

The Advent Review

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"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 ALTERED MOTTO.

"The bitter shame and sorrow,
That a time could ever be
When I let the Saviour's pity
Go in vain, and proudly answered,
All of self, and none of thee."

"He found me. I beheld him
Weeping on the accursed tree;
And him I pray, 'Forgive them, Father!'"
My wistful heart said faintly,
Some of self, and some of thee."

"By day his tender mercy,
Sustaining, helping, full and free,
And strong, and, ah, so patient!
Made me lower, while I whispered,
None of self, and more of thee."

"Higher than the highest heavens,
Deeper than the deepest sea,
The love at last hath conquered,
And now my soul's desire,
None of self, and all of thee."

—Theodore Monod.

MORAL ARTICLES.

THE LAW OF GOD.—NO. 9.

BY ELD. J. H. WAGGONER.

TWO LAWS—MORAL AND CEREMONIAL.

One of the most common methods of trying to evade the claims of the fourth commandment is to deny the distinction between the moral and ceremonial, or positive, law, and to regard the ten commandments in "the law of Moses," or "the handwriting of ordinances," which is done away. And while it is true that the ceremonial law is one of the most common, it is one of the most unreasonable and inexcusable.

Would it not be a truly singular fact that should give a law as a rule whereby agents were to develop their characters, and to the end for which it was given, he was obliged to send his Son to die to release us from the obligation to keep it? Is it not only making God such an one as to himself, but it is bringing him, unchanged, as he has declared himself to be, far below our sense of right and justice. But there is no such thing found in the word of God. "Christ died for our sins, according to the Scriptures." Sin existed before the law. To say that Christ died to fulfill the law of Moses, is like saying that a traveler pursues his journey expressly to the mile-stones. He travels to reach a certain destination, and the mile-stones must necessarily be left behind. That was a system of types and shadows—when the substance is reached we follow the shadow no further. There must be a substance before a shadow can be cast. Christ was as a lamb slain from the foundation of the world." Heb. 13:8. He did not come to die, but because that system of types was instituted, and needed to be removed; but that was substituted because he was coming to die. The objection reverses the true order of things, by placing the cause for the effect; and must arise from taking a very superficial and false view of the work of our Saviour.

In connection with this, it has been said that the law which governed men under the first dispensation was faulty, and Christ came to take it away and introduce a better. The objection is raised from a perversion of the law. We have before shown that the law covenant is used in different senses,

and the remarks of the apostle on the two covenants forbid the idea that any candid searcher for truth should be so mistaken. Before his death, the Saviour prayed, "O my Father, if it be possible, let this cup pass from me." But it was not possible. He drank the cup prepared and embittered by our sins. But if our sins were the transgressions of an imperfect, faulty law, all must admit that the law might have been set aside, and the transgressor freed from its yoke, without the death of the Son of God. And indeed it admits of a query, whether the transgression of a faulty, good-for-nothing law is morally wrong. In such a case the fault need not be reckoned on the part of the transgressor, but on the part of the law-giver. If God gave man a faulty, imperfect law, which had a curse necessarily attached to it, as some claim, and man failed to develop a perfect moral character under it, and was thereby lost, where would the blame rest? And would not God, under such circumstances, be unrighteous in taking vengeance? Rom. 3:5. They who raise such objections cannot consider, so as to be aware of the dishonor they put upon the government of God. They need to pray in the words of David, "Open thou mine eyes, that I may behold wondrous things out of thy law."

That the law of moral precepts, the transgression of which occasioned the death of the Son of God, is distinct from that law of types and shadows which was instituted in view of his death, is so plainly revealed in the Scriptures, that it would seem impossible for any candid Bible student to deny it. Said the Lord to Moses, "Come up to me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments, which I have written." Ex. 24:12. "The law" here referred to which God had written on the tables of stone comprised the ten commandments—neither more nor less— which God spoke with his own voice. It was thus distinguished from all other laws, by being spoken by the voice of God, and written with his own hand, and it was separated from all others by being put into the ark over which atonement was made for sin. It was also distinguished by express statement as in the following text:—

"Behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it. To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? Your burnt offerings are not acceptable, nor your sacrifices sweet unto me." Jer. 6:19, 20.

This shows that the offering of sacrifices was distinct from *keeping the law*. He wrote the law on tables of stone, but there was no more than the ten commandments on the tables of stone. Also he spoke the law with his own voice, but he spoke only the ten commandments with his own voice in the hearing of the people. Of this distinction the Lord himself has spoken, as follows:—

"For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices. But this thing commanded I them, saying, Obey my voice." Jer. 7:22, 23. When they heard his voice, they heard only the ten commandments—he said nothing about offerings nor sacrifices. Thus plainly has the Lord separated between *his law* and all secondary matters.

The ten commandments are a *moral law*, which is the *will of God*, covering all our moral relations. There was a *ceremonial law* in the past dispensation, as there are *positive laws* in this.

The moral law existed before sin entered into the world, for where no law is there is no transgression; Rom. 4:15; the ceremonial law was enacted because sin had been committed, as it was entirely remedial.

There is one law to which the carnal mind is not subject, because the law is based on love, and the carnal mind is enmity; Rom. 8:7. But the other law is itself called the *enmity*; Eph. 2:15.

One law is spiritual; Rom. 7:14. The other was carnal; Heb. 7:16.

One law was magnified and made honorable by the Saviour; Isa. 42:21. The other he blotted out; Col. 2:14.

One law he came not to destroy; Matt. 5:17. The other he disannulled; Heb. 7:18.

One law is holy, and just, and good; Rom. 7:12. The other was not good; Eze. 20:25.

One is perfect, containing the whole duty of man; Psa. 19:7; Eccl. 12:13. The other had only a shadow of good things to come; Heb. 10:1.

One law in which the godly delight; Rom. 7:22; Ps. 119:24, 92, 97; Isa. 58:13. The other, called the law of Moses, a yoke which they could not bear; Acts 15:5, 10.

One, in the keeping of which there is great reward; Ps. 19:11. The other was weak and unprofitable; Heb. 7:18.

One which was established forever; Ps. 119:152, 160. The other was imposed on them till the time of reformation; Heb. 9:10.

One law is not made void, but established, by faith; Rom. 3:31. The other is abolished; Eph. 2:15.

In Matt. 5:19, the Saviour says that they who do and teach the commandments of the law shall be great in the kingdom of Heaven, while they who break them and teach men so, shall not; and in Acts 15:24, the apostles taught that the law need not be kept.

If one and the same law is spoken of in all these passages, then we may despair of ever arriving at correct conclusions from such contradictory statements. The Saviour spoke of the moral law—the law of universal and perpetual obligation, which is not made void; while we are explicitly informed that the apostles were speaking of "the law of Moses."

If, as the opposers of the law say, Christ came to introduce a better law than that given in the Old Testament, then we may safely say his mission was a complete failure, for no such law is found in the teachings of Christ or his apostles. We are free to make the assertion that *no new principle of morality is taught in the New Testament*. It cannot be true that he altered or relaxed the law of God in any particular. But if that was abolished, what became of the first commandment? The answer to this question, as an opposer gave it, was, that only the *ceremonial* part of the law (the fourth precept) was abolished, and the remainder greatly enlarged—that the principle of the first commandment could be discovered in the writings of the apostles. Then in the former dispensation, it was fully declared in definite terms; in the present, we must endeavor to trace the principle in the writings of the apostles, who do not make any particular mention of it. An enlargement truly from definite to indefinite! Part of a perfect law abolished—other parts obscured, and thus it is incomparably better than it was before! But inasmuch as that is the only moral code ever given, and the New Testament brings to light no new principles of morality, but only *ratifies and establishes* those taught in the Old (see Matt. 5:17-19; Rom. 3:31; 2 Tim. 3:15-17), can those who say that the law was for the Jews only, show that any moral law was ever given to the Gentiles. Can they prove that the Gentile world was ever designed to be placed under moral restraint? And if the offense of the Jews, as has been shown from the Scriptures, was the transgression of that law, why are they not restored to the favor of God, if that law is abolished?

But if it could be shown that another law had been given in the New Testament, why should it be called a *better law* than that given on Mount Sinai? Could it be more just in its nature? That was perfect. Could it be more replete with moral obligations? That embraced the whole duty of man. Could its observance tend to better results? That was ordained to life. Rom. 7:10; Lev. 18:5; Eze. 20:11; Matt. 19:17. Is it contended that that produced the death of the transgressor (Rom. 6:23), inasmuch that it is even called death (2 Cor. 3:7) because

all have transgressed it? Rom. 3:23. We would then inquire, Has God ever promised life to the disobedient, even in the New Testament? Does the gospel justify all, without distinction of character? Our opponents boast of the gospel of Christ as though it was impossible for the most incorrigible sinner to die, since the ushering in of the present dispensation! But can they show that the law would ever curse those who obeyed it, or that the gospel will save those who disobey it? 2 Thess. 1:7, 8. The light of the gospel results in the condemnation of those who reject it. John 3:19. Jesus said, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." John 15:22. Could not the Jews, therefore, claim, with equal propriety, that the gospel of Christ was a curse unto them? Again, Paul says of himself and fellow-laborers in the gospel (2 Cor. 2:15, 16), that they are unto God a sweet savor of Christ in them that perish—even the savor of death unto death. Why do not our opponents reject the gospel for all these things? On their line of reasoning we could prove the gospel to be faulty, because it will not save those who reject it.

But if that law was perfect, embracing in its requirements the whole duty of man (and so it must have been, or the Scriptures are not true), then every principle of morality that could arise out of our relation to God or to our fellow-men must have been embraced in it. To suppose otherwise were to suppose that God did not require holiness under the past dispensation; but this supposition is contradicted by his word, Lev. 11:44. If all the moral duties growing out of our relation to God and to our fellow-creatures were included in that, then none remained to be added thereafter; and if that be abolished, and another substituted, the one so substituted must be as extensive in its requirements as that was, or else it would not include the whole duty of man, and hence would be imperfect; but such a law (an imperfect one) will not be contended for. Therefore we will consider it granted that the new law must be as comprehensive as the old one. But it is not possible to even imagine how such a thing can be, *unless the two laws are exactly alike!* We can no more comprehend the existence of two complete, perfect rules of moral action, both embracing the whole duty of man, yet different, than we can comprehend the existence of two supreme deities, both essentially holy in their natures, yet not alike. And we hazard nothing in saying that it is impossible for God to create two different complete rules of moral action. The requirement to be holy is based upon the holiness of God himself; for he said, "Be ye holy, for I am holy." Therefore it is as impossible to create two different rules of holiness, for the perfection of the characters of moral agents, as it is to duplicate the attributes of Deity. A careful examination of this subject must convince any one that this declaration is correct.

It has been shown that we are required to be holy, because God is holy, and we are to be like him. So the Saviour said: "Be ye therefore perfect, even as your Father which is in Heaven is perfect." Matt. 5:48. And this is not an unreasonable requirement—only equivalent to that of loving God with all the heart. It is an acknowledged law of the human mind that man is assimilated to the object of his worship. If he worships a being of a depraved character, the more he contemplates the character of that being—the more he loves it—the more degraded and depraved he becomes. Witness the heathen nations, who worship monstrous beings of various kinds, and themselves become monsters of depravity. On the other hand, if the object of his worship is possessed of a pure and lovely character, the more worshipful and devoted he is, the more lovely he will become in temper and disposition. An intelligent being, possessed of creative power—in other words, being supreme—must have the right to command the worship of his creatures; and if so, to prescribe also the form of worship (without which the command would

be a nullity); his own character being an index to the form of worship prescribed. The character of God is declared in the passage referred to—he is holy; and also in 1 John 4: 8, "God is love." These declarations of the character of God are a sufficient guarantee that a system or form of worship, or rules of action, required by him, would be perfect, holy, like his own character, the embodiment of love. For such a being to require the creature to love and adore him, is only to provide for the creature's own best good—to point out the way whereby the created being may be like his Creator—pure, lovely, holy, and of course, happy. The idea of obedience to right laws tending to the happiness of the moral agent, has been beautifully illustrated by a late writer:—

"Happiness depends on the state of our minds, and the feelings which are prevalent there. Now the law of God prescribes exactly that class of affections, and that only, which invariably and necessarily produces enjoyment in the existence and exercise of them—love. 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; and thy neighbor as thyself.' And so 'love is the fulfilling of the law.'

