walk in the truth. But her priest and her family are violently opposing her. We advised her to call often in the family where we then were, and read the word of God for herself. At the next place where we called we found a lady who belongs to the Protestant national church and who believed herself to be a Christian simply because she was sprinkled when a babe! But she listened attentively while Bro. E. explained to her the way of salvation through faith and repentance, how Satan has cursed the world with institutions which make void the institutions of the Almighty, and which lead men astray from God!

From Gladbach we returned on Monday as far as the village of Hilden, where we found the brethren had secured a hall for a course of lectures. It is quite well adapted to our purpose, and will accommodate three hundred persons. It will cost about seven dollars a month. This seems to be a providential opening, and as such we accept it. I have now been in Prussia about one month. Our labor has been constant and wearing, but it has been scattered over quite an extensive territory. This has been caused partly by the fact that our friends are thus scattered, and partly because we could get no hall for steady meetings except at ruinous prices. If God will, I shall set out for Switzerland the first of next week, and leave Bro. Ertzenberger to give the course of lectures at Hilden. The time that remains to me in this region I purpose to spend in giving special instruction to the brethren here in practical matters of vital importance. We have already done much of this kind of work.

Bro. Ertzenberger has been a very efficient helper. I have spoken nearly every time thus far, because I expected to leave and he expected to remain. But much of the interest of our meetings has been due to his ability to interpret

into German with readiness, and to the help which he has received from the Spirit of God. The way seems to be open before him to labor successfully in this country and I have great confidence that he will stand in the counsel of God, and that God will bless his labors. I will speak of our finances hereafter. The brethren here will sustain the expenses of the work from this point, and I shall try to have the entire expense of our mission to Germany refunded to the Swiss treasury. I see no lack of disposition on the part of these brethren to do all that is reasonable in their circumstances.

J. N. ANDREWS.

Elberfeld, Prussia, March 3, 1875.

Every-Day Life in Palestine.

A SYRIAN BISHOP AND THE DAYS OF THE WEEK. THE ARABS AND THE AYAM UL-USBOO-AH.

For several weeks past I have intended a visit to the patriarch of Antioch and the bishop of Jerusalem, ecclesiastics of the SYRIAN church, who have been some months in England on a mission in behalf of their schools. Their churches are few, and have been much oppressed, doubtless because of their independence of the papacy, which has done all it could to get every one of the ancient Eastern churches into its power.

The patriarch is the acknowledged spiritual head of his people. The language of the church service is Syriac, or Aramæan, and is nearly, if not quite, the language spoken by our Lord and the Hebrew nation of his time. Once I listened to the church service, and was charmed by the music of the read and spoken tongue. I have often referred to the occasion, and at the time called the attention of my learned friend, the late Rev. John Mills, to what seemed to be one-third Hebrew, one-third Arabic, and one-third Chaldaic. The language is deeply guttural, but soft to the ear and very expressive.

Three or four villages of this people in the Lebanon mountains, speak Syriac in common with the Arabic, which last is used by all the people about them. In the other localities the Syriac is used only in the church service. The Syriac is therefore to them the holy language; that is, it is for worship and religious purposes; just as Hebrew, Arabic, Armenian, Greek, and Latin, are used by the several religious faiths;—Jew, Christian and Mohammedan.

The outgoing old year and the incoming new year brought with them an increased press of work; so that I began to despair of a chat with these native Arabs. But to-day I broke away from home. An hour's walk, and half an hour on the underground rail-way brought me to their lodgings in Hammersmith. An English gentleman who was born and brought up in Jerusalem, was the first to extend to me the hand of welcome. The arrangement of the reception room was half oriental. Presently the bishop, with a pleasant countenance, and affable bearing, was ushered into the room and seated by my side on the divan. His dragoman followed and stood at a little distance, with his eyes intently fixed upon his master, otherwise, there was no show of dignity.

I was instantly at home, and as the Arabic began to flow from the lips of the bishop, I thought (as in former years), that it was the most delightful music I had heard in a long time. I was embarrassed for words, and all the more because of my obliging English friend's presence. He was perfectly at home in his native Arabic. To me fourteen years had caused quite a loss of the ready use of sentences. The bishop's rapid utterance was distinct enough; but it would have been fun to have thrown me into deep water and to have allowed me to swim for dear life; yet my friend was so glib that I allowed him to row the boat while I took the helm; i. e., I managed the simple sentences and he the compound ones. In fact in three-quarters of an hour we had gone over enough Arabic for a student's practice for a twelve month, and could the interview have been prolonged for another three-quarters of an hour I might have been nearly myself again in the practice of the wonderful tongue of that wonderful people—the Arabs.

You must imagine the gestures, the one-sided tip of the head, and the shrug of the shoulders, the uplifted hands, the glistening eyes, the contrast in our dress, opinions, and dogmas, the gentleness and the fervor of the endeared companionship of that hour. You would have thought us old friends. At first, I arose to salute the dragoman, and meeting no recognition, I took my seat fully aware of my blunder, but the politeness of the company forbade any notice of the ludicrous mistake.

The dragoman (*turjoman*—interpreter, but really a valet, a courier, and general manager) would have been unfaithful to have acknowledged a recognition which belonged wholly to his lord and master. Young, of a commanding physique, and neatly attired in native costume, not the least of which was the *zunnar*, or girdle, he was an important complement to the company.

During our rapid conversation the dragoman stood at a distance intently watching the bishop for a movement of the hand to indicate anything that might be wanted. For the hundredth time I witnessed the illustration of Ps. 123:2: "Behold, as the eyes of servants look unto the hand of their masters," &c. The bishop is apparently forty, has dark, olive complexion, frank countenance, and very graceful manners. The patriarch was too ill, or too fatigued to be seen.

Soon, however, I introduced the question of the *Names* and the *Order* of the *Days* of the *Week*. I asked him: "What do you call, or what other names do you give to the days of *sevens*?" The word *usboo-ah* or *sevens* is used in Arabic for *week*. "Shoof, ya akhee," said the bishop; i. e., "look here, O brother," and taking his left hand in his right, as the Arabs do when about to count, and touching each finger and counting, he said:—

"El-had,	(The First,
El-ithneen,	The Second,
E-thalatheh,	The Third,
El-arbah,	The Fourth,
El-ahamees,	The Fifth,
El-joomah,	The Assembly,
Es-Sabt,"	The Sabbath.)

The more literal translation is the one, the two, the three, the four, the five, the assembly, the Sabbath—with day understood, but pronounced when required, before the words *one, two, three, &c.*, thus making the meaning to be—day of the ONE, day of the TWO, &c.; so with the last, *yom*, or *day*, is understood to belong to the word, or name *Sabbath*, as much as to the other days: thus *yom es-sabt* or *day of the Sabbath*.

My next question was: "Do you ever call them by the names. Sunday, Monday, and Saturday?" Bishop: "Never, never, in every place among the Arabs, no matter where, nor what the dialect may be, among all Arabs it is the same: THEY KNOW NO OTHER NAMES BUT THE NUMBERS AND JOOMAH and ES-SABT."