"Allow the imagination to bring such a state of mind before you as your own; just try the experiment of imagining how you would feel, if every selfish, unlovely emotion, had become utterly extinct, leaving no trace behind, and pure love to all beings animated your breast; the heart filled with holy love and reverence for God, so that you exulted in your relation to him, and delighted in all his will; love to God supremely, and to all his creatures subordinately—why, your cup would be full to overflowing, and you would be ready to shout aloud for joy. Thus admirably is God's law adapted to secure the perfect happiness of every one that observes it. Thanks be to God for such a law!"—*Dobney*, pp. 46, 47.

That God designed that his creatures should be holy and happy, none can deny; and that obedience to his law was the appointed means to secure this very desirable state, is equally evident from the reasons and scriptures offered above, and other scriptures declaring that righteousness consists in keeping the law. Deut. 6: 25. His law is the transcript of his own divine mind, the revelation of his holy will. The keeping of his law is his own prescribed form of worship; and no worship is acceptable without it. Therefore he says, "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28: 9; see also, Matt. 15: 9.

How can any one become like God—holy—without worshiping him? And how can any one worship him and not keep his commandments? These contain his own prescribed rule or standard of holiness. But if that law was the rule whereby man might become like God, holy, in the former dispensation, can any other rule be followed in this dispensation, and the agent still develop a holy character? Or, in other words, has God's holiness changed in its nature? or is it the same that it was in times past? Thus we see there is a material point at issue. As God requires his creatures to be holy, he must give them a rule or standard of holiness. But if there are two rules essentially different in the two dispensations, then the holiness attained by the two rules must be essentially different; as it is impossible to arrive at the same point by going in different directions. Thus it is shown that a change of the moral law of God involves a change of the divine perfections, which is a manifest absurdity.

All that has been here said of the perfection of the law, of its completeness, of its being a way of life, a rule of holiness, &c., is, in the Scriptures spoken of the moral law, the ten commandments. But not one sentence of all this can possibly be referred to the ceremonial law, nor to any law of a positive nature. Surely the difference between the two laws is so plain that no one need to err in regard to them.

WHEN the sun rises there is light—why, I know not; but God has put these two things together—sunrise and light. So with prayer, there is a blessing—I know not why; but God has pleased to make this a rule for the government of the universe, that there shall be the answer to prayer. The iceberg of trouble will melt in the warm stream of divine sympathy. The bruised reed will He not break. The shepherds used to play on reeds, and they were easily bruised, and could never be mended. They threw them away, and made others. Not so with our Shepherd. When the music is gone out of a man's soul, he does not throw him away. He mends and restores. The bruised reed he never breaks.—*Talmage*.

Associations. Prov. 1: 10.

THERE was a time when the Christian world was satisfied with the real in life, and cared but little for the company of unbelievers, either for pleasure or profit. They did not hold that no relations should be sustained with them, but that they should not be received as familiar friends. To keep no company with the world, one "must needs go out of it," but there can and should be a distinct line of separation.

"Come out from among them, and be ye separate, saith the Lord. . . . And I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." If this language was ever of force, it must be now; for professed Christians are found assimilated with almost every phase of life. Nothing can be more displeasing to God than an unlawful connection with the world, and yet among professed Christians, the transition from grave to gay is apparently as easy as the ebb and flow of the sea. It is no uncommon thing for men to come from the heated arena of political strife, or from dabbling in stocks, to the deeply contrasted atmosphere of the prayer-meeting. Nothing that they may have done at these places seems to abate their fervor, and the features are lighted up and the eye sparkles with an apparent blessing.

The world is full of deceptions, but none are so subtle as those of a religious nature; for such take hold of eternity. Religion today is too much like a robe that can be taken off or put on at pleasure. One suit is kept for business; another for the prayer-meeting and the Sabbath. It is too common to hear the expression that business is one thing and religion quite another. Such opinions would never become universal, had not the church in a great measure severed its connection with Christ; in other words, worldly interests and associations have hidden the Master from view.

A gentleman called at the shop of a smith, not long since, to have some repairs made to his buggy. This man was a minister, and in the course of conversation remarked that he believed religion could be laid aside and resumed at pleasure; and asked the workman what he thought of it. The man was not a Christian, but replied that, in his opinion, true conversion was designed to be of permanent benefit, and could not at any time be put away without serious loss. "My experience," said the preacher, "proves my statement to be true; for I said to the Lord before entering the army, knowing it would be a hard place for a Christian, that if he would allow me to serve the devil while there, I would again yield allegiance to him when safely out. This I did, and here I am preaching again, and I do not see but his blessing is with me as much as it was before." The smith could not help remarking that his religion must have been spurious at first, and no better now.

Such lax ideas of what constitutes true morality can only bring those within their influence to the same level. It cannot be denied that the man was well answered; and it is to be regretted that so many having itching ears are tolerated in this age as teachers of the people. Whether this is applied to teachers or people it is equally true; for "the priests bear rule by the means, and the people love to have it so." It is true wisdom in those who love the present truth especially, to keep wholly within its influence.

There is enough trouble for those whom the truth separates in feeling from their surroundings, without the addition of unnecessary burdens. It is not seldom that Matt. 10: 34, is fulfilled. Certainly it cannot be that the truth is to be blamed, or those that bear it. The blame must fall on such as will not receive it in the love of it. There is, at times, bitter anguish for those who would live for God, because opposed by husband or wife, son or daughter. It requires no little sacrifice to sever such close connections, if they must be severed on account of faith and practice; and we can decide that it is right only when it is considered that the dearest of friends cannot stand between us and the decisions of the Judgment. If the Lord did not look upon the heart-aches, and number each tear and pang, and give the consolation of his Spirit, these separations would indeed be unbearable, but this knowledge makes the prospect of final victory a priceless and holy rapture. How soon is the expectation to be realized!

Observing the difficulties in the pathway of others, should we inconsiderately plunge ourselves into the same? Should self or selfish interests be gratified at the expense of a well-grounded hope? Who would turn away from light and deliberately go into darkness? And who, having in full view the path which others have trod till faith is beclouded and hope is lost, would trace their steps to the same bitter end? Looking at times upon

those who profess, and seem to have an ardent love for, the precious truth and work for the last days, and then seeing them, apparently without one reflection, placing themselves where it is next to impossible to follow their honest convictions, their course becomes a matter of the greatest wonder and astonishment. It would be hard to point to purely earthly pleasure that is enduring. What are supposed to be diamonds or pearls, are found to be baubles of but little worth, and disappointment, like a canker, eats away enjoyment.

Happy the man who can learn by observation that which, should he learn it by experience, would make him neither better nor wiser! And is it not time to be released from every anxious care—to be placed in the best possible relations with truth and those that love it—and to turn away from every injurious association and unholy influence? We may be thrown into company which we dare not keep; we may enter places in which we must not linger. Acquaintances may, and will, be formed that cannot, without loss, be sustained; for virtue is a plant that a breath may blight, and none can know too well the power of a good name and an unblemished reputation.

No other associations that gather around us are such subtle inducements to evil as those that are inanimate. The literature of the day is the bane of pure and holy thoughts and heavenly aspirations. The unholy adventures, real or imaginary, of brigands and burglars, knights and warriors, kings and queens, all combine to nip the germs of morality, as an untimely frost the tender plant. The assassin of human life is condemned as a murderer, but the deadliest aims at virtue and true morality are sometimes looked upon with complacency, if not with favor, by the professedly good. Thousands feel the degrading captivity which a love for romance brings, yet, like the folds of a serpent, it tightens its grasp, and powerless to release themselves, they become as really slaves as the veriest wretch that ever toiled in chains.

While at the house of a friend a few years ago, an opportunity was offered me of witnessing his appreciation of efforts to spread this enervating poison. A man called with the *Literary Companion*, soliciting subscriptions; a beautiful picture was offered as an additional inducement for subscribing. The gentleman of the house was not at home, but a young lady who was present, a member of the family, told him that such reading was not allowed in the house. He wished to leave a copy for examination. She would not at first permit it, but finally consented, still protesting that it would be of no avail as Mr. W. had no love for such things. The man of the house returned and having his attention called to the paper thrust it indignantly into the fire, feeling much as if he were grinding beneath his heel the head of a serpent.

In many places search is made in vain for a Bible or religious books, but that which is well-named *light literature*, embossed in gilt, fills the book case and decks the center table.

Truth will sometimes affect the heart under such circumstances and drive the danger from the door, but oftener it is powerless to arrest the attention and convince the mind. Novel readers do not realize that life is made up of real burdens and much that is real sorrow, with enough of joy for contrast, that the affections may cling to that which is unclouded in the world to come.

The accursed thing is in many a household and thousands who look with just abhorrence at outbreaks of depraved hearts, seem not to realize the causes. Yet ministers, deacons, and lay members, are engaged in this pernicious traffic. "Give me," said a lady, "a Bible to read and I can go to sleep in ten minutes; but let me have the *Ledger* and I can easily keep awake half the night." So it is nearly everywhere. The Bible is upon the table or shelf in undisturbed repose, dust accumulated upon the cover, the gilt unchafed from its edges, and its leaves unthumbed; but the weeklies and the monthlies which are admitted to be only tissues of falsehood, are borrowed and loaned till life is seen in its falsest light, and every bitter drop of discontent is drunk to the very dregs.

A woman now comes to mind who was married when very young, no doubt as the result of novel reading. Perhaps she might have been happy; but habits already acquired induced neglect of home duties. Calling there upon business, I found her at nearly eleven o'clock forgetful, in her own selfish enjoyment drawn from a trashy story, of the two uncaared-for children, who waited her attention. The breakfast table still stood in the middle of the floor; her hair was uncombed, and her dress unchanged. She lived long enough to be estranged from home—to see her children scattered—and died. Who is to blame?

Take this class of authors from the highest, and *tekel* may be written upon all. Then read Rev. 22: 15, last of the book. Is it true that lovers and makers shall sink to one common ruin? If they have their part in the lake of fire, do not mean those of every shade and degree has truly said that "the value of a man is justly determined by the spirit in which it is laid down." If, in its perusal, we have become purer and holier, if a regard for virtue and a more exalted fill the mind, then it is worth the reading. The same may be said of every association that men may form.

One point still should claim earnest attention. It is well known that we are now in the fourth commandment is now, as the days of Moses, the test of all that God. Suppose it was some other commandment? In looking back over the history of the world it will be seen that in the time of the second commandment was the test. The Lord look upon the people who have gressed it? Is it not to be supposed that the relations then sustained socially and religiously were precious to the service of Baal? Do not the words of Moses, "on the Lord's side," spoken on an occasion when it was necessary to break the relations, call for the exercise of reason and judgment? And are these things, as the affirms, written for our admonition? For a moment think that our God, who is changeable, is less particular to-day than when it was necessary to break the relations, call for the exercise of reason and judgment? And are these things, as the affirms, written for our admonition? For a moment think that our God, who is changeable, is less particular to-day than when it was necessary to break the relations, call for the exercise of reason and judgment?

Read Ex. 32: 27-29, and reflect upon the scenes then enacted. Were not hearts hardened in the decisions and separations of the Lord? The Lord does not love our friends who love them. His regard is bestow'd more just and weighty reasons. Love of band or children, could not save Lot and the sons-in-law of Lot were sumptuous mock him, although he sought to save them. Will a *doubtful* sincerity that leads to arrest justice? It cannot be doubted that affections were dearly cherished, and at least, of the relations of life regarded by the multitudes who have lived. None of them have lacked but one thing that was obedience to the will of God.

Now what shall we do? Shall excusable cannot be called reasons, affect the relations upon which eternal destinies are suspended? Shall pastors or teachers, who are to be teamed between us and duty, besom friends, even in the family circle, us to be unprepared for the Judgment? Can we save neither son nor daughter, our own souls only by faithfulness.

There is no promise to the vacillating to those whom supineness keeps from the path of life. To the hardened wretch who loved his sin, the day of doom will be a day of darkness and gloom; but to the bling soul that has neglected to seek great salvation, or to retain it when it is in the grasp, it will be a nameless torment. Though all else be forgotten, may this be remembered, that if enjoyment is sought in any way it will be lost to ourselves; but if the counsel of the Lord is followed it will be saved to both. "Keep my commandments and live, for the law is the apple of thine eye."

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Present Aspects of the Papacy.

THOSE who have carefully read our articles must see conclusive evidence of the church of Rome, with its blasphemous attributions of the attributes and the powers of Deity, with its enforcement of its civil law, is the "little horn," Dan. 7: 8, "man of sin," 2 Thess. 2, and the leopard of Rev. 13.

As we have shown, in A. D. 538, the papacy attained to civil power in the manner predicted in the prophecy. The duration of its power was to be "time, times, and a half," 7; "a thousand two hundred and threescore and three days;" Rev. 12; "forty and two months;" Rev. 13. All these expressions relate to the same period; the 1260 years, terminated in 1798. At that time a wound was given to the papacy, when Napoleon was taken away. This wound was healed in A. D. 1800, when, by the sanction of Napoleon Bonaparte, a new Pius VII., was elected to rule in Italy. At that time the civil power of the papacy had been consumed and destroyed to its end. In 1870, Italy, striving for its independence, took the city of Rome—the "seat" of the papacy—by force, and the dragon which was given to the papacy as its own capital. For a time Pius IX. Emanuel has tolerated the presence of the pope in the Vatican, in Rome, and has tolerated the ambassadors of other nations to court with him there, but now he is

must cease; thus, virtually saying the pope must leave. As civil power is concerned, Rome is dead with consumption; but as a church it reaches to more territory than when Pius commenced his reign. Says Macaulay of her, "The number of her children is more than in any former age. Her acquisitions in the new world have more than compensated what she has lost in the old." The church, Rome will exist till Christ although stripped of its civil power. The pope is "cast alive into the lake of fire;" and he is "destroyed by the brightness of Christ's coming." 2 Thess. 2. Dan. Prophecy follows this power down to the time where the pope loses his dominion, and the judgment is about to set. It was to these "great words," then, that were an answer to Daniel. This is as true, when we look at the facts, as the other points we have noticed.

Let us take a look at the pope as he is, not of his civil power, yet still claiming to be "Viceroy of the Diety." "He is one of his fingers," as successor of Peter, says Gavazzi, "what is called the pope's ring, set with pearls, rubies, and diamonds, worth \$8,000." Strange, if that were his ring, and a sample of his condition, that his Lord had him resort to the art of angling for a fish which chanced to be a piece of money in its mouth, in which case they might pay tribute to Caesar. At this humble (!) man, who has upon his shoulders the "three vows of poverty, chastity, and obedience." He receives in his poverty, in England alone, one penny a week for his house in Ireland, according to a stipulation made between Henry Plantagenet—II. of England—and Pope Adrian IV. His contract, Henry obtained the title of "Lord of Ireland," by paying the penny to St. Peter, called "Peter's pence." From 1849 to 1873, the gathering to the "meager purse of poverty (!) from this alone, was \$34,000,000 or \$1,360,000 per year.

Let us look at him with his vow of poverty upon him, and see with what he is surrounded, and whether these surroundings are calculated to cultivate in him the spirit of thought. On this point, we will refer to Gavazzi's description of the Vatican which he calls the "pope's recreation hours:"—

Come down with me into these smiling, most beautiful, gardens, in which you will see such an air of voluptuousness that you will be in doubt whether you are not in the island of Paphos or Cythera. And to increase your doubts, at the end of the first walk you behold a statue of Venus, as fine, as beautiful, certainly to please the tastes of the heathen, of Christ, to purify the heart of the sinner, of God, to inspire the thoughts of the head of the church. That Venus is without significance! Proceed a little further, and in the middle of an orange grove near the romantic murmur of a hundred fountains, you meet a sort of summer-house for papal retreat. Let us enter this house, which surpasses in richness the most modern form of its brother at the Quirinal, although used for the same secret purpose. See how elegantly it is adorned for the taste! What fragrance we breathe in this priestly recess, surrounded on every side with luxuriant flowers! We go to the fountains. Ah! you start on a sudden; modesty is shocked! Everywhere bas-reliefs, statuettes, groups of Venuses and cupid and pagan lovers of the most lascivious bewitching forms, are the first objects to strike your eyes. This must surely be the temple of the ancient temples of Venus. No, do not deceive yourself. The ancients were chaste, more modest. This pavilion is a place where the so-called God on earth spends his leisure hours with the beauties of the world, and with the imported belles from all parts of the Catholic world. Into this sanctuary no woman is admitted! When a man is a god, he must have also his mysteries! Remember

I was about to speak of the "great power" of this papal power. It has been used for the popes, all the way along, that were infallible, that "the church can err, can never teach officially; that is, in its capacity as the church of Christ on any false doctrine or immorality, otherwise she would have done something wrong." The church cannot officially teach anything false, and in all her teachings and doctrines must be proper."† This they have done of the church as a whole, but it led to the Ecumenical Council of 1869 where a feeble old man, Pius IX., in his INFALLIBLE reported statement of the pope, made

before that Council is wonderful. I quote from the San Francisco *Weekly Bulletin*, of Dec. 18, 1869, as follows:—

"The telegraph reports the pope as saying in his Allocution to the Ecumenical Council, that 'the church is stronger than Heaven itself,' and therefore he deems it adequate to overcome all the schemes of impiety. Perhaps his holiness argues that if Heaven were strong enough it would overcome them; but it remains to be seen whether his church can give better proof of strength; for we read of an antipapal Council at Naples, sitting under the very eye of the Papal See, composed, too, of five hundred Italian delegates, together with twenty or more from other lands. The French government, moreover, it is said, intimates that if the pope insists upon his infallibility, France will consider herself released from the concordats and the obligations therein assumed. Thus the opening of the Council is not promising, and its assumption of superheavenly puissance savors more of the ridiculous than the sublime."

The Council took its vote on infallibility. The time was fixed for its decision to be announced. When the speaker arose to read the decision, it is said, there was a terrific thunder storm over Rome, and such a deafening roar of thunder that the words of the reader could not be heard. One enthusiastic bishop jumped up and cried, "This is a second Mount Sinai." To a candid, thinking world it looked more like God thundering against them for their blasphemy—a foreshadowing of what was so soon to be their fate, and the end of their confident boasting.

In a few weeks' time the French withdrew their army from Rome, and Victor Emanuel took possession of the city as the capital of his kingdom, and then a different tone came to the world in mourning strains, from the "infallible pope," "stronger than Heaven itself." Even before Victor Emanuel had entered Rome, Pius IX. felt the force of the blow that was coming, and said, in an address to the Sacred College, June 28, 1871:—

"We are, my very dear brothers, in the hands of a divine Providence. We have nothing to expect from human aid; for man has abandoned us. Why should we dissemble? It is better that I should tell you that the kings and governments, forgetting their promises, leave us to our fate. They have addressed us in fine phrases. They sent us the warmest congratulations on the day of our jubilee; but they are far from taking steps in support of their messages. We can hope for no help from any quarter. King Victor Emanuel will be here in a few days, and will be attended by the ministers of the Catholic States. We have done all that was in our power, but our efforts have failed. All is lost. You will tell me, perhaps, that we have still hope in France; but France can do nothing. She is going through a frightful crisis, which may be succeeded by others yet more dreadful. I repeat: All is lost, and only a miracle can save us. Turn, then, to the Almighty, and seek his interposition."*

Still later, we read in the papal allocution of the year 1873, as published in the *New York Catholic Review*, of Jan. 13, 1873, "Now there has been proposed in the Legislative Chamber, as they call it, a law not wholly dissimilar from that which, notwithstanding our protests and solemn condemnation, has already been put into execution in other parts of Italy, which must extinguish, even here in the center of the Catholic faith, the religious congregations, and confiscate the goods of the church and offer them at public auction."

In this same allocution, among other woes, the pope refers to Germany, and says the prelates and priesthood there "refuse to prefer the laws and the will of the civil empire to the holy laws of God and the church." He says the same course is pursued in some of the Cantons of the Swiss republic, and for this reason "the government is persecuting the church." In conclusion, the pope says of the situation, "The Lord has truly smitten us, venerable brothers, with his sword, hard, great, and strong; but let us endeavor to appease the divine anger in this acceptable time of the advent of our Lord." Feeling himself thus forsaken by man, smitten of God, the pope is casting about for help. Before this calamity came upon him, in the year 1866, as the result of secret workings in England to draw the Church of England back to Romanism, nearly two hundred of the clergy of the Church of England united in a letter to the Cardinal Patrizi, at Rome, stating their earnest desire for the restoration of communion between the Church of England and the Church of Rome. The cardinal replied, "Unconditional surrender is the only terms" the pope can think of. The pope now sees that this work of "go-

ing back to the ceremonies of the Romish church" has gained ground in England. A call was recently made for a great council to be held in London to consider the subject, and, withal, to constitute the pope the arbiter of the nations, to settle all disputes that may arise between them, thus avoiding the necessity of war.

I presume the proposition seems like irony or insult to those nations who have for ages felt the iron heel of papal oppression, and are just now making earnest efforts to rid themselves entirely of papal dictation in civil affairs.

In close connection with the issue of this call for the council at London there appeared a pamphlet issued by Gladstone of England, in which he claims that the acceptance of the doctrines of the Ecumenical Council conflicts with the idea of a man's being a genuine citizen of England, as he cannot be loyal and endorse the doctrines of the church there set forth. Archbishop Manning, head of the Catholic church in England seems to be much agitated over this document. He denies that accepting the doctrines of the Vatican Council has any effect upon a man's citizenship in England or any other country. He seems offended that Gladstone did not wait and see whether this was so or not. He hardly thought it was any concern now of Gladstone any way whether accepting the Vatican doctrines affected a man's citizenship or not.

We are inclined to think that Gladstone's knowledge of facts in the past was sufficient to arouse the fears expressed in the said pamphlet. He well understood that, in the reign of Queen Elizabeth, Bishop Bonner was called upon to take the oath of a subject of her kingdom. He refused to do so, and for this reason was by her deprived of his bishopric.*

He was doubtless aware of the speech of Father Nugent at Liverpool, England, on St. Patrick's day 1873, in which he said, "The labor of my life in this town, is that you should try to cultivate a national spirit, grounded upon our holy religion; for I believe in no nationality that is not based upon religion."†

He undoubtedly remembered also what Pius VII. wrote to his nuncio at Vienna in 1804: "The principle of the canon law is this; that the subjects of a heretic prince are liberated from all duty of fealty and of homage toward him."‡ Fresh in his mind must have been the statement of Lord Dumbigh, at a meeting at St. James' Hall, London, in December 1867, where he said, "I am a Catholic first, and an Englishman afterwards."§

We have shown in former articles, that the Church of Rome claims a right to rule all nations; and to rule them, not only in harmony with the tenets of their church, but, when possible, without endangering the safety of their church, to submit to no other ruling. It is not in England alone that they are seeking for power, but in America also. Their rapid increase of power here as a church makes them feel their strength. At times they give a hint of what they are going to do when they get the power. As quoted already from the *Shepherd of the Valley*, St. Louis, they say, "If we once get an immense numerical majority in America, as we certainly will, religious freedom is at an end."

J. N. LOUGHBOROUGH.
(Concluded next Week.)

* See *Independent Defender*, San Francisco, 1873.
† *Irish World*, April 19, 1873.
‡ *London Weekly Dispatch*, Sunday, July 5, 1874.
§ *Ibid.*

order to find power to take hold of people and move them. Their search is vain. They may make themselves ridiculous, they cannot become effective in that way. If they resort to the Source of Power, open their souls to the Holy Spirit, and keep trying until the rusty bolts yield, the creaky hinges turn, and every door is opened, every recess filled, their whole nature will be inspired. It may cost them a struggle, days of prayer and heart searchings, anxious waitings in some 'upper room' with the disciples, but the blessing is attainable, power can be had, the whole being can be set on fire."—*Baptist Union*.

Late at Meeting.

A BAD practice of coming late to divine service prevails more or less in some congregations. It is a practice that ought to be abandoned. It is attended with evil consequences. It disturbs the minds of devout worshippers who do not indulge in it. It distracts the attention of persons previously assembled from the solemnities in which they are engaged. It tends to cause the services of the sanctuary to be held in low repute. It promotes the spread of lax views as to the proper nature of public worship. It seems to suggest a performance to be witnessed rather than a solemn exercise to be participated in; or a recreation to be enjoyed in whole, or in part, as inclination may dictate, rather than a duty which men are under a strong obligation faithfully to perform. Its effects upon the mind of those who habitually indulge in it must be detrimental. It is incompatible with the cultivation of that devoutness of thought and feeling in the absence of which worship in any form is but a profitless exercise.

Where it does not spring from want of punctuality, promptitude, and forethought, it is probably mostly caused by utterly inadequate views of the true character of the service of the sanctuary, which we are required to render to the Most High. It is to be feared that such views obtain to an extent truly lamentable, even among Christians of an average degree of piety. Much would be accomplished in the way of rectifying such views, were all accustomed to attend divine worship punctual in their attendance, and earnest in their endeavor to derive the largest possible degree of benefit from the use of this precious means of grace.—*Sel.*

The Postage Swindle.