"Do you ever speak of *El-had* (the first) as *yom ir-Rub* (day of the Lord)?" At this the Bishop slightly shrugged the shoulder, and replied quickly: "It is not the custom to speak of it as such. You may sometimes hear it, but only occasionally, and then when treating of religious matters; but even then only rarely." "It is found in your church books or liturgy?" Bishop: "It can be found in our writings, but rarely, yet we give it no heed, or rather it has no effect to change the universal practice of calling it *El-had* (the first).

As it was Wednesday, I said, what do you call to-night? Bishop: "What, the night that is coming?" Yes. Bishop: "Why, *El-ahamees* (the fifth). And what do call *this* night? (That is the night belonging to *this* DAY.) Bishop: "*Layl-at-El-ar-bah*;"—i. e., night of the *fourth* day.

Observe, that these questions were not leading ones. The bishop is a responsible representative of the oldest of the Christian churches in the East, if not of the first church at Jerusalem. Whatever of error that church has, it has never been guilty of robbing the first day and the Sabbath day of their scriptural names, and more, of attempting to blot out the name Sabbath and foist into its place the name of an idol.

During my residence in Jerusalem, had I been impressed with the importance of an accumulation of evidence, I might have made a record of thousands of instances where these old scriptural names were used by all classes. The only exception being the case of appointments for the first day by *foreign Protestant missionaries* who sometimes used "Lord's day," but not Sabbath. Even this had no effect upon the natives; and God grant that it may never affect them in the way of sanctifying what he has not ordained. The Syrian church like all Eastern churches is not a Sabbath-keeping church. Its worship day in the first day. But let the reader bear in mind, that more than one hundred millions of Arabs, and those influenced by their customs, inhabiting nearly all of northern Africa and western Asia, use the names of the days of the week as stated above.

I asked the bishop: "Have you books published in English which give an account of your church?" His answer was: "There are such, but unfortunately they abound in mistakes."

At parting, our brother of the cloth, inquired if I had children, and how many. He wished very hearty blessings for them and for my wife,—blessings expressed in a style purely, biblical and oriental, but at which Western usage hints silence; we bade each other farewell with a *Kheirak* and a *Salaam*—good will and peace.

W. M. JONES.

London, Jan. 27, 1875.

Varley at the Hippodrome.

WHILE Messrs. Moody and Sankey, Americans, are addressing large crowds in England on religious subjects, Mr. Varley, an Englishman, is doing the same thing in America. At the Hippodrome, in N. Y. City, on the evening of March 21, he addressed a congregation of 20,000 people on the second coming of Christ. From a synopsis of the address, as reported in the N. Y. *Daily Witness*, of March 22, we make the following extract:—

We are now come nearly to the end of THE SIX THOUSAND YEARS OF HUMAN HISTORY, at the close of which time it is the deepest conviction of the most thoughtful students of the world that we shall have the finishing of the toil and turmoil and strife of sin, and the incoming of the great Ruler, the Lord Jesus Christ. Then the Sabbatical year shall be fulfilled, when righteousness shall reign throughout the world, from the river to the ends of the earth. I am aware, in entering upon this subject, of the prejudices existing in some minds on account of certain events. Remember this, that if a man makes a caricature of a thing, however honest he may be, it does not necessarily take away from the reality of the matter itself. It does not follow that because Charles Dickens never drew a Christian character that there are not Christian characters in the world. I want you to remember that the sign of the Lord's coming will be of the greatest moment and import to us all. First of all, he will come as a thief in the night. The thief chooses the very time when men do not anticipate his approach. When men shall say, "Peace and safety," then sudden destruction cometh upon them as travail upon a woman with child. It will be a time of universal wickedness, when infidelity will be rampant. It will be a time in which the forces of human power will be set in solid array against God's Christ. This is no *ipsit dixit* of mine; it is written in the book of God, Rev. 6:15, 16: "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne and from the wrath of the Lamb." Did you ever read anything like that? The wrath of the Lamb! A contradiction in terms, you will say. No, sir. He came before as a lamb for mercy. He comes again as the Lamb of God for judgment. Listen again: "The Lord Jesus Christ shall be revealed from heaven in flaming fire, taking vengeance on them that know not God." Is that the millennium? Is that the overspreading of the gospel? The world with its boasted greatness supposes there is to be an indefinite progress on the human side. After all the years of man's government there is not a nation under heaven can touch the question of its people's righteousness. All that you can attend to here in your great Republic is to look after property and life, and that very imperfectly. I do not blame you. I can say that of my own country. Christian England! No, sir. It is a lie. Cross the Channel; Christian France! No, sir! emphatically, no. Christian Spain, Austria, Italy; No! Come over the Atlantic—the United States—No! distinctly, no. I do not speak hastily. As God lives, the time of human rule has reached its crisis. It is breaking down the world over. Why, they are

PUTTING GOD'S BOOK OUT OF THE NATIONAL SCHOOLS.

Has God's book no reference to the history of the world? Are you going to bring up your children idolaters? You answer, No. Well, remember the first commandment is God's protest against idolatry. The second, against idolatry in detail. The third is a protest against blasphemy. The fourth constitutes a day of rest, which is a necessity for our physical well-being, as well as a moral responsibility. The fifth touches our filial relationship. The sixth touches the defense of life. The seventh inculcates chastity. The eighth protects property. The ninth protects character, and the tenth is God's protest against selfishness. And are you going to put that out of the schools? You will then have a society constructed without backbone—a society that, as God lives, you will live to rue. You sow to the wind, and you reap the whirlwind. But I have words of blessed comfort and solemn warning. I shall not be surprised to see Jesus in person before this hair is gray.

Found at Last.

THE reader will remember the article entitled, "An Interesting Letter," published in present volume of REVIEW, No. 6, from a friend in Madison Co., O., who was then feeling his way from the darkness and labyrinthine popery to the light of the gospel, and who having accidentally met with a pamphlet from this Office, wrote asking

for more light. We sent him some books which he has since been perusing, and under date of March 19, 1875, he again writes. Not having room for the entire letter, we give the following extract from it:—

"I have found them. Here they are. Here is the little band, marching on to victory, on whose banner is inscribed the ten commandments of the living God and the gospel of his dear Son Jesus. Here are they that 'keep the commandments of God, and the faith of Jesus.' Here are they 'for whom I long have sought, and mourned because I found them not.' But, thank God, I have found them at last. I have found a people who are earnestly teaching all men to obey all the commandments of God, who are loudly calling for all people to search the holy Scriptures, to believe in God, and prepare for the soon coming of our Lord and Saviour Jesus Christ."