If the members of the Forty-third Congress had deliberately sought to make its memory odious with the people, they could hardly have chosen a more effective method than by perpetrating in the closing hours of the session the outrageous swindle involved in the amendment of the postal laws, by which the rate of postage on books, transient newspapers, magazines, book-manuscripts, proof-sheets, prospectuses and circulars, and other "third-class" mail matter, was doubled. There had been no call from the people for any such change; none had been suggested or recommended by the Postmaster-General. It is said to have been brought about by the lobby influence of the express companies, with the special co-operation of Senator Hamlin, who manipulated the scheme and succeeded in getting the amendment engrafted upon the Sundry Civil Appropriation Bill, to accomplish their purpose. It was sent to the House between two and five o'clock in the morning, and concurred in without debate, we believe, on motion of Mr. Garfield, probably not a dozen members being aware of its real scope and purpose.

The effect of this swindling legislation will be to take thousands of dollars from publishers and the people sending by mail transient papers and other reading-matter, and to enrich to a corresponding extent the express monopoly. Such action is all the more offensive in face of the fact that senators and representatives voted themselves the privilege of sending again free through the mails, at the expense of the public treasury, tons of their own speeches in the *Congressional Record* and other documents. The Postmaster-General announces that he would gladly suspend the operation of the law till Congress meets again next December, when it will doubtless be changed, but that he has no such option in the matter. The amendment is said to have been prepared by Ex-senator Ramsey, of Minnesota, and by him given to Senator Hamlin to engineer through the Senate. Both merit a rebuke from the whole country commensurate with the flagrant outrage thus perpetrated, as does Congress, as a whole, for recklessly assenting to it.—*National Temperance Advocate*.

THE devil's highest art is to make a law out of the gospel; to represent the Lord Christ as a judge and accuser, and not as a Saviour, a Mediator, a High Priest and Throne of Grace.

Read This, Ye Lifeless Preachers.

My brother, do you want to learn the real reason why you have so little success in reaching the hearts of men? Read the following. May the souls of all of us be moved by it, then we can move the hearts of others. D. M. C.

"ROUTE TO SUCCESS.—When truth burns in our own souls it will force an entrance into others. Rhetoric, eccentricities, genius, are poor substitutes for the Holy Spirit. When the word of God powerfully convinces the preacher, it will move the hearer. Faith is convincing, love persuading, warmth inspiring, concern alarming, and when these are like fire in our own hearts, there is power which others will feel. Great possibilities are deposited with every preacher, yet few make them realities. It is wasteful to run our mental forces empty and alone, when we may have 'power from on high.' Empty, we are 'sounding brass;' full, we are mighty to demolish strongholds.

"Many are searching books, aping eccentric men, studying curious methods, in

Gavazzi's Lectures, pp. 192, 193. *World*, June 28, 1873.

* San Francisco *Daily Call*, July 20, 1871.

The Review and Herald.

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

BATTLE CREEK MICH., FIFTH-DAY, APR. 15, 1875.

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

EDITORS.

The Law and the Gospel.

TESTIMONY OF THE APOSTLES OF CHRIST CONSIDERED.

THE apostle James illustrates the object and work of the law of God by that of a common mirror. In the one, we see the imperfections of the face. In the other, we behold the imperfections of the moral character. The apostle introduces the figure in these words: "If any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was." James 1:23, 24.

The figure is thus clearly set before us. And the application of this impressive figure is made in forcible words: "But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." Verse 25. In this scripture, God's great looking-glass is termed the perfect law of liberty. In the next chapter it is called the royal law, and is applied to the Christian's every-day life in a most searching manner. The apostle continues:—

"If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well, but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Chap. 2:8-10. And to place the matter beyond all cavil as to what is meant by the law of liberty, or the royal law, the apostle next quotes two of the ten commandments. "For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." Verse 11. And we also learn by this last verse that it requires the observance of all ten of the precepts of the moral code to be a commandment-keeper, while the violation of only one of the ten commandments constitutes one a commandment-breaker. Hence, the declaration that he who offends in one point is guilty of all.

And let it be borne in mind that the epistle of James was written A. D. 60, about twenty-nine years after the death, resurrection, and ascension of Christ, and the day of Pentecost. The church had been fully established, and had passed down in the Christian age more than a quarter of a century when the apostle took up his pen to write. Consequently, what he said of the nature and work of the royal law, or the perfect-law of liberty, and which he illustrated by a mirror, in the year of our Lord sixty, is applicable in all its original force in the nineteenth century.

The beloved John, whose epistles are so rich and thorough in Christian experience, speaks of both the Father and the Son as holding close relation to true believers in the Christian age. In this fact may be seen the relation which the law of God, and the gospel of the Son of God, sustain to each other in Christian experience, and in the great plan of redemption. John speaks of what he had seen and heard of the Word of life, which makes him a proper witness of Christ. But he does not by any means leave the Father out of the scheme of redemption from sin and death. John says:—

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you that your joy may be full. This then is the message which we have heard of him, and declare unto you that God is light, and in him is no darkness at all." 1 John 1:3-5. The statement of the apostle that "truly our fellowship is with the Father, and with his Son Jesus Christ," is worthy of especial notice. It is in wide contrast with that stripe of modern gospel which leaves the Father and the ten precepts of the royal law upon the background, and brings the Son to the front, as lawgiver, mediator, and redeemer, so that Christ alone sustains a close relation to Christians. If John was of this class we might expect him to repeat the popular revival strain, that "Christ is light," and "Christ is love," and "Behold what manner of love

Christ hath bestowed upon us." But the apostle brings the Father also to the front, and declares that "God is light, and in him is no darkness at all." Again he says, "God is love." Chap. 4:8. And again he exclaims, "Behold what manner of love the Father hath bestowed upon us that we should be called the sons of God." Chap. 3:1. John continues:—

"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Verses 6, 7. Please notice:

1. That it is the Father that is represented as a body of pure light, in whom is no darkness at all. This is evident from verse 7, where Jesus Christ is called his Son.

2. That while Christians should seek to walk in the light as Christ is in the light, this is but a part of their duty. They should endeavor to walk in the light as the Father is in the light. They should come very near the Father by cheerful obedience to all the precepts of the divine law.

3. It is when Christians walk in the pure light of the Father, in obedience to all his commandments, that the blood of Jesus Christ his Son cleanseth from all sin. The chapter closes:

"If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us." Verses 8-10. The apostle has written very pointedly and sharply in this first chapter of his first epistle. And as though fearing that feeble minds might be discouraged at the straightness of the way, he magnifies the grace of God through Jesus Christ in the first verse of the next chapter. Hear him:—

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." The beloved John has written pointedly that the church might be faithfully guarded against sin. And at the same time he has set before the erring the light, and depth and breadth of the pitying love of the Father through his Son Jesus Christ for those who are overcome by sin. Three parties are here introduced:—

1. The Father, the author of the divine law.
2. Jesus Christ the righteous, who is the sinner's advocate with the Father.
3. The sinner who, having transgressed the law of the Father, needs an advocate with the author of the divine law.

"Sin is the transgression of the law." 1 John 3:4. What law? "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." Chap. 2:1. The sinner is in trouble with the Father. He needs Christ to plead his cause with the Father, simply because he has transgressed the Father's law. But if it be said that John speaks of the law of Jesus Christ then we inquire:

1. Is Christ an advocate with himself?
2. If Christ is the lawgiver in the Christian age, why should the apostle introduce the Father into the plan? Why not say: If any man sin against the law of Jesus Christ, we have an advocate with Jesus Christ, which is Jesus Christ? If it be objected that Christ cannot be an advocate with himself, then,
3. If Christ be our lawgiver, who is our advocate? The Catholic may answer, "The Virgin Mary." But if the Protestants cling to the popular error that Christ is the lawgiver for the Christian age, then we press the question—Who?

Those who recognize the harmony of the law of God and the gospel of the Son of God in the plan of redemption will see the natural application of the text, and will feel the force of the great facts stated therein: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." J. W.

Editorial Correspondence.

WHAT SHALL BE DONE FOR EUROPE?

I FEEL the most intense interest to see the work of God advanced in Europe. Here are millions of people who are breaking the commandments of God, and yet are ignorant of the fact. They are trampling in the dust God's holy Sabbath, and are not conscious of their guilt. For this guilt, however, there is a great weight of responsibility upon those whom God has enlightened with the knowledge of his truth. Moreover, the great day of God is near and hasteneth greatly.

Few of the vast multitudes of people in Europe have any knowledge of the near advent of Christ. If the day of God comes upon them without their being warned, what account shall we render to God for our neglect to warn them? Shall we plead that our worldly business was so profitable we could not think of neglecting it to carry them the truth, nor even to use our means to send the truth by others who were willing to carry it? Many will have no better plea than this, and so for shame will stand speechless before their Judge.

I hope it will be pardoned if I speak very freely. I do it not with a disposition to dictate, but from a heart of intense desire to witness the advancement of this most sacred work. We must give warning to our fellow-men of the swiftly hastening Judgment, and we must lead them to keep the commandments of God. This is our work, and the time in which to do it is brief. Then comes the reckoning, and our business is to meet that with joy and not with sorrow. Our work is to be accomplished partly by the living preacher, but principally by publications. Yet what an immense undertaking is this! It is not simply that there are millions of people to be reached, nor even that these millions do not speak the English language. They speak a great number of different languages, and each nation must have the truth in its own tongue. But with God's blessing, all this is possible. He will not do our work for us, but if we will do our part he will add his blessing, and that will count.

One thing inspires hope, God has gone out before us. The case of the Sabbath-keepers in the vicinity of Elberfeld, Prussia, shows how God is at work. Here are Adventist Sabbath-keepers who have been raised up not only without help from abroad, but even without a preacher among themselves. I have information which I deem authentic of other bodies or companies of Sabbath-keeping Christians in several countries of Europe. It is my conviction that we shall find Sabbath-keepers scattered all over Europe. This indicates that God has set his hand to the work.

Another thing which seems to be very providential is, that all these nations of Europe have many of their people in the United States, and that most of these different nationalities are represented in the body of Adventist Sabbath-keepers. These Sabbath-keepers cannot but feel for their own countrymen. They will write them the truth as best they can. Alas! that our excellent publications in the English language cannot be made available by them for the instruction of their friends at home.

Without doubt some of these persons will see it their duty to return to their own countrymen. But let none do this who have not first advised with those who fill responsible positions in the work in America. If there are those from the different nations of Europe, now in the United States, who have mastered the English language, and have received a good knowledge of the truth of God, and have a real heart-work, and can express what they have in their hearts, perhaps God will use some of these persons as missionaries to their own countrymen. But I beg of such to take advice from our wisest counselors as to their own fitness for such responsibilities.

If we have young men of approved piety, and of good understanding in the Scriptures, and of capacity to teach, who understand no language but the English, I believe that this class may furnish valuable laborers in the various nationalities of Europe. I think that if such young men were willing to give themselves to the work, and if they could set out with the approval of those competent to advise, they would speedily become able to speak the language of the country to which they should go. I think the persons best adapted to teach the speaking of a foreign language are those who understand that language well and do not understand the language of the person they are teaching. The learner cannot use his own language, and cannot fail to learn the pronunciation and use of the language which he hears correctly and distinctly spoken.

But let none come to Europe for the romance and sight-seeing of the journey. This kind of poetry will speedily turn to sober prose. The comforts and conveniences of common life in Europe do not compare with those of America, at least not to a person of American ideas. We want those men who are willing to labor, even though they do not find their own tastes and preferences met in their surroundings, and who will never think of quitting the field till the time comes for the laborers to cease their toil, and to bring in their sheaves of well-ripened grain.

The chief instrumentality in setting the truth

before the people of Europe must not be in the press, as we have proved it in America. And here, even with God's special blessing, with the marked interposition of his power, there must be an immense amount of toil and painful labor. What is put forth must not only be the truth of God, but be according to the grammar and the idiom of the language used. And here many languages which in some form or other the truth in print. How this can be accomplished remains to be seen. But success will not be obtained if we only labor in God. The example used by Joshua in the siege of Jericho, and Gideon in warring upon Midian, show that God can use feeble instrumentalities to accomplish mighty results.

But while there are great difficulties in the advancement of the work in continental Europe, we must not overlook the fact that the people of the British Islands speak the English language with ourselves. Here are many of people whom we can reach by our publications just as they issue from our Office in America. And our preachers can enter the work in Great Britain and Ireland without painful labor and the delay necessary in learning the use of a foreign language. I think the time has come when I should express the intense desire of my heart concerning the publication of the truth in these countries.