Our brother appreciates the position the message calls upon us to take on the Sabbath question, and the bearing of the religious amendment movement on this question. On this point he says:—

"The pope of Rome has created a commandment that makes void the fourth commandment of God, and if we keep this command of the pope then do we each of us make void God's commandments which are holy, and of more value than gold, and silver, or any or all earthly treasures. We make void God's holy Sabbath, trample upon his holy and just law, and worship the beast. When America, or any of the States of America compel us to keep the pope's Sunday in place of God's holy Sabbath, I ask from my heart, Is she not compelling us to worship the beast, and receive his mark? And there are many who hope soon to establish a Sunday law throughout our country. Then can we say that the prophecy of the two-horned beast is truly fulfilled.

"Pray for me, and all others who, like me, stand alone; yet I am not alone; for God is with me; but pray that I may grow strong in knowledge, faith, and love, and pure, and undefiled religion. J. R. PURINTON."

Madison Co., O.

Spiritism.

IN a recent discourse, H. W. Beecher is reported as saying in reference to a man who gave him encouraging words while a student at college, "He is dead now and hears me, and I thank him." How appropriate just at that moment would have been three distinct knocks which might have been heard by all. But the demons, as well as men, let slip some favorable opportunities for making an impression. Perhaps they were careless, thinking all would go right, and there was no special need of exercising a guardian care.

Toward the close he said, "I do not wonder when the earthly part fades away that the spirit does sometimes catch a glance of the invisible. Children when dying hold out their hands to their mothers that have gone before, and mothers call upon their children. Like the bird that has hopped up from branch to branch until it has reached the top of the tree, it pours forth one song and springs into the far away; so a soul having scaled the height of earthly communion, springs into the full companionship of God when life ceases."

Where, in the Scriptures, is found a parallel to such language, if not in these words: "Ye shall not surely die;" but "ye shall be as gods"? Am I referred to Paul desiring to "depart and be with Christ"? The apostle did not teach that he should be immediately with Christ at his departure, but has told us plainly when the dead in Christ shall be with the Lord, namely; at the return of Christ and the resurrection of the dead. 1 Thess. 4:13-18. See also John. 14:1-3; 1 John 3:2; and 2 Tim. 4:6-8.

But the religious literature and funeral sermons of the present day are so full of such ideas as the above, that children imbibe from infancy this unscriptural and unreasonable doctrine concerning the dead, and regard their dead friends as guardian angels, and talk of their looking down from Heaven upon them and hearing their prayers. Why not, then, pray to them, as the Catholics to Mary and the saints, since they as gods can hear them? Perhaps some do. If the above report is correct, Mr. Beecher did publicly set the example of giving thanks to the dead, asserting his faith that they hear. Shall we not cease to wonder that the heathen had their groves and high places for the worship of Baalim? R. F. COTTRELL.

YE ARE MY WITNESSES.

The standard, raise it higher,
So that all the world may see,
That it is thy great desire,
More like Jesus still to be.
Live thy life as Christ would live it,
Never let thy sight grow dim,
So thou may'st to all exhibit,
Thou hast been and learned of Him.

To his truth thou art a witness,
Boldly then that truth proclaim,
Hinder not by doubt of fitness,
Drawn not on by hope of fame;
But since Jesus died to save thee,
Be his glory thy delight,
Tell to others how he loves thee,
How he saves from Satan's might.

Bear thou witness for thy Saviour,
Not alone when friends are round,
Be as bold in thy behavior
When mid scoffers thou art found;
Fear thou not to kneel when praying,
Though the world may laugh and jeer,
Perhaps some tim'rous one's delaying,—
Let thy strength his weakness cheer.

An ambassador of Heaven,
Unto sinful rebels sent,
Tell—their sins may be forgiven
If they truly do repent,
And believing trust in Jesus,
As their Saviour, God and Friend,
He who said, He'd never leave us,
And whose love can have no end.

—Sel.

Progress of the Cause.

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

Ohio.

COMMENCED meetings in Waterford, Knox Co., Feb. 6. Continued without interruption, till March 7. Here the brethren have erected a neat, comfortable, and well-built house of worship, 28x38. Dedication services on Sunday, Feb. 7, were well attended.

At the close of these meetings, five were added to the church. Five received baptism. Among the number received into the church was Bro. E. Martin, an aged Baptist, who sacrificed, believed, and rejoiced, in the first angel's message. He was personally and intimately acquainted with Bro. Wm. Miller. Bro. Martin, after having groped in darkness for about thirty years, now rejoices in the clear light of the present truth, the Lord's holy Sabbath—the third angel's message. He takes great satisfaction in reading "Life Incidents." His testimony in our meetings was very cheering.

Feb. 13, 14, closed our meetings in Waterford. We hope some permanent good was accomplished. If this dear people walk in the light, as they have received it, others, I have no doubt, will be added to their number. H. A. ST. JOHN.

Michigan.

JAN. 13, went to assist Bro. Lamson in the north-eastern part of the State, but on account of stormy weather and bad roads no general interest was awakened in new fields. Visits were made to Smith's Creek, Greenwood, and Grant. At the last-named place but little could be done as the house was constantly occupied with protracted meetings, and when one minister gave out, another was found to supply his place. Such persistent opposition is rarely met; however, a goodly number seem firmly fixed to obey the truth and go through to the kingdom.

Feb. 2, went to Dryden, and held twelve meetings. Found the most of those who took their stand at the tent-meeting firm in the truth and of good courage in the Lord. Others commenced to obey the truth at these meetings. Spent three Sabbaths with the brethren in Genesee Co., in the meantime holding evening meetings at the Judd school-house, in Hazelton. Two embraced the truth fully.

By request of Bro. E. B. Lane, came to Lapeer to assist in the work a few days. Found him and sister L. very much worn from excessive labor. For certain reasons they have been obliged to remain here. Many acknowledged the truth, and seemed to be deeply interested, yet something was evidently holding them back, and but little progress was made until last evening. After a short stirring discourse the front seats were vacated, and opportunity given for sinners and backsliders to come forward, when a break was made by some who had been long on the background, and soon more than fifty (about two-thirds the entire congregation) were forward for prayers, many of these for the first time.

The scenes of the Judgment seemed a solemn reality to all present, and it was

truly a touching sight to see hardened sinners moved to tears as they yielded to the influence of the Spirit of God, which seemed to pervade the entire house. Had the effort here closed with two or three weeks' labor, as is sometimes the case when the work seems to drag, much would have been lost. The interest will be followed up a week or more, after which it is designed to commence a series of meetings in the Disciple church at Pine Run, Genesee County. May the Lord direct in the work.

J. O. CORLISS.

Lapeer, March 26, 1875.

Johnson Co., Mo.

HAVE been holding meetings at the Lincoln school-house, five miles north of Kingsville, since the 12th inst, with good congregations and interest to hear. Some are deciding for the truth, shall continue this week, or till the work is more fully developed.

The church in this place have been passing through trials, but, by the pointed testimony and the Spirit of God assisting, light begins to break in, and we can claim the victory through our Lord and Saviour. How easy it is to dispose of all our trials when we let the sweet Spirit of Jesus into our hearts!

Dear brethren and sisters, if we want to see our neighbors and friends take hold of the truth and become converted, how important it is that we live it ourselves, and thus imitate our divine Pattern; we could then have a gathering influence. But when we get into trial and sit down in darkness, and wait for the minister to come, to rouse up and warm the cold, frozen hearts, and melt an iceberg out of the church before sinners can be reached, oh! how hard the labor. And must this labor be repeated from time to time without awakening a feeling in us all to be zealous and repent?

While we hear the Macedonian cry coming up from every quarter, how it pains my heart to think that some will have to wait without hope of "help," for awhile at least. God is giving us the field. His providence is leading far in advance of our weak, trembling faith. May God help us all to arise with this message, and go forward in the work. J. H. ROGERS.

March 23, 1875.

Kentucky.

I WENT to Powder Mills on the 27th of last November, being led thither by the circulation of some tracts and two trial volumes of the REVIEW. In the midst of my meeting, sickness broke out in the neighborhood and stopped us.

Meantime I went to Crawford Co., Ill., to see my brother. While there I gave eight discourses in the Christian Union meeting-house, but on account of the weather we were obliged to close our meeting. By this time I had found out who was interested and I then labored from house to house. The prejudice here is very great. Lectures have been given here in the past; and, as is usual, those that were not for, were very hard against, the truth. However, one family came out on the Sabbath and we have strong hopes for another. This will be a source of strength to Bro. Heiston and family, who have kept the Sabbath alone for ten years.

On my return, I stopped and held a meeting at Colesburg, Warden Co., Ky. All the brethren and sisters were together here; and on the Sabbath at our social meeting the Lord blessed us much. I gave two discourses here on Sunday with freedom.

On account of the weather I did not commence my meeting again at the Powder Mills chapel until the evening of March 10. The Methodist minister was present at each meeting until Sabbath evening, and replied to me after each discourse in a Christian manner.

At this time the Baptist minister made a grand rally. His party numbering five or six, was headed by one Mr. James. Mr. James pretended to be a graduate (it is certain he lived in sight of a college) and a missionary for this part of the State. He said he came to expose the sophistry of this whole matter. I gave him my place evening after the Sabbath. He occupied one and three-fourths hours in speaking on the nature of man. By permission of the house, I occupied an hour in reviewing him. The Lord gave us the victory; praise his name.

We occupied Sunday and Sunday night, and Monday night in a discussion on the Sabbath and law, and Tuesday, day and night on the nature of man. Though he came here

to stay two weeks, he was very willing to go home after two days spent in discussion. This discussion has had a good effect. There was very little excitement during the time. All that had come out on the Sabbath were fully established.

Twenty-seven have commenced to keep the Sabbath, and four of these are colored. With but three exceptions, they are heads of families. Tobacco, tea, coffee, and pork, are being put away. One minister from the Baptists, of good standing, who has preached six years, is fully with us and has taken his stand on the Sabbath. The Lord is working.

At the close of the discussion the friends raised \$9.50 without my knowledge, and gave it to me. I feel like giving myself wholly to the Lord in this work. Shall we have a tent in this State this summer? On account of the drought last year, times are hard, and money is scarce.

My P. O. address, for the present, will be Lynn, Greenup Co., Ky.

S. OSBORN.

Wisconsin.

SINCE my last report I have been at this place most of the time. I attended quarterly meeting at Waterloo, and we had a profitable time. Bro. Olsen was present, and made some stirring remarks.

March 13, 14, attended quarterly meeting of the T. & M. Society. The reports were encouraging. All seemed to feel that the Tract Society is no longer an experiment, but a perfect success.

There has been much opposition at Hurricane Grove. At times, since I came here, there have been three meetings within as many miles. The snow is very deep and badly drifted, and still it is snowing. I was snow-bound two days within fourteen miles of my appointment. I never have had greater liberty in working for God than here. The power of God often moves nearly the whole congregation to tears. I have had but little success in getting people to take hold of the truth. They are convinced, though only four or five are now keeping the Sabbath. Have obtained twenty-one subscribers for *The Voice of Truth*, and twelve for the *Reformer*, besides selling and giving away about four thousand pages of tracts.

Shall soon close my labors here, and return to Northern Wisconsin to close up my work there. I hope much fruit may yet be seen here. The whole country have heard, and are now reading our publications. D. DOWNER.

Hurricane Grove, Wis., March 17, 1875.

Lyons, Wisconsin.

I COMMENCED meetings at Lyons, one mile from Baraboo, on the 19th of February. As the first-day Adventists had held meetings there and created a great amount of prejudice, it was a hard place to begin labor, and get an interest started. But it was the only opening near Baraboo, there being a union meeting in progress in the city.

But, notwithstanding all the unfavorable circumstances, the Lord blessed his word and created a good, healthy interest. The first-day Adventists then threw in five appointments, and last Sunday evening Eld. Hitchcock, Jr., and Eld. Barnes made one of the meanest and most determined efforts against the law and the Sabbath, and the visions, that I have ever witnessed. They carried the effort so far beyond reason that even those who made no profession were disgusted with them. I reviewed them in two discourses which gave good satisfaction.

I find several excellent families are already keeping the Sabbath, and many others are deeply interested. I have meetings there every Sabbath, although I am now giving a course of lectures four miles east of Baraboo, near Bro. Coles. I have had two meetings here with good interest. I shall probably remain in these parts till warm weather. Pray for me.

I. SANBORN.

Baraboo, Wis., March 26, 1875.

Howard Co., Kansas.

Six more are rejoicing in the present truth in this vicinity. Interest still good.

J. LAMONT.

Bellmap, March 22, 1875.

Missouri.

BRO. N. W. ALLEN reports the little church that has come out in Franklin Co., still strong in the truth, though suffering strong opposition; and the interest unabated, but spreading all through the country about Allenton, where he is now laboring.

Report of the General Quarterly Meeting of the N. E. Tract and Missionary Society.

THE general quarterly meeting of the N. E. Tract and Missionary Society met at New Ipswich, N. H., March, 7, 1875.

The condition of the roads was very unfavorable, and the attendance not as large as usual; the snow in some localities being three feet deep on a level and badly drifted. Some were prevented from sending in their reports, being so hemmed in by snow-drifts, that the post-office could not be reached.

Meeting opened in the usual manner. The report of the previous meeting was read and accepted.

The report of missionary labor during the last quarter showed that 646 subscribers had been obtained for our periodicals, and 119,409 pages of reading matter distributed; 169 families had been visited, and 193 letters written. Amount received during last quarter from donations, sale of books, etc., \$118.83; expenditures \$500.97.

Report of labor performed by the V. M. Society during the last quarter is as follows: Letters written 167, subscribers obtained for periodicals, 40; tracts and pamphlets distributed, 22,056.

On account of the unusual severity of our northern winter, and the ill health of many active members of the Tract Society, or sickness of their families or friends, there has not been so much accomplished by way of obtaining names for our periodicals as otherwise would have been. Efforts have been made to procure such names as would probably become permanent subscribers, which has had a tendency to prolong the work, so that in the end, more in reality would be accomplished than by any spasmodic effort. The remarks made evinced much interest on the part of all present.