When in England I made very diligent inquiry after those observing the Sabbath, those friendly to it. In particular, I inquired after those whose names I had obtained from friends in America, or from the REVIEW. I met painful disappointment. The REVIEW will remember the letter to the English Methodist minister which was published last summer. I had high hopes of finding him. Indeed, I thought if I found him in any part of the frame of mind as when he wrote that he would perhaps spend two or three weeks in his place. I therefore wrote him a letter the night we landed in Liverpool, and he called on him, or, if he chose to do so, he would call on me in London. As he did not answer this letter, after some days I wrote again from London, and this letter also was neglected to answer. I have since learned that Bro. Stillman, of Brookfield, N. Y., had received my letters, but had concluded that Sabbath truth would cost him too much. He had accepted flattering offers from the Unitarians, who evidently had begun to fear that he should lose him. My searches after those interested in the Sabbath, through the medium of our publications and of our friends in America, came to nothing. I think of such individuals in England, but I did not find them in the cases I sought out.

I felt a very deep interest in the few day Baptists of Great Britain. Two of the ancient churches are not yet extinct. One church at Mill Yard, London, and the other in Gloucestershire, have each a minister holding fast the commandments. At Mill Yard Bro. Jones is earnestly at work as a preacher, but the circumstances of the case compel him to devote his personal labors to that place. He has, by advertising, found a few persons, either observing the Sabbath or ready to receive the truth. Publications he has sent them. A little meeting of these persons was organized at the time of our visit there. And in several places in Great Britain and Ireland there are scattered Sabbath-keepers. I think there are in all about thirty Sabbath-keeping Christians in these countries.

What shall be done for Great Britain? I think our American Seventh-day Baptist brethren will send one of their most efficient ministers to Glasgow. If so, may God grant great success in turning men to the commandments of God. How far will this go in meeting the urgent necessity of the Sabbath-keeping minister in London, and in Glasgow, with their personal labors confined principally to those two cities, who should be a hundred faithful men to labor in different cities and towns of the kingdom. Here is a great harvest field, and hardly any labor in it.

The Sabbath truth was planted in America by an Englishman. In common with the Baptists, we, as a people, owe a debt of gratitude to the Sabbath cause in England. Men that were whipped, imprisoned, and death, for the truth's sake. It is time for us to pay some of this indebtedness. The responsibility in this case is not confined to the Seventh-day Baptists. May they discharge their duty, so that it shall not stand against them in the Judgment, and may we do the same also. There is room for more commandments.

keeping ministers in Great Britain and Ireland than both bodies can find men to send as missionaries. Nor is there occasion for contention or jealousy between us. God forbid that we should not rejoice in their success in leading men to obey God. Herein our work and theirs are identical.

But we have also a work to do which, as yet, they do not share with us. We understand from the prophetic word that the coming of our Lord is at the door. We must give to our fellow-men the solemn warning of a swiftly hastening Judgment. God has connected this warning with the preaching of his commandments in Rev. 14, and especially in the third angel's message. This most solemn message he has committed to us as a people. We cannot look to others to fulfill this responsibility for us. The people of England must hear upon this great subject.

It seems to me that the time has come for us to enter upon this work. We have a vast store of most precious publications that need no work of translating, as here upon the continent, to fit them for use. We have efficient men to take this work in hand, and to make it a great success. Bro. White has spoken of Bro. Loughborough for the English mission. This would be an excellent choice, I am sure. Would that we could send more than one of our experienced ministers to this great field. Perhaps some younger men could be joined with them in the work. I leave all this to the wisdom of our General Conference Committee. But I am sure that we ought not to delay this work longer. Our Lord is coming. How long we shall have a time of quiet for our work we know not. Let us arise and take hold of the work. No greater privilege was ever given to the sons of men than that of sharing in the burdens of the work of God. I hope the time is at hand when we shall see a great work in the British Islands and on the Continent.

If we are faithful to the work committed to our trust we shall see the salvation of God. May he bless the cause of truth in the old world. May he put the spirit of labor and of sacrifice into all our hearts. And whatever have been our failures in the past, may it appear in the Judgment that from this time forward, till our work is finished, we have done what we could.

J. N. ANDREWS.

La Coudre, Neuchatel, Switzerland, March 19.

Cheering Reports.

LETTERS which are being received from different parts of the world show, first, that the truth concerning God's law and Sabbath is constantly finding its way to honest hearts. Secondly, that those who thus receive the Sabbath are at once imbued with the missionary spirit. They are not satisfied with simply partaking of the spiritual food that is drawn from God's treasure house, the Bible, themselves; but are anxious that their friends and neighbors should rejoice in the same glorious truths.

A gentleman of some influence in Scotland, who has recently embraced the Sabbath, writes thus hopefully: "He who has brought me to the light can bring the whole people. I want tracts and small pamphlets. You have no idea how anything in the shape of leaves stitched together takes with our people. A pamphlet has a glamour, as we say to the people, and is carefully read and preserved. Should you kindly send me pamphlets, please let some of them be in Danish, German, and Swedish. We have crowds of vessels belonging to these nations in Glasgow harbor, and I should like to pass some Sundays with the sailors, and try a little missionary work among them."

The following is another from abroad. James Scott, a man whose soul seems to be stirred to get the truth before others, writes: "I can assure you that the Lord has begun a good work here [Elgin]. I believe there are hundreds convinced. A Baptist promised to distribute the 'Address to the Baptists' and some other publications. He was convinced from my own tract, and intends to do all he can to bring over his congregation and brethren to the observance of the Sabbath. A clergyman of the church of Scotland sent for one of the tracts. I called to get his opinion. He said, 'None could say more upon it;' but he could not as yet see his way clear to its observance. I have good hope of him. He is a good man. We are to have the subject debated in our Society at the end of next month." This Bro. Scott labors five days and goes out Sundays distributing tracts and doing missionary work.

Miss Jennie Flott, connected with a Presbyterian missionary effort in Mexico, one who has been compelled to make sacrifices for the truth's sake, writes: "I have been reading Eld. Smith's work 'Mortal or Immortal,' and it throws much light on what to me have always been great mysteries. His arguments seemed so truthful and

candid that I gave the book to the missionary to read. He, instead of giving the information I so much desired, gave me 'Dick's Theology' to read. But unfortunately for me Mr. Dick quotes Plato, Socrates, etc., and says that the doctrine of the immortality of the soul, coming from such sources as these, cannot be doubted. But where is the Bible view, if not wholly ignored?"

"The missionary advised me to burn all such trash as Mr. Smith's book. But what would that avail after having read it? The very ashes would proclaim the truth which fire could not destroy. Instead of following his advice I sent the book to a dear friend. I took advantage of the holidays to inclose a number of these tracts with the Christmas presents I sent to my friends, believing they would not be offensive. They all assure me that they have read the tracts. And, oh, how can I be thankful enough! my youngest and best-loved sister says, 'Dear Jennie: I have read the books you sent, and believe every word in them to be true.' A letter from a friend received last evening says, 'Annie has come out on the Lord's side.' Pray for me that we may truly be found on the Lord's side when our Saviour comes."

The following is from the Missouri and Kansas Conference. We insert it here, not only to show how God is blessing his truth, but also for the encouragement of those who have given of their means to assist that Conference in keeping their ministers in the field during the past winter:—

"The cause is prospering in this Conference. The money sent to the Conference enables the ministers to keep in the field. Bro. Chaffee and Long are having good success in Daviess Co., Mo. Bro. Rogers reports a good interest in Johnson Co. He has sent for Bro. Cook to come and help him. Bro. Wood reports good results from Barton County. Bro. Lamont is having a good interest in Labette and Howard Counties, Kansas.

"Bro. Smith Sharp is having good success in Miami County. He has been holding meetings three miles west of Osawatimie. The house is crowded every night. About twenty take part in the Sabbath meetings. He is now holding meetings in Osawatimie. Calls come in from every side. The harvest is ripe, but the laborers are few.

"The Signs and Voice are doing a good work. People are anxious to read. Tracts are taken wherever they are offered; but we are out of them at present. Hope to have some soon. In hope of eternal life, J. N. AYERS.

"Fortlinville, Linn Co., Kansas, March 31, 1875."

If the above extracts were only the result of some impulsive movement, they would not give so clear an idea of the nature of this work. But, like the sturdy oak, which increases in strength until it becomes a mighty tree, this work has grown gradually, and its effects are now seen in every part of the civilized globe.

S. N. HASKELL.

Shall we Have the Bible?

FOR more than twenty years it has been evident to me that this is to be the great question of our day. At a time when increasing light is beaming forth from the Scriptures of truth, according to the prediction of prophecy, Dan 12: 4, 10, infidelity, under new and insidious forms, rears its mighty and unblushing face, and with "progress" for its motto, it intends to do nothing short of sinking the Bible to oblivion and banishing its faith from among mankind. And it is not only the outside, non-professing world that is being, and will be, affected by this movement, but the professing friends of the Bible are giving up the faith, and many of them are doing their best to help forward the increasing infidelity of the times, some in an open, and others in a covert, way. These profess great reverence for God, while, from what they are pleased to call the light of science, they teach principles clearly atheistic. Modern spiritualism, which commenced its public work in 1848, struck the key-note of "progression," and the latent and covered infidelity of men of all grades and in all stations has been, and is being, rapidly developed.

What causes have prepared the way and led to this unparalleled raid against the Bible and the Christian faith? How does it happen that such gross infidelity is so suddenly developed, even among professed believers in the revelation of the Bible.

The deep depravity of the human heart, the "carnal mind" which is enmity against God, is not subject to his law, cannot, and will not be, naturally choose to disbelieve and disobey God. Men are infidels because they choose to be.

Pride, the evil root from whence sprung the first sin, 1 Tim. 3: 6; Isa. 14: 12-14; Eze. 28: 12-17, holds the heart from yielding to God. And the improvements of our day in arts and sciences, the inventions and achievements of men, tend to foster pride, and make man deify himself, and wish to dethrone the Almighty.

But it is "withal, a very polished age;" and infidelity, not willing to bravely fight under its own proper banner, and wear its own proper uniform—not willing openly to proclaim its own atheism—makes profession of "devout belief in God" and "steals the livery of the court of Heaven to serve the devil in." It will even profess faith in the Bible, provided it be allowed to interpret it to its liking. And this is the grand point. Here is the point where professed Christians have set an example for unbelievers of every grade to nullify the claims of the Scriptures. The Bible has been interpreted to suit every creed, and uphold every departure from its plainest teachings and requirements. The learned Origen early set the example of interpreting the plain statements of the Scriptures allegorically; and infidels now will refer to him, when they wish to set aside what the Scriptures declare. The plea is that they do not mean what they say; but something else; anything which the interpreter judges most desirable, that which will establish his own faith and practice.

Take a few examples in which Christians have laid a foundation for infidels to build upon. To avoid the rocks of materialism, they have described God as a being "without body, parts, or passions," not dwelling in any place in particular, but being as truly in any one place as in any other; setting aside those scriptures which speak of his dwelling place, his holy habitation, in the heavens, whence he looks down to earth upon the children of men. Infidelity chimes in: God is everywhere and in everything; as much in a rock or tree as anywhere else. He pervades all nature; is the God of nature; and the artful leave us to infer, while the less cautious bring out their own conclusion, as one did in my presence recently, that there is no God but nature. What will our Christian friends say to this? They have laid the foundation, others build thereon.

Again, take the plain and very explicit duty of keeping the Sabbath of the fourth commandment. Christians will read this precept which clearly enjoins the keeping of a specified day, the seventh of the seven, because that was the day on which God rested, and which he blessed and sanctified, that is, separated it from the other days of the week and appointed it to be a sacred memorial of himself and his creative work, and after reading the commandment as it is, will begin to tell you that it does not mean what it says, in words something like the following: "It is very clear that the design of this commandment is to require that one-seventh portion of our time, namely, one day in seven, should be kept holy to the Lord, as a Sabbath day or day of rest." The text does not say this at all; but this is what they think it must mean. It would be no more absurd to interpret the first commandment—"Thou shalt have no other gods before me"—to mean that we must make choice of a god whom we will worship, and have no other.

This commandment is not so explicit as the fourth. The "me" of the first commandment is dependent for its identity on the facts which are stated in connection with the fourth. Take these explanatory facts from the Sabbath commandment, and you may not only choose your own day for a Sabbath, but you may choose the god you will worship. This shows what interpretation can do. Those who would have no Sabbath and no God drink with avidity such interpretations. Many of them have sense and reason enough to know that if the Sabbath precept does not specify a particular day which all are required to keep, then there is no sacred day, and we may choose one day in seven or ten, or no day at all. The tendency and logical sequence of such interpretation is no-Sabbathism; and those who would have their lager beer and amusements on Sunday are able to see it. For to teach that the commandment, as originally given, requires no particular day, but only one day in seven, and, on the top of this, that the day of the Sabbath has been changed (from one indefinite and unspecified day to another), and now requires us to honor a particular Sunday, is much more than preposterously absurd; how much more, language is incapable of expressing!