The suffering condition of friends in Kansas was introduced, and remarks made manifesting sympathy, and a desire to help bear others' burdens. It was voted that where it has not already been attended to, each director should call the attention of the brethren and sisters in his district to the matter, to be acted upon as each should deem it duty.

The religious services in connection with this meeting were seasons of interest.

One who had become interested by reading, having never seen but two Seventh-day Adventists, was present. Though the meeting was comparatively small, he expressed surprise that so many could be found to meet in this section of country, and said he felt well paid for coming.

On account of other matters of interest, the Health Association did not hold its regular meeting as usual. Several essays and a letter were read which added to the interest of the meeting.

L. W. HASTINGS, Vice-Pres.

MARY MARTIN, Sec.

Doings at the Hub.

DOUBTLESS many readers of the REVIEW are aware of the fact that even here in the puritanical city of Boston, there are those who have the audacity to transact their legitimate business on Sunday; much to the annoyance, though not to the disturbance, of their church-going neighbors.

One brother in particular, being engaged in a mercantile business and centrally located, appears to be a source of great trouble to our first-day keepers, for his shamefacedness in opening his place of business on the so-called Lord's day, not only sinning himself, as they think, but causing others to willfully violate the Sabbath (Sunday).

Some months ago, twenty-five or more of professed Christians met at a private house in this neighborhood under the garb of a religious gathering, but in reality to devise ways and plans whereby to effectually prevent this Sunday-breaker from opening his store for the transaction of business, on what they call the Sabbath, although he in nowise interferes or meddles with their observance, creed, or doctrines.

But to show the inconsistency of some people, yes, and some of the very ones who were loud in their denunciations against Bro. — for no other offense than that of following the example set by Jehovah himself, viz., of commencing his business upon the first day of the week (Sunday), it is but proper to say that they will, when separated from their clique, purchase their Sunday dinners on their first-day Sabbath. Even while on their way to meeting, they will enter a side door, leave their orders, and pass out another way, after strictly charging the proprietor not to drive his

team in front of their house to deliver the goods, exulting over the idea of not being observed by their brethren.

Even the ministers themselves are guilty of this course. I have known one on a cold winter morning to go into the store in question, sit down by the register and carefully look over his written sermon before entering the meeting-house.

Some two weeks ago I was in this same store when a Universalist minister entered to make some purchases. It was not long before he opened his batteries upon the proprietor of the store, and commenced with these words: "If I had the power, I would have no more Sabbath [Sunday] breaking in this vicinity, but would drive you Judaizing Christians to the forests for shelter." This expression brought forth an outburst of merriment from the bystanders. But when our clerical friend was quietly informed that this power so coveted would soon be his; that the image to the beast was now in process of formation, and would soon be fully developed; that all who would receive the mark of the beast (and Sunday-keeping must be that mark) must ultimately drink of the unmingled wrath of God; and that the message of Rev. 14, was a merciful warning sent out to prepare the people of God for the coming danger, it was too much for him, he became confused, excited, and declared that the prophecies of Daniel and Revelation were beyond our comprehension, and left the store slamming the door behind him; which brought the laugh on the other side of the house.

But during the night our friend had time for reflection, and having forgotten a portion of his errand to the store, he sent his son, a lad of twelve years, to complete his purchase of Sunday morning. Is this not a fulfillment of 2 Tim. 3:5?

M. WOOD.

Boston, March 7, 1875.

Bible Religion and Cleanliness.

THE religion of the Bible elevates the receiver, mentally, morally, and physically. It not only enjoins inward purity, but the uniform teachings of the Scriptures are, that its Author also requires physical purity. Indeed, it is difficult to conceive how inward purity can dwell with outward neglect, and untidiness. What communion has purity with impurity, more than light has with darkness?

As one who revered and feared the God of the Bible was to approach him with becoming tokens of gratitude for past favors when in great distress, among other precepts to his household and all that were with him, was this, "Be ye clean, and change your garments." Gen. 35:2.

When the hosts of Israel were gathered around the base of Mount Sinai, from whose quaking, burning high, God was to proclaim his immutable law, "the Lord said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes."

Following this chosen people in their journeying through the wilderness, beholding them in their tabernacle and temple services, we observe order and physical purity in all their devotional exercises. And we cannot think the Unchangeable One regards with less delight and approbation, outward acts of respect and honor for him and the place of his worship, under this, than under the former, dispensation. It seems that the mind of every Christian health reformer will concur with this view, and that he will act with reverence to the honor of God, and to the promotion of health and longevity.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:16, 17.

A very close and sacred relation exists between God and his people, through the meritorious sufferings, and the purifying blood of his dear Son. How can those who defile themselves with the foul practice of tobacco-using think that they can enjoy this near connection with the God of purity? This practice is ruinous in point of means, ruinous with respect to health, and both filthy and disgusting. Tobacco smoke and tobacco spittle defile everything with which they come in contact.

We marvel not that a lady, on hearing that a man had invented a stove which consumed its own smoke, expressed a wish that he might devise some method whereby tobacco smokers can be run on the same economical principle. Then, if ministers could not talk of "smoking to the glory of God," they, and their people, and all others

who will consume the poisonous weed, certainly could enjoy (9) the fumes of the pipe and cigar all to themselves, to which from all the ranks of health reformers a voice would be heard saying, "Amen!"

But on this subject the light is shining. Hygienic principles are gaining ground; and those who adopt and vindicate them are increasing in numbers, and glorious victories are being achieved. Let reformers gird themselves with courage and strength. And let the church of God awake and put on her garments of beauty and purity and be of the number of whom it may be said in truth, "I will sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you."

Says the apostle, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1.

To be cleanly in person, in apparel, and in surroundings, is harmonious with the teachings of the Holy Bible. A neglect here, invites disease and death. Months since, typhoid fever came into a family bringing protracted sickness to several of its members, and finally death. Near to this country dwelling, which should have breathed the pure atmosphere of heaven every day and every hour, stood a pig-sty, nearer still was a most filthy, and terribly neglected out-building; and closer still, on the opposite side of the dwelling, was an offensive cess-pool. From all of these avenues of infection the effluvia of death poured in upon the inmates constantly.

In respect to the position of, and attention given to, out-buildings there is often a serious neglect. Their location is such that it is impossible for the inmates of the dwelling to escape the exhalations therefrom, by day or by night. With reference to these things important instruction may be gained by reference to Deut. 23:13, 14.

If God formerly would "turn away" from walking in the midst of his people on beholding in their camps "unclean things," may he not turn away from them now for similar neglects? Let us rather solicit his presence, his divine favor, and approbation. To him who is "altogether lovely," let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." A. S. HUTCHINS.

The Cup of Devils.

DRINKING POISON.

PURE alcohol is a poison. All toxicologists, chemists, and physicians, rank it as such. Now, from one-twentieth to one-twelfth of each and every glass of malt liquor, from one-tenth to one-fifth of every glass of wine, and full one-half of every glass of whisky, brandy, rum, and gin, are pure alcohol, provided these are unadulterated. Hence, all alcoholic beverages are poisonous. In all such drinks alcohol is the main element of intoxication, and nothing but a poison will produce intoxication. You cannot get intoxicated on water, or milk, or any other non-poisonous substance. On the other hand, nearly all poisons will cause in animals and men some or all the features of drunkenness. He, then, who uses alcoholic beverages deliberately drinks poison. He who is thus intoxicated is poisoned just in the degree of his intoxication. The moderate drinker is moderately poisoned, and the drunkard is violently poisoned.

To poison one's self is suicide. And so we prove the moderate drinker and the drunkard to be self-murderers, suicides. He who furnishes this poison for a sum of money becomes an accomplice with the suicide. Meanwhile he also aids him to the commission of vice and crime. Back of this lies bad law that allows the double guilt, and the government, State, or individual that by authority of corrupt law grants men license to traffic in such poisons becomes one in depth of guiltiness with the criminal-maker and his victim, the self-destroyer. If it be right to make and sell poisonous drinks, no license should be required; all may traffic in them freely. If wrong, no license should be granted, none should be permitted to deal in them. To make, to sell, to drink poisonous beverages, is to hug vice, crime, and murder. To license is to foster all these, and miseries unnumbered. Rum-selling is the peerless crime of the age, and every rum-hole is a nuisance, a devil's-trap, a murder-house.

"Toxicologists," writes Col. J. G. Dudley; "divide poisons into three classes—irritants, narcotics, and narcotic-irritants. Alcohol belongs to the latter class. The first effect of alcohol is to excite, irritate, goad, or stimu-

late; the second to stupefy, narcotize, paralyze; the third effect is death, or perhaps a long train of half a hundred diseases." Dr. James Edmunds, a distinguished physician of England, in a recent address at New York, said, "If a man takes a pint of brandy what do we see? It intoxicates, it poisons him. Intoxicant is a modification of the Latin *intoxicum* (poison). A man who is intoxicated is poisoned. Alcohol is a poison; we can kill a man by a single dose." And he tells us that the effect of the poison may be acute or chronic, violent or slow, but whether in large or small doses alcohol is ever a poison. A few physicians regard this deadly fluid as possessing a force-giving, and food quality. Of this class is the late Professor Anstie of England, Dr. Edward Curtis, and Dr. W. A. Hammond, eminent in our country. But even the first-named held that all stimulants were poisons. The second writes, "In large quantities the excess of alcohol acts as a poison," there being what he terms "a poison-line," beyond which the drinker is carried to death, while the last-named declares that "pure alcohol is a violent poison," and in a lately published address names twenty-five different and frightful diseases of the brain and nervous system that alcohol will cause.

But by far the majority of scientists pronounce alcohol a poison, and only a poison; hence to be used with rare caution as a medicine, but never as a common, daily beverage. Inspiration asserts it. Centuries ago, God said through inspired lips that the intoxicating cup contained a mocking, raging quality and bit as the serpent and adder bite, *i. e.*, with deadly venom. Years since, the eminent English physician, Sir Astley Cooper, wrote, "Spirits and poisons are synonymous terms; I never suffer ardent spirits in my house, thinking them evil spirits." Full thirty years ago Prof. A. Thompson said, "Ardent spirits can be justly regarded in no other point of view than either as a medicine or a poison." As a medicine, he held it should seldom be prescribed, as it caused "cancer of the stomach, induration of the liver, epilepsy, tremens, corea, mania, and death." In 1857, Isaac V. Mullen, M. D., in a very able treatise asserted that "alcohol is fatal to animal life when swallowed in concentrated form, and is never ventured upon as a medicine in a pure state, from half an ounce to an ounce of the liquid causing death almost as instantaneously as carbonic acid." In the same strain wrote Dr. Gillman in the (Boston) *Surgical Journal*, 1855, "Alcohol is a poison inimical to the human constitution." Also, Dr. Murray, who affirmed, "Alcohol is a poison to our organization. It is never digested and converted into food." To these we add the testimony of Sir Henry Thompson, at the head of his profession in England; Dr. H. O. Hitchcock, President of the Michigan State Board of Health; Dr. H. M. Romberg, of Berlin; Dr. J. H. Bennett, of Edinburgh; Dr. J. R. Nichols, editor of the *Boston Journal of Chemistry*; the editors of the *Scientific American*, *Appleton's Encyclopedia*, and a host of others. "It is a powerful and dangerous stimulant," says Professor Sillman; "a brain poison," writes Professor Youmans; "a dangerous poison," says the chemist, Dr. Carpenter; "a corrosive poison," testifies Dr. J. C. Peters; "a narcotico-acrid poison," responds Dr. Alexander Peddie, of Edinburgh; "an irritant narcotic poison," asserts Dr. D. G. Dodge, of Rouses Point, N. Y., who had the care of eight hundred drunkards in our State Asylum; "a poison," echoes Dr. Joseph Parrish, who had charge of four hundred drunkards in Pennsylvania; "an universal poison," wrote Dr. Kavanagh; "it is poisoning the blood of the generation," exclaims Dr. J. G. Holland. Poison! poison! is everywhere the cry from the standpoint of the skilled physician who knows. "Alcohol," wrote Dr. Monroe, of England, "is a powerful narcotic poison, and if a large dose be taken, no antidote is known!" And Dr. Elmer, of New York, repeats: "An irritant, narcotic poison, and when taken into the stomach in large doses, no antidote is known!" We may well read such warning words with alarm.

Dr. Forbes Winslow, a cultured physician to the English nobility, says: "Alcohol is not a necessary of life; it should be dealt with by the legislature as a poison. Every means should be had recourse to, to limit or restrict the sale of a poison, as you interfere with the indiscriminate sale of opium, prussic acid, or arsenic." Boldly did this able medical gentleman stand up before the select committee on drunkenness, in the House of Commons, 1872, and exclaim, "I look upon alcohol as a poison."

Physicians of every school in Clinton County, are these things so? And if alcoholic drinks are poisonous, are you telling the people of their destructive nature and

using your powerful influence in behalf of abstinence and reform? Can you plead for "license" when you know the truth of what I herein affirm and conclusively prove? Of all men in the land you should be on the side of "prohibition" and God, and the rum-ridden people call on you to speak for the right. You are educated into a full knowledge of the "infernal stuff." You are the peoples' medical advisers, and on you, gentlemen, rests a heavy responsibility in this war. Every true physician should, on principle, be an earnest temperance worker. The want of the age is MEN.—D. T. TAYLOR, in *Plattsburgh Sentinel*, Feb. 26, 1875.

Tea.

THE N. Y. *Tribune* says:—
Tea is a plant designed by the Creator specially for female senility. It is a great warmer of the stomach, a first-rate loosener of the tongue, and has done more for the diffusion of parole intelligence than any other plant that sprouts.

WHEN men close their hearts against you, God opens his to receive you.

Obituary Notices.