We might add other instances of Christian interpretation that foster infidelity (and perhaps will at another time), but these are enough to show that the professed friends of the Bible, with their interpretations, have opened the way

for the enemies of God and revelation to force upon us the great question of the day, namely, Shall we have the Bible? Nothing answers the purpose of infidelity better than the large license of interpretation which the friends of the Bible have put into their hands.

Now the only hope for those who would retain the Bible is in returning to what it says, instead of telling what it must mean. It would be well for interpreters to take the advice of Wm. Tyndale, who was the first to translate the New Testament from the original Greek into the English, in 1526, under the heading, "To the Reader," he says, "Marke the playne and manyfest places of the Scriptures, and in doubtful places, se thou adde no interpretacion contrary to them: but (as Paul sayth) let all be conformable and agreynge to the faith."

These interpretations have worked, and are working, mischief. Better lay them aside, and let the Bible speak for itself. A poet has sung:

"God is his own interpreter."

So let it be.

R. F. COTTRELL.

The Revivals of the Day.

MUCH has been said and done in these parts, as well as elsewhere in this country, to get up revivals, during the present winter season. Leading representatives of the different denominations, and especially those of the Young Men's Christian Association, have taken an active part in this work; and very high-sounding accounts of their success, and of large numbers of converts, have appeared and been lauded in nearly all the journals in the land. But it is evident that there are many candid observers here and there, who are strongly inclined to the opinion that these revivals cannot effect any permanent good while they are based upon feeling and excitement, instead of being founded upon principle, or upon immutable truths applicable to our times, and calculated to produce a real change for the better in the life and practice of the convert.

A week ago, I was on board a train passing near St. Johnsbury, Vt., where it is claimed that upwards of three hundred have been converted in a revival recently, when I noticed that several passengers in the car had become warmly engaged in giving their opinions of the revivals of the day.

One remarked that he "would give more for one convert, who honestly and sincerely searched the Scriptures to know the truth for himself, and who applied the principles of morality and of pure Christianity to his own individual case in a manner to affect his practice, than for ten, or even twenty, converts who had religion driven into them merely through excitement, enthusiasm, or fanaticism, and who moved only from feeling and not from principle."

Another one observed, that he thought the gentleman was right; "for," said he "some time since we had a revival in our town that resulted in eighty-three converts, but now they have all gone back, except one who seems to stand firm, and another one who is just on the point of stepping off."

And a third one added, that his minister had told him of "a place where, a few weeks ago, there was a revival which brought out fifty-two converts; but all had given up religion, except five."

Better results cannot be expected from these revivals, when it is only enjoined upon any one, to say, "I love Jesus," to become a convert. The prophecy truly says, "They have begotten strange children; now shall a month devour them with their portions." Hos. 5: 7. It is rarely the case that any of them endure through the winter months. In this season of the year, when the tide of revival is up, it is easy for some to leave their worldly pursuits, for awhile, to float along in the channel of religious excitement; but in the busy season, when the tide is low, they are frequently found reaching out after worldly gain, and in a far worse position than they were before they started in religion. We are evidently living amid the perils of the last days, when many are content with "having a form of godliness, but denying the power thereof." 2 Tim. 3: 1-7.

Yet, dear reader, there is a present truth for this age. "We have also a more sure word of prophecy," which shows us our whereabouts in this world's history. We may reasonably look for the soon appearing of Christ, who will "purify unto himself a peculiar people, zealous of good works." And we may have our faith revived; and we may more zealously heed the last warning message, in patiently waiting for the Lord, and in keeping "the commandments of God and the faith of Jesus Christ." Let us remember that "he that shall endure unto the end, the same shall be saved." A. C. BOURDEAU.

Burke, Vt., March, 1875.

HOPE IN GOD.

"Whoso putteth his trust in the Lord shall be safe." Prov. 29:25.

THERE'S a bright future coming, cheer up weary soul,

For if thou art faithful thou'lt reach the blessed goal,

The joys thou shalt cherish in glad coming years, Shall blot out the traces of past bitter tears.

When distress is around thee and gloom shrouds thy way,

Look beyond the dark present, there's warm, rising day;

Trust thou in that One whose sweet promises are A balm for the wretched, when plead for in prayer.

When the cold rains descend on the pale forest flower,

And the wild winds sweep by, and the stormy clouds lower,

It bows its weak head till the fierce blast is o'er— Then looks in bright faith up to God as before—

And he who has promised the faithful his grace, Looks down on the floweret with merciful face;

And sends the kind sunshine in mild, soothing gleams,

To warm its cold bosom with plentiful beams.

And the gentle wild-bird, though her frail rest be torn

Many times from the bough—and its scattered sticks borne

Far away by the tempest—yet still with regret, She does not despair but worketh on yet;

And he, who doth list to the sparrow's low cry, Will not pass unheeding the humblest by,

But he smiles in approval, and straightway the nest

Holds the dear little fledglings within its soft breast.

O, man! made in wisdom, with soul high and free, In the flower and the bird there's a lesson for thee!

Will thy far-seeing lore let thee sink in despair? When the dumb creature's instinct makes life's journey fair?

No, no! rise thou godlike! lift up thy sad eyes Turn thy thoughts from thy sorrows, beyond the fair skies;

Pray God to send down his bright hope from above, To cheer thee, and guide thee to regions of love.

—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.

Michigan.

OUR labors at Lapeer are closed for the present, after continuing nearly twelve weeks. The attendance was not large at first, but increased until the church was often quite well filled. The first-day Adventists took a deep interest in the meetings until a time-setter, by the name of Barber, came among them, when nearly all forsook us and followed him. This reduced the congregation about one-third; but afterward, it came up again and remained good till broken off repeatedly by storms and deep snow. Other hindering causes stood in the way, till we felt nearly discouraged, and like giving up labor there, yet we dared not; for the Spirit of God was with us, and the work was unfinished.

Provisionally, Bro. J. O. Corliss came to our help, and laborers are seldom found who can feel a greater burden and interest in another's labors than he did in this instance. Our united efforts, with the blessing of God, secured the results desired. As noticed in his report; at one of our evening meetings an opportunity was given for sinners and backsliders to come forward for prayers, when over fifty responded. The power of God came down upon us in a wonderful manner, and hearts were wrought upon that we had had but little hopes of before. The solemn scenes of the Judgment seemed before us, and many who had long made a profession came forward in tears, seeking a new conversion.

At this late hour in the work, all made an advance move, and we rejoiced that we were not obliged to leave the place with our prayers unanswered. We continued a few days longer and closed, numbering fifteen who had made a start and taken their stand with us. God loves the dear brethren at Lapeer, and will save them if they continue faithful. They have passed through many trials; but it is for them to go forward and make Heaven their home.

We are now assisting Bro. Corliss in a course of lectures at Pine Run, Genesee Co. Commenced Sunday last, and have circulated about 500 hand bills, which has brought out a large attendance, and good prospect for some success.

E. B. & E. S. LANE.

April 6, 1875.

Cedar Falls, Iowa.

It is nearly four weeks since I came to this place. I have labored in this vicinity, mostly in Grundy County. Five years ago this was probably an easy field to find entrance among the people; for then they

flocked around any and every preacher that came along; but now they have a priest, and most of the people are entirely controlled by him in religious matters.

Besides this, the Baptists have, for the last two years, labored hard to fill the minds of the people with prejudice against us, and they have succeeded well in this. The Baptist preacher was also informed beforehand of my coming and arrived here a week after me. For two weeks he held opposition meetings, and tried to counteract my influence as far as possible.

Yet the Lord has helped us, and the truth has gained some ground. During last winter nine souls were converted to the truth by reading our books and papers, which were first introduced among them by American brethren. Since I have been here, some four more have commenced to obey the truth. All seem hopefully converted, not only to the truth, but to the Lord. They have laid aside their tobacco and also commenced to reform in other directions. We still have hope of gaining others in this vicinity.

JOHN MATTESON.

April 5, 1875.

Nebraska.

CLOSED meetings near Seward, March 28, having been here about four weeks.

I came here by invitation of Bro. M. Hackworth, who, with his companion, received the Advent truth under the labors of Bro. Sanborn and Ingraham many years ago. Since they came to this State, their prayer has been that a sufficient number might be raised up here to support a Sabbath meeting. Through their consistent course some of their friends had commenced to keep the Sabbath, and, with others, were anxious to hear a course of lectures and learn more of our faith and hope.

Fourteen have signed the covenant. Some were members of the Methodist church, some of the United Brethren, and some never had made any profession. May the Lord help this company to let their light shine, so that the honest of this vicinity, may be attracted to the truth.

Meeting and Sabbath-school are to be held every Sabbath.

CHAS. L. BOYD.

Seward, Neb., March 30, 1875.

Glenwood, Erie Co., N. Y.

HAVE labored in this vicinity since Oct. 22, the anniversary of the disappointment of 1844. Found a hard field and fierce opposition; but have great cause for rejoicing in the verification of the blessed promises of the word. Sixteen are keeping the Sabbath, nearly all of whom evince determination to live the truth, and make an entire consecration.

Organized a Tract and Missionary Society, with help of director, Bro. W. Eggleston. The weather prevented a full attendance. Ten names were enrolled; others desire to unite at the earliest opportunity. May God's blessing rest upon their labors.

I have been sustained and blessed in this long effort; and realize more deeply than ever before the need of humble and entire dependence on the Lord, and the absolute necessity of redoubled diligence in the solemn work of proclaiming the last message of mercy. Pray for me.

CHAS. B. REYNOLDS.

Wisconsin.

CLOSED my labors at Hurricane Grove, March 26. The roads were constantly bad while I was there. As soon as the interest became good, the bad roads kept people away from meeting, still we had a great blessing.

One sister was sick, and made up her mind she must die. We followed the directions of James and she immediately recovered. She did not suffer any pain from the time prayer was offered in her behalf.

Our last meetings at this place were the best, and we leave many warm friends at Hurricane Grove. Fifteen have promised to keep the Sabbath; other candid persons are reading. I sold and gave away 5,000 pages of tracts, and obtained 19 subscribers for the *Reformer* and 25 for *The Voice of Truth*.

March 14, attended quarterly meeting at Mt. Hope. It was a meeting long to be remembered. God came very near to us by his Spirit. The report of Tract and Missionary labor was truly cheering, as it was nearly double that performed during the quarter before. Two more took their stand with us at that meeting. Am now going to visit the churches in Pepin County.

Since April 1, I have preached one discourse at Waterloo. Ten or more have

decided to keep the Sabbath at this place. This church is now in a prosperous condition. Others will soon be added to their numbers if they continue faithful.

My address will be Galesville, Trempealeau Co., Wis.

D. DOWNER.

Waterloo, April 5, 1875.

Missouri.

I CLOSED my meetings at this place for the present last evening. Thirty-five convalesced to keep all the commandments of God and the faith of Jesus. Baptized twenty-eight, and organized a church of forty-four members (the Civil Bend brethren united with them), with Systematic Benevolence to the amount of \$172.20. Organized a Bible class and Sabbath-school. The name of the church was changed from Civil Bend to Prairie Valley.

The interest was excellent to the close. Sunday eve, March 28, the house could not hold the people, although the Campbellites were holding opposition meetings only two miles away. The Lord gave great freedom in preaching the truth. To his name be all the glory. Bro. Long was with me three weeks and rendered efficient help in the meetings.

I now go home to arrange for moving my family. Hope to return soon and follow up the interest here. The older brethren say they never saw the interest so general here before. They have been made to rejoice as they have seen their neighbors, their neighbors' children, and their own children, commencing to serve the Lord. The most that came out on the truth have come by families. In one family of seven all are keeping the Sabbath. All are interested in the reforms. Tobacco disappears before the influence of the truth.

Great mistakes have been made among this people in times past by S. D. Adventist preachers, and the cause of truth has been injured in consequence of their injudicious course. The few brethren that were here were laboring under some discouragements in consequence of these things; but we hope better days are before them. May the Lord help them to be faithful. Cannot Bro. and sister White visit these friends on their way East this spring? The brethren would be much pleased to have them do so, if it is possible.

I would say to brethren elsewhere in this Conference, who are expecting me to visit them, that it will be impossible this spring, as the tent season is so near at hand. May the Lord bless his cause and people in this Conference is my prayer.

C. H. CHAFFER.

Prairie Valley, Mo., March 31, 1875.

Knights Creek, Wisconsin.

HAVE just closed a series of meetings at Knights Creek, Dunn County. Bad roads, extreme cold weather, and prejudice, kept the people away, and made the congregations small.