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

DIED, of inflammation of the bowels and typhus fever, in Orleans, Mich., Jan. 19, 1875, our daughter, Alta B. Eckert, aged thirteen years and four months. We trust that our loss is her gain. We pray that we may meet her with joy when the Lifegiver shall come. Appropriate remarks by Eld. Carrol, Methodist, from Num. 23:10.

J. & S. P. ECKERT.

DIED, March 10, 1875, near Washington, Iowa, Mary Ann, wife of John L. Kilgore, in the 58th year of her age.

Our dear mother, after a short illness, but severe suffering, has closed her earthly career. From her youth she has tried to serve the Lord. In 1862 she embraced present truth, during the tent labor in Washington, Iowa. Since that time her heart has been in full sympathy with the message, and she has rejoiced in its advancement. In doing for others she sacrificed her life, which had been characterized by self-denial. She leaves a husband and eight children to mourn their irreparable loss. But we mourn not without hope; for if faithful we shall meet her again when the Lifegiver shall come. Remarks on the occasion by Rev. Taggart, of the United Presbyterian church.

R. M. KILGORE.

DIED, of congestion of the brain, at Bridgeville, Muskingum Co., Ohio, Jan. 3, 1875, Mary Ann Hall, aged seventy-five years and six months. She was a member of the Baptist church many years, and came to a knowledge of the truth by reading the Bible. When I first talked with her, I found her in possession of nearly all the doctrines of the Seventh-day Adventists. She never heard any preaching, yet she was well-informed on the truth, and lived it out. She had a limited education, but a giant mind, and could present the truth, in a very forcible manner. Sister Hall passed through severe trials, as she lost all of her own family. But her trust was in the mighty God. We hope to meet her in the bright morning of the resurrection.

G. W. MITCHELL.

DIED, in Clyde, Oakland Co., Mich., March 14, 1875, George E. Cogswell, aged 23 years and 11 months. Bro. Cogswell was the son of Edwin H. and Clarissa M. Cogswell, and son-in-law of the writer. He was taken ill while on a visit to his brother, at Clyde, and suffered intensely for two weeks. While at my house in June last he became interested in the Sabbath and kindred truths. He attended the Ohio Camp-meeting in September, and there resolved to live for the Lord the remainder of his days, which we believe he endeavored to do. He left this life in full hopes of a better one, and we believe that he will come from the land of the enemy at the first resurrection. He leaves a wife and many relatives to mourn his loss, but not as those who have no hope. Funeral discourse by the Methodist minister in Wayne, from John 13:7.

A. GLEASON.

DIED, of liver and lung disease, in Dekalb Co., Mo., Feb. 28, 1875, Blanch Bestella, infant daughter of S. R. and H. J. Johnson, aged 7 months. This is the third little one whose loss we have been called to mourn—the third tie that binds us to the Lord. May we love Him with the whole heart fervently, that we may be prepared to meet them when he shall gather his jewels.

S. R. JOHNSON,
H. S. JOHNSON.

DIED, in Sigourney, Iowa, Dec. 10, 1874, Lydia Ann Howell, aged 80 years, of consumption. She leaves a husband and two children. Sister Howell embraced the present truth when the tent was first pitched in Sigourney in 1869. She died in the full hope of immortality and the soon coming of the Lifegiver. Words of comfort from 1 Thess. 4:14.

L. McCox.

DIED, in the town of Hickory Hill, New Franklin, Wayne Co., Ill., March 9, 1875, of croup, Ada Alice, infant daughter of James J. and Catharine Shreve, aged 3 years and 3 days. Little Ada's illness was very brief. She now sleeps in Jesus, and her parents are earnestly looking for the soon coming of Jesus our lifegiver; and are anticipating the time when their precious little one will come from the "land of the enemy," clad in immortality.

SYRIA J. BRUNSON.

The Review and Herald.

Battle Creek, Mich., Fifth-day, April 1, 1875.

Camp-Meetings.

We have purposed to visit all parts of the American field possible during 1875. We hope to attend all the camp-meetings, closing up the season at the California encampment, and the North Pacific Mission.

And it is time to arrange appointments, as to time and place, and to have the attention of our people called to proper help. We are making a mistake in securing one set of men, year after year, to go the rounds of all our camp-meetings, and especially in having these men do all the preaching at the camp-meetings, and thus, shutting off other good gifts. Our younger ministers must be pressed forward to do a part of the preaching. And, probably, as the number of our camp-meetings increases, we shall have to have two at the same time in adjoining States. In that case we could spend two days at each meeting, and get around by the first of October to the California camp-meeting.

Iowa should hold her meeting as early as possible. Missouri and Kansas must follow. Minnesota in July. And the meetings in Michigan, one week each, should come in the last of July or very first of August, and others in New York and New England follow, one or more each week.

We shall expect to hear from Conference Committees and ministers on this subject in season. JAMES WHITE.

The Signs of the Times.

HOW SHALL THE PAPER BE SUSTAINED?

FIVE thousand copies, at \$2.00 for a volume of fifty numbers, will meet all the expenses of publishing. And this estimate is considerably lower than the price of any other paper of the kind published on the Pacific Coast. This would make the Signs to our Missionary Societies at \$4.00 per hundred copies.

We design that the paper shall contain reading matter better in point of variety and interesting news of the progress of the cause than what our tracts contain. The Signs is just what our friends should circulate everywhere in connection with their efforts to obtain subscribers. Quantities can be sent to any bona fide subscriber, post-paid, at the new, low rates of postage. We will therefore send the Signs by mail, post-paid, for \$4.00 per hundred copies. Nos. 17, 18, 19, are excellent.

No pains will be spared to make the Signs just such a paper as our friends will take pleasure in circulating everywhere. We shall very soon increase the edition to 5,000 copies. We shall encourage its circulation from the Pacific to the Atlantic, and everywhere that the English language is read. We return to our first plan, and now call on our Eastern friends for donations, from one dollar to one hundred, to aid in publishing the Signs, and to purchase presses, types, &c., complete, to furnish the new office building. Some of our Conferences pledged liberally last summer for this object; and by reason of bad management, confusion has been created. We now call on all to help us with free-will offerings. We press none, but invite all to act of their free-will in the fear of God. Brethren in the ministry in all the Eastern States are requested to act as agents for the Signs. They will please send subscribers and money. Let all who read our paper with pleasure and profit judge of their duty to help sustain it. They can pay the subscription price, or donate more largely.

We appeal to personal friends to assist us just now. We have undertaken a great enterprise, and ask co-operation. We are now publishing on our own individual responsibility. And the California publishing house will be built this spring. The receipts from week to week are too small to save us from walking much of the way by faith.

It is true that sufficient has been subscribed in California to purchase the site and to put up the building. But it is a fact that many who liberally pledged means are in debt, and are paying high rates of interest. These willing friends must not be pressed. In time they will all come up nobly to the work. We shall go right forward publishing and building. And we shall expect co-operation of personal Eastern friends, and shall be happy to reciprocate their liberalities by attending their annual encampments, and in rendering all other assistance in our power. J. W.

To the Friends of the Cause.