Held meetings about three weeks, and saw no fruits. Was about to leave the place, thinking I had done all I could for them; but after reflecting on the advice given at the Biblical Institute in reference to leaving fields of labor too soon, I decided to renew the battle. The way opened to hold meetings in a private house in the vicinity. Here the truth began to take effect. Continued to hold meetings and visit the people at their homes until twenty commenced to keep the Sabbath. The roads are now impassable; as soon as they get settled I will return and finish the work.

H. W. DECKER.

Arkansas, March 31, 1875.

Seventh General Quarterly Meeting of the Wisconsin T. & M. Society.

THIS meeting was held at Sand Prairie, March 28, 1875. Meeting opened by call of the Chair. Prayer by Bro. Osborn. The secretary not being present, Bro. A. D. Olson was chosen secretary *pro tem*. The report of the last meeting was called for, read, and accepted.

Then the report of the workings of the Society for the last quarter were read, which present the following summary:—

No. of members at the beginning of the quarter, 447; increase 41; total membership, 488; No. of districts, 15; No. reported, 10; No. families visited, 479; No. of letters written, 67; No. of subscribers for *The Voice of Truth*, 862; *Reformer*, 453; *Advent Tidende*, 68; *REVIEW*, 4; *Instructor*, 45; *REVIEWS* distributed, 112; *Instructors*, 95; *Reformers*, 111, *Signs*, 22; No. of copies of the *Voice* distributed, 3; pages of tracts and pamphlets, 61,410.

Moneys received on membership, \$ 9

" " " donations, 217

" " " booksales, 30

" " " subscriptions, 5

" " " widow and or-

phans' fund, 30

The treasurer's report is as follows:—

Cash on hand from last quarter, \$ 332

Rec'd during the quarter, 218

Paid out during the quarter, 196

Balance, \$349

Remarks were made in reference to the importance of our time and work, at which the meeting adjourned to call the Chair.

O. A. OLSON, Pres.

A. D. OLSON, Sec. *pro tem*.

Monroe, April 6, 1875.

Early Camp-Meetings.

It seems that camp-meetings began to be held by the Methodists about seventy years ago, and that they were then attended by the blessing and power of God. But the people were then more humble and devoted than the Methodists of the present day.

It was much easier then to maintain a spiritual and prayerful frame of mind than it is since the latter-day perils have come upon the world. Instead of less watchfulness and prayer there is now need of more, as the power of darkness has greatly increased.

The same conditions fulfilled now will bring the same blessings from God, who is the same in every age of the world.

The following extracts from "Father Boehm's Memories of a Hundred Years," mention some things of interest in connection with the first camp-meetings.

M. E. C.

"I think camp-meetings began to be held by the Methodists about the beginning of the century. The Presbyterians and Methodists first held them as union meetings, and the Presbyterians finally withdrawing, the Methodists, finding that they were useful, continued to hold them. The first camp-meeting that I remember was held on the Peninsula, between the head of Chester and Smyrna, in 1800. There were a number of tents on the ground in which families dwelt, and the preachers of the region were generally present. Dr. Chandler was in charge. A remarkable phenomenon took place while the meeting was in progress which I remember with great distinctness. The minister was preaching one day from the stand to an attentive congregation, when a cloud came up from the west betokening speed rain. The people began to be uneasy, and show signs of seeking shelter, when Dr. Chandler rose in the stand and in a positive manner told the people to remain seated, declaring that no rain would fall upon the encampment. The preachers were quite startled by this bold declaration, thinking that the doctor had overstepped the bounds of prudence, and that he would be confounded by the result. But strange to say, just before the cloud reached the camp-ground it divided—one portion moving to the right and the other to the left—pouring out rain on either side, while no rain fell upon the camp. The impression produced by this striking event resulted in the conversion of very many souls.

"Such a remarkable occurrence, signaling the first camp-meeting held on the Peninsula could not but create a favorable impression on the public mind in regard to these meetings. They continued thereafter every year, and in increasing numbers. They were occasions of great solemnity, and most respectful and reverent attention was given to the services by the religious portion of the community. The opening of a camp-meeting was an event that moved the country for many miles. All sorts of vehicles would be seen moving in the direction of the encampment, containing, in many instances, the utensils and provisions needful to the family during a week's sojourn in the woods. The audiences were commonly very large, frequently numbering several thousands. As a rule, the meetings were under the direction of the presiding elder. The preaching was plain and pointed.

"There were several features which characterized those early camp-meetings. One was great attention was given to prayer.

"The request was made from the stand that the members in attendance should be careful to observe their times of secret devotion, especially at morning and evening. Family prayer was faithfully attended to in the tents. Then an early morning hour was set apart for public prayers at the altar. During the intervals between the preaching services, prayer-meetings were constantly held. In those prayer-meetings, the whole membership, with the ministers, were accustomed to engage. I remember seeing in one of those prayer-meetings three men of much promise kneeling side by side, seeking a deeper work of grace. They were Governor Bassett, of Delaware, James Sterling, of New York, and Judge McLean, afterward one of the United States Supreme

Court Justices. This, I think, was about 1808, though I am not quite positive as to the year.

"Another feature of those camp-meetings was the effort that was made to bring mourners forward for prayers, and get them converted when forward. A great deal of powerful exhortation was directed to this end, and the results were glorious.

"A marked feature of those meetings was the singing. A multitude of voices would blend as one in holy song, rolling a volume of melodious sound through the surrounding solitudes, and causing the air to quiver as with pulsings of joy. The power and effect of those inspiring melodies resounding in the wilderness were indescribable."

The Temptation of Christ.

BY MISS E. G. WHITE.

(Concluded.)

JOHN upon the Isle of Patmos, saw the things which should come upon the earth in the last days. Rev. 13:13; 16:14: "And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men." "For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."

The apostle Peter distinctly points out the class which will be manifested in these last days. 2 Pet. 2:10-14: "But chiefly them that walk after the flesh in the lust of uncleanness, and despite government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. But these, as natural brute beasts made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption, and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the daytime. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls; a heart they have exercised with covetous practices; cursed children."

God, in his word, has placed his stamp upon the heresies of spiritualism as he placed his mark upon Cain. The godly need not be deceived if they are students of the Scriptures and obedient to follow the plain path marked out for them in the word of God.

The boastful spiritualist claims great freedom, and in smooth, flowery language seeks to fascinate and delude unwary souls to choose the broad path of pleasure and sinful indulgence, rather than the narrow path and the straight way. Spiritualists call the requirements of God's law bondage, and say those who obey them live a life of slavish fear. With smooth words and fair speeches they boast of their freedom, and seek to cover their dangerous heresies with the garments of righteousness. They would make the most revolting crimes be considered as blessings to the race.

They open before the sinner a wide door to follow the promptings of the carnal heart, and violate the law of God, especially the seventh commandment. Those who speak these great swelling words of vanity, and who triumph in their freedom in sin, promise those whom they deceive the enjoyment of freedom in a course of rebellion against the revealed will of God. These deluded souls are themselves in the veriest bondage to Satan and are controlled by his power, and yet promising liberty to those who will dare to follow the same course of sin that they themselves have chosen.

The Scriptures are indeed fulfilled in this, that the blind are leading the blind. For by whom a man is overcome, of the same is he brought in bondage. These deluded souls are under the most abject slavery to the will of demons. They have allied themselves to the powers of darkness and have no strength to go contrary to the will of demons. This is their boasted liberty. By Satan are they overcome and brought into bondage, and the great liberty promised to those they deceive is helpless slavery to sin and Satan.

We are not to attend their circles, neither are our ministers to engage in controversy with them. They are of that class of people whom we should not invite into our homes, or bid them God speed. We have to compare their teachings with the revealed will of God. We are not to engage in an investigation of spiritualism. God has investigated this for us, and told us definitely that such would arise in the last days. Christ who has purchased them, has purchased them from all unrighteousness. The character of spiritualism is so plainly described that we need not be deceived by them. If we obey the divine injunction, we shall have no sym-

thy with spiritualists, however smooth and fair may be their words.

The beloved John continues his warning against seducers: "Who is a liar but he that denieth that Jesus is the Christ? He is Antichrist that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father (but he that acknowledgeth the Son, hath the Father also)."

In Paul's second epistle to the Thessalonians, he exhorts us to be on our guard, and not depart from the faith. He speaks of Christ's coming as an event to immediately follow the work of Satan in spiritualism in these words: "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."

In the epistle of Paul to Timothy, he foretells what will be manifested in the latter days. And this warning was for the benefit of those who should live when these things should take place. God revealed to his servant the perils of the church in the last days. He writes, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron."

The faithful Peter speaks of the dangers to which the Christian church would be exposed in the last days, and more fully describes the heresies which would arise and the blaspheming seducers who would seek to draw away souls after them. "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of."

Here God has worked out for us the proof of the class mentioned. They have refused to acknowledge Christ as the Son of God, and they have no more reverence for the eternal Father than for his Son, Jesus Christ. They have neither the Son nor the Father. And like their great leader, the rebel chief, they are in rebellion against the law of God, and they despise the blood of Christ.

We may rejoice in every condition of life, and triumph under all circumstances, because the Son of God came down from Heaven and submitted to bear our infirmities, and to endure sacrifice and death in order to give to us immortal life. He will ever bear the marks of his earthly humiliation in man's behalf. While the redeemed host and the pure angelic throng shall do him honor and worship him, he will carry the marks of one that has been slain. The more fully we appreciate the infinite sacrifice made in our behalf by a sin-atoning Saviour, the more closely do we come into harmony with Heaven.

We have characters to form here. God will test us and prove us by placing us in positions to develop the most enduring strength, purity, and nobility of soul, with perfect patience on our part, and entire trust in a crucified Saviour. We shall meet with reverses, affliction, and severe trials; for these are God's tests. He will sit as a refiner and purifier of silver, and purge his people as gold and silver, that they may offer to the Lord an offering in righteousness.

The cross of Christ is all covered with reproach and stigma, yet it is the hope of life and exaltation to man. No one can comprehend the mystery of godliness so long as he is ashamed to bear the cross of Christ. None will be able to discern and appreciate the blessings which Christ has purchased for man at infinite cost to himself, unless he is willing to joyfully sacrifice earthly treasures that they may become his followers. Every self-denial and sacrifice made for Christ enriches the giver, and every suffering and reproach endured for his dear name increases the final joy and immortal reward in the kingdom of glory.

The Tithe.

THE custom of collecting tithes by law and force for the support of a State religion has covered with contempt an ordinance of divine appointment. The Jewish tithes were not collected nor enforced; they were brought in, as the free offerings of the people; and no one did or could compel the bringing of them.

The payment of tithes, or tenths, is not, however, a mere Jewish ordinance. When God revealed himself to Jacob at Bethel, "Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God; and

this stone, which I have set for a pillar, shall be God's house; and of all that thou shalt give me, I will surely give thee tenth to thee." Gen. 28:20-22. And still further back, Abraham himself, the father of the faithful, before the law was given, gave tithes to Melchisedec, who was King of Salem and priest of the Most High God, thus acknowledging the obligation to give tithes, even under the "law of faith."

Malachi said that those Jews who had neglected this voluntary service, had robbed God in tithes and in offerings, and consequently they were cursed with a curse; and he exhorted them to bring in all the tithes and offerings into the Lord's store-house, and prove him therewith, and see if he would not pour them out a blessing that there should not be room to receive.

How often this passage is misapplied, and people think that bringing in tithes and offerings into God's store-house, means to talk in a prayer-meeting, or something of that sort—which is all very well in its way, but has nothing to do with the case in hand.

To bring in tithes to the Lord, is to bring in ten per cent of our produce or the fruits of our labors; and those who did not do this, besides bringing numerous other offerings to the Lord, as prescribed in the law, "robbed God." How many Christians are there to-day, who are under the same condemnation? And will not this neglect explain the coldness and barrenness of many a professing Christian?

"In reading the biography of the most eminently pious and useful in different ages," says a London paper, "we have often been struck with the fact that almost all of them devoted a regular proportion of their income to pious and charitable uses. We will mention a few whose names are familiar, whose writings are venerated, and whose memory is precious. Among those who made a tenth the fixed proportion of their almsgiving, was Lord Chief Justice Hale, the Rev. Dr. Hammond, and the Rev. Dr. Annesley. Baxter informs us that he long adhered to this, until, for himself, he found it too little, and observes, 'I think, however, that it is as likely a proportion as can be prescribed; and that devoting a tenth part ordinarily to God, is a matter that we have more than human direction for.' Doddridge was another instance of this kind: 'I make a solemn dedication of one-tenth of my estate, salary and income, to charitable uses; and I also devote to such uses an eighth of everything I receive by gift or present.' A fifth part was the fixed proportion of Archbishop Tillotson and Dr. Watts. A fourth part was the proportion constantly given by Mrs. Bury, the wife of the eminently pious and useful Rev. Mr. Bury. Her husband, in his account of her life, says: 'She thought it was reasonable that such as had no children should appropriate a fourth part of their net profits to charitable purposes.' Mrs. Elizabeth Rowe gave even more than this: 'I consecrate,' says that excellent woman, 'half of my yearly income to charitable uses; yea, all that I have beyond the bare conveniences and necessities of life shall surely be the Lord's.' Such, too, was the constant practice of the Hon. Robert Boyle, of the Rev. Mr. Brand, and of the Rev. Thomas Gouge. Of the latter, Archbishop Tillotson says, in his funeral sermon, 'All things considered, there have not been, since the primitive times of Christianity, many among the sons of men, to whom that glorious character of the Son of God might be better applied, that he went about doing good.'

"The list might be extended to those who have lived since, to many of our own age, and in our own country; but these examples are sufficient. If Christians were to act thus, to fix some due proportion, and keep a separate fund for charitable purposes, with how much more wisdom, prudence and cheerfulness would they perform this Christian duty! How often would they lift up their hearts to God, in devout thanksgiving for affording them opportunity of enjoying this privilege, and of showing to themselves and others, that 'it is more blessed to give than to receive!'"—The Christian.

Communism in America.

THERE is no disguising the fact that there is a large body of people in this country who are communists, both in name and in spirit. There are those who really wear the long hair and the wild eye, and indulge in the foolish speech and there are others who are equally absurd, but who do not know that they are communists. It is a fact, however, that by far the larger portion of the outcries against capital and "monopolies" are born of the agrarian spirit. Men who are down in the world, and are soured and moody, naturally look with an evil eye upon their more successful fellows. They hate the rich, and it affords them particular pleasure to look upon them as "grinding tyrants."

Communist denominations have been fre-

quent in the United States of late. Fierce denunciations have been hurled at corporations, and the wealthy have been habitually alluded to as belonging to the criminal class. Rag money, evenly distributed, has been called for again and again, and societies of the supremely lazy exist in almost every city in the country. Among their leaders are the crack-brained sentimentalists who have been "reformers" ever since they were old enough to sigh intelligently. When Theodore Tilton, the master sentimentalist of the age, was on the witness stand the other day, he swore, in his grandest manner, that he could conceive of no higher privilege than to march in a procession in honor of young Rossell, the Paris communist, who assisted in butchering the Archbishop of Paris and the Chief Justice of France. During the past few weeks the West has had the benefit of meetings and demonstrations in behalf of robbery and general immorality. The Relief Society of Chicago has been waited upon to turn out its stores for the benefit of the men and women who believe that the world owes them a living, and Cleveland has had a paper money convention which formed a party and threatened us with a presidential candidate, to run upon a platform whose chief plank shall advocate simple bits of paper for money. Labor-reform movements have drifted naturally into the vicious channel, and we are in danger of waking up some morning and finding communism a dangerous power, unless we speedily begin to turn our backs upon all pure sentimentalism, and look with distrust on all who clamor against the rich as enemies of the poor; unless, in short, we recognize that none but men with well-ordered brains have any business in politics, especially in high places.—Kalamazoo Telegraph.

The Church Surrendering.

T. DE WITT TALMAGE, speaking of the present position of the churches, says:—

I simply state a fact when I say that in many places the church is surrendering and the world is conquering. Where there is one man brought into the kingdom of God through Christian instrumentality, there are ten men dragged down by dissipation. Fifty grog-shops are built to one church established. Literary journals in different parts of the country are filled with scum, dandruff, and slag, controlled by the very scullions of society, depraving everything they put their hands on. Three hundred and ten newspapers, and journals, and magazines in New York, and more than two hundred of them depraving to the public taste, if not positively inimical to our holy Christianity. Look abroad and see the surrender, even on the part of what pretend to be Christian churches, to spiritualism and Humanitarianism and all the forms of devilism. If a man stand in his pulpit and say that unless you be born again you will be lost, do not the tight kid gloves of the Christian, diamonds bursting through, go up to their foreheads in humiliation and shame? It is not elegant.

There is a mighty host in the Christian church, positively professing Christianity, who do not believe in the Bible, out and out, in and in, from the first word of the first verse of the first chapter of the book of Genesis, down to the last word of the last verse of the last chapter of the book of Revelation. And when, a few Sabbaths ago, I stood in this pulpit and said, "I fear that some of this audience will be lost for the rejection of Christ," why there were four or five of the daily papers that threw up their hands in surprise at it. Oh! we have magnificent church machinery in this country; we have sixty thousand American ministers; we have costly music; we have great Sunday-schools; and yet I give you the appalling statistic that in the last twenty-five years, laying aside last year, the statistics of which I have not yet seen—within the last twenty-five years the churches of God in this country have averaged

LESS THAN TWO CONVERSIONS A YEAR

each. There has been an average of four or five deaths in the churches. How soon, at that rate, will this world be brought to God? We gain two; we lose four. Eternal God! what will this come to? I tell you plainly that while here and there a regiment of the Christian soldiery is advancing, the church is falling back for the most part, and falling back, and falling back, and if you do not come to complete rout—aye, to ghastly Bull Run defeat—it will be because some individual churches hurt themselves to the front, and ministers of Christ, trampling on the favor of this world and sacrificing everything, shall snatch up the torn and shattered banner of Emanuel, and rush ahead, crying: "On! on! This is no time to run; this is the time to advance."

The Review and Herald

Battle Creek, Mich., Fifth-day, April 16, 1875.

This Week's Paper.

For the sake of the reader, we endeavor to... as far as possible, against a succession of... articles in any single number.

The Progress Department maintains an encouraging degree of interest. The new converts to the truth mentioned in the reports this week, amount to one hundred and forty.

Another section of the important argument on the law and the gospel appears this week. The communication from Bro. Andrews sets forth the magnitude of the European field; while the facts stated in the article from Bro. Haskell, show that souls are beginning to flock to the truth like doves to their windows.

The War Cloud.

A REVIVAL OF THE NAPOLEONIC ERA OF GENERAL WAR.

NEW YORK, April 10: The Herald this morning discusses at length editorially the war cloud in Europe, and considers that a renewal of the war between Germany and France would draw other nations. The cause of this state of unrest is that the late Franco-Prussian war was an unjust war and ended in unjust peace.

In relation to this prospect of a European war, the Detroit Evening News says editorially:— Things look decidedly squally in Europe. Germany was never in better condition for a struggle than to-day, and cannot improve her condition by waiting.

Alarming Increase of Catholics in the United States.

THE Christian Union, of February 24 says:— "The Pope has appointed seven new bishops for his church in this country, and has raised the dioceses of Boston, Philadelphia, Milwaukee, and Santa Fe to the grade of archdioceses. The Boston diocese will probably include the New England States, where Catholicism has grown quite rapidly within forty or fifty years. In 1823 there was one priest in Massachusetts, one in Maine, and one in New Hampshire. In 1835 there were in New England twenty-seven priests and twenty-two Catholic churches. In 1844 the number of Catholics in New England was about sixty thousand, and there were thirty priests and thirty-seven churches. In 1875 there are about one million of Catholics, with one archbishop, five bishops, four hundred and forty-one priests, and four hundred and thirty-two churches."

The Catholics are growing in this country faster than all other sects together. The whole country is dotted with their schools in which millions of Protestant children are being corrupted by their crafty teachings. The result cannot be uncertain. All these things are rapidly preparing the way for the image of the beast.

A Sunday Movement in Paris.

THE Christian Union says:— "We do not generally expect great moral reforms to originate in the city of Paris, but a late movement in that city might be advantageously followed in neighborhoods far more respectable. There has been there organized an association (outside Catholic circles) for the securing of rest on the Sabbath day. The members bind them-

selves not to buy, sell, work, nor cause work to be done by others, on Sunday."

All over the world there is a waking up to the importance of doing something in favor of the holy Sunday. Even the Catholics are taking it in hand. In this they will have the hearty co-operation of the Protestants. Let the issue come, the sooner the better.

D. M. CANRIGHT.

To Brethren in Iowa.

To the brethren in Iowa, who have sent goods for me to distribute to the Nebraska sufferers, I wish to say: I think the goods are all received. My mail should not have been sent to Columbus, and that sent there has not been received. If those who have directed letters there will address me at Seward, Seward Co., Neb., giving description of package, so I can identify the same, they will receive an early reply.

I wish to extend the heartfelt thanks of the brethren in this State to those of Iowa, who have so liberally aided them in this, their time of need.

CHAS. L. BOYD.

THE oracular London Times predicts the Moody-Sankey revival will be transitory and evanescent, but regards it as a curious feature of religious life.

Appointments.

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

Services in Chicago, every Sabbath (seventh day), at 200 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

If the Lord will, we design holding meetings in Nebraska as follows:— Near Hooper, Dodge Co., May 1, 2, 1875. Near Ceresco, Saunders Co., " 8, 9, " Stromsburg, Polk Co., " 15, 16, " Pleasant Home, Polk Co., " 17, 18, " At the Hackworth school-house, seven miles south-east of Seward, Seward Co., Sabbath and Sunday, May 22, 23.

Sabbath meetings will commence Sabbath evening. There will be opportunity for baptism at these meetings, and organizations effected where practicable. The scattered brethren are invited. In view of the Judgment, let us come earnestly seeking the Lord. Appointment for Lincoln Creek hereafter.

R. M. KILGORE. CHAS. L. BOYD.

QUARTERLY meeting of the T. & M. Society of Dist. No. 3, Mich., at Mattawan, May 1, 2, 1875. Will all the librarians send in their reports to the secretary, J. Warren Wright, Battle Creek, in season for this meeting. Make no delay. The time is short to get your reports in.

I. A. OLMSTEAD, Director.

QUARTERLY meeting of the S. D. A. church of South Norridgewock, Maine, postponed from Apr. 3, to May 8, 1875.

F. J. KILGORE, Clerk.

QUARTERLY meeting in Lovington, Ill., commencing Sabbath morning, May 1, at 10:30, and continuing over first-day. Come, brethren and sisters, and let us strive to draw near to the Lord. Should be glad to meet the friends from near Arthur.

G. W. COLCORD.

QUARTERLY meeting of the churches of Blendon, Wright, and Ravenna, will be held with the church at Wright, Ottawa Co., Mich., Sabbath and first-day, May 1, 2, 1875. The T. & M. Society of Dist. No. 5, will hold its next quarterly meeting in connection. Hope for a good attendance. We would also request a full report at this meeting, including all subscriptions to the several periodicals not heretofore reported.

J. S. WICKS, Director.

QUARTERLY meeting of the Waterloo church, Grant Co., Wis., April 24, 25, commencing at 10 o'clock. Preaching may be expected. Brethren and sisters from abroad are invited.

JEHIEL GANIARD.

QUARTERLY meeting of the S. D. A. church 8 miles west of Lansing, Allamakee Co., Iowa, to be held on the first Sabbath and Sunday in May. We extend a cordial invitation to Bro. Lee or Matteson to meet with us.

C. L. HAMREN, Elders. A. G. SWEDBERG.

GENERAL quarterly meeting of the T. & M. Society of Michigan, at Pottsville, May 8, 9, 1875. Let the district quarterly meetings be held in time to report to the State secretary, Mary Gaskill, Battle Creek, Mich., for this meeting. We should be glad to know what the preaching brethren wish concerning tent labor before this meeting.

E. H. ROOR.

MONTHLY Meeting at Cottage, Catt., Co., N. Y., on third Sabbath and Sunday in April, 1875.

B. B. WARREN.

FONDA, Pocahontas Co., Iowa, April 15-20; Soldier Valley, April 24, 25.

I will meet with the church at Bellvidier, Monday evening, and Tuesday, day and evening, April 26, 27; also at Onawa on Wednesday evening, if some of the brethren will take me to these places. I now design spending the five Sabbaths of May in Nebraska, where Bro. Boyd may appoint.

R. M. KILGORE.

QUARTERLY meeting for Dist. No. 6, at Greenville, Mich., May 1, 2. Librarians are requested to forward their reports in season for the meeting. Will Bro. E. H. Root meet with us?

J. FARGO, Director.

MARSHALL, Mich., April 17, 18, where Bro. Dickey may appoint.

M. B. MILLER.

QUARTERLY meeting at Raymond, Wis., April 24, 25.

O. A. OLSEN.

Business Department.

Not stallful in Business. Rom 11:12.

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

RECEIPTS

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