THE receipts of the Publishing Association have been so light from several important sources for a time past and demands upon its treasury so heavy, that we find ourselves short of ready means to meet present obligations. We ask our friends to make a special effort to relieve the present embarrassment as follows:—

1. Will the Tract Societies make an effort to forward at once to the Office what is due from them.
2. Will those who are owing the Association for books square up their accounts, so far as they can.
3. Will all our subscribers look to their subscriptions on our periodicals, and pay up.
4. The time is past to which all pledges on the school extended, and they have all become due. But a large proportion of them are still unpaid on which the Association has advanced considerable money. Will those who have pledged unpaid make a special effort to meet them at this time.

The aggregate due from the sources named is amply sufficient to meet all present wants, and if the friends will act in this matter at once, as above indicated, they will have the satisfaction of not only discharging a just obligation resting upon them, but of doing the Association a special favor. TRUSTEES.

SOME are inquiring the price of the pamphlet on the "Coming Reign of Terror" from which we published articles in Nos. 6 and 7 present volume of the REVIEW. The author, W. N. Pile, Springfield, Mass., by whom they are for sale, informs us that he sells them at the following rates: Single copy, post paid, 7 cts., 5 copies, do., 30 c. 10, copies, do., 50 c. 100 copies, by express, \$3.50.

The path of the late tornado in Georgia, was from 200 to 600 yards wide. The damage done by this besom of destruction to both life and property is simply appalling. Oaks that had withstood the storms of a century were snapped in twain, and carried by the force of the hurricane three-quarters of a mile. Substantially built dwellings went down before the blast as a toy house before the breath of a child. It is impossible to describe the wreck.

Third Class Mail Matter.

THE following to postmasters will be instructive also to the general public:

WASHINGTON, D. C., March 6, 1875.

TO THE POSTMASTER AT _____
Sir: You are hereby instructed that under the provisions of the act approved March 3, 1875, entitled, "An act making appropriations for sundry civil expenses of the Government for the fiscal year ending June 30, 1876, and for other purposes," the postage to be hereafter charged on all mailable matter of the third class referred to in section 133 of the act entitled, "An act to revise, consolidate, and amend the statutes relating to the Post Office Department," approved June 8, 1872, shall be at the rate of one cent for each ounce or fraction thereof, instead of one cent for each two ounces or fraction thereof, as heretofore provided by law.

(Signed) J. W. MARSHALL.

The 133 section reads as follows:—
That mailable matter of the third class shall embrace all pamphlets, occasional publications, transient newspapers, magazines, hand-bills, posters, unsealed circulars, proof-sheets, corrected proof-sheets, maps, prints, engravings, blanks, flexible patterns, samples of merchandise not exceeding twelve ounces in weight, sample-cards, photographic paper, letter envelopes and wrappers, cards, plain and ornamental paper, photographic representatives of different kinds of types, seeds, cuttings, bulbs, roots, scions, and other matter which may be declared mailable by law, and all other articles not above the weight prescribed by law, which are not, from their form and nature, liable to destroy, deface, or otherwise injure, the contents of the mail bag or the person of any one engaged in the postal service. All liquids, poisons, glass, explosive materials, and obscene books shall be excluded from the mails.

Request.

ANY persons living in towns or thickly settled farming counties in Wis. who would like to have a tent-meeting held in their neighborhood the coming season, will please correspond with me at Galesville, Trempeleau Co., Wis. Let me know the population of your town, how many different churches there are, the number of meeting-houses near, the nationality of the people, and if our faith has ever been preached there, and if so, by whom, address, D. DOWNER.

THE boy noticed in REVIEW of Jan. 1, has found a home. I take this way to answer all those that have written to me concerning him. S. THURSTON.

THE election of Francis Kernan as United States Senator from New York, is probably the first instance of the elevation of a Roman Catholic to that body. The fact has no special ecclesiastical significance, for Mr. Kernan is not so much of a churchman as a politician, and it is as a Democrat, not as a Romanist, that he has been raised to this position. Still, his presence there will fan the enthusiasm and excite the political aspirations of the Roman Catholic masses. The Christian people of the United States might well take a hint from a paragraph in the Boston Pilot of a few weeks since:—

"Just wait a few years longer, till we send half a dozen priests to the House, and a couple of Catholic Bishops to the Senate—and see then what is thought of 'clergymen' in Congress. Perhaps we'll pick out Jesuit priests, too!"

One Hundred Dollars Each.

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

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

Appointments.

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

* Services in Chicago, every Sabbath (seventh day), at 269 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

QUARTERLY meeting of the T. and M. Society of Dist. No. 1, Mich., in connection with the quarterly meeting of the churches of Hillsdale and Ransom, at Hillsdale, April 10, 11, 1875. Come to the meeting, brethren, if possible; if not, please send in your reports in season. Will Bro. E. H. Root meet with us? S. D. SALISBURY, Director.

QUARTERLY meeting of church in Chicago April 10, 11; meetings to commence Thursday evening, the 8th. At Racine, April 13, evening. Meetings to continue over Sabbath and first-day. At Raymond, April 24, 25. O. A. OLSEN.

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.

No providence preventing, I will hold meetings with churches as follows:—
Curtis' Corners, R. I., Apr. 3, 4, 1875.
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.

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

SECOND quarterly meeting of the La Bette Co., Kansas, church, and also the T. & M. Society of Dist. No. 10, April 10 and 11, 1875, at the Stover school-house. Bro. J. H. Rogers is expected. The brethren and friends at or near Sherman City are especially invited. ANDREW J. STOVER, Director.

QUARTERLY meeting of the Iowa and Nebraska T. & M. Society, Dist. No. 2, in connection with the general quarterly meeting of the Iowa and Nebraska T. & M. Society at Marion, Iowa, April 11, 1875. Send your reports to D. D. Stevens, Marion, Iowa. J. T. MITCHELL, Director.

HOOKE'S POINT, Hamilton Co., Iowa, April 10 and 11. Also near Fonda, Pocahontas Co., Iowa, April 15-18, 1875, at 7 P.M. R. M. KILGORE.

GENERAL meeting of S. D. Adventists at La Fayette, R. I., April 17, 18, 1875. Hope all will attend. CLARK L. SWEET.

QUARTERLY meeting of the S. D. A. church near Martinsville, first Sabbath and Sunday in April. Preaching may be expected; also preaching at the school-house in Greenup the last Sabbath and Sunday in March. G. H. BLISS.

QUARTERLY meeting of Dist. No. 3, Iowa and Nebraska T. & M. Society, at Pilot-Grove, Washington Co., Iowa, April 3, 4. Hope all those concerned will be present with their reports. Will Bro. Nicola meet with us? Meeting to commence with the Sabbath. J. W. ADAMS, Director.

Business Department.

"Not slothful in Business. Rom. 11:12."

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

B. F. TERRY: Send the names.

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For Review and Herald.

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G W Colcord \$10.00, Wis. T. & M. Society 80.00, Charles F Stevens 4.35, John Matteson 7.00.

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Swedish Mission.

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