

The Advent Review

AND HERALD OF THE SABBATH.

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

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THY WILL.

KNOW, dear God,
These keen strokes of thy rod
Have turned me from deep mires I might have trod,

And often hath
That which I deemed thy wrath
Been tender love to keep me in the path.

All chastisement
Which by thy hand is sent
Is for my chastening, not for punishment.

Why do I cry:
"My burdens too far try
My strength!" Who knows my need best—thou
or I?

If sometimes, Lord,
My suffering maketh hard
The heart, and deaf unto thine inner word;

Yet, as of old,
Me with thy love in fold,
And in my wanderings shield me and uphold.

Give me each day,
In humbleness I pray,
Thy strength to still continue in the way.

Give me each night
Thy peace, that added might
Be mine to labor with the morning light.

Give me each hour
Some token of thy power,
So shall the heart rejoice, though storms should
lower.

Eye may not mark
The path. Though all be dark,
And to strange sounds the trembling soul may hark,

Thy presence still
Goes with me. Good or ill,
Whate'er befalls me, it is thy good will!

Then in thy way
Still lead me day by day;
"Thy will be mine, mine thine!" dear Lord, I
pray. —Sel.

General Articles.

THE LAW OF GOD.—NO. 10.

BY J. H. WAGGONER.

MUCH proof might be brought from the Old Testament in addition to that which has been given. Were we to rest the argument without going further to examine the New Testament, we feel that it might, with safety to our position, be left to the decision of every unprejudiced mind. But it is not our intention either to try to exhaust the evidence or to merely prove our point, but to present an outline of the prominent proofs in both Testaments.

In the teachings of our Saviour he has given us some very decisive utterances respecting the law. This was only to be expected, inasmuch as he came to glorify his Father, to do his Father's will, and to bring back rebellious men to obedience to his Father's government; and Paul says that God set forth his Son to vindicate his justice while he justifies the believer in Jesus. The first words our Saviour spoke concerning the object of his mission to earth were an affirmation of the perpetuity of the law. When a reform is introduced to the attention of any people it is but natural that they should inquire in regard to its intention and what effect it will have upon existing customs and institutions; whether, if carried out, it will reform abuses or subvert government and justice. This inquiry our Saviour met at the very outset, and well knowing that his enemies would charge him with the

crime of overthrowing the religion of their fathers which was committed to them by the Lord himself, he gave assurance of his loyalty to Heaven in the following words:—

MATT. 5:17-19 EXAMINED.

"Think not that I am come to destroy the law." On this we notice:—

1. The law of which he spoke was then in existence, and known to them to whom he spoke. This need not be argued; the converse too plainly involves an absurdity.

2. He identified the law which he did not come to destroy by quoting and confirming certain precepts of the decalogue. The enemies of the law have said that he removed or set aside the sixth and seventh commandments, and substituted something more entirely spiritual in their places. This is far from the truth. He taught the spirituality of those precepts by affirming that, in the sight of God, he who hates is guilty of violating one, and he who harbors lust in his heart is guilty of violating the other. The position of the objector is just this: The Saviour taught that hatred is wrong, but he abolished the law which forbids murder; he taught that lust is wrong, but he abolished the law which forbids adultery! and hence, in this dispensation it is not wrong to kill your neighbor if you do not hate him, and it is not wrong to commit adultery if you have no lustful desire! If the absurdity of this is equaled by anything else, we are ignorant of it; and we challenge all the opposers of the law to show that our conclusion from their premise is not just. And is it possible that men of ordinary intelligence who profess to love the Saviour, and to be called of God to preach his word, can boldly teach as gospel truth that which involves such impious and absurd conclusions? We could mention names of men who stand high with their associates as men of ability, who have taken the position noticed above. "Lord, how long?"

3. The Saviour did, in this sermon revoke certain teachings, but not those of the decalogue. The ceremonial law was then soon to be met by its antitype; the civil system was soon to be taken from their hands, as they were no longer to have a national government under the sanction of the Lord; besides these, their own customs and traditions had made void the commandments of God, and perverted all that the Lord had committed to them. All these could be consistently set aside, but not the moral law.

4. He taught that the consequences of violating and of keeping the law extend into the kingdom of Heaven. Whatever idea may be entertained of the kingdom of Heaven, no one will confine it to the Jewish age; it must extend into this, the gospel dispensation, if not into the world to come. This certainly makes their right to the kingdom of Heaven very doubtful who avowedly disregard these commandments and teach men so. We are aware that this bears strongly against the standing of some who make high professions of piety, and who loudly proclaim their faith in Christ. But Jesus has told us to know them by their *fruits*, not their *professions*; and he has pointed out the fruit required, that is, to keep those commandments and teach men so. He also has pointed out the uselessness of professing faith in him, when they do not the will of his Father. May the Lord open the eyes of the deluded ones, to understand their duty, and the danger of their present position.

5. It will not do to evade the Saviour's words, as some have done, by saying that, though he did not come to destroy the law, he did abolish it; for there is no such distinction. When a law is abolished nothing more can be done to destroy it; it is destroyed. They who take that position would destroy the veracity of our Saviour; for how could his hearers regard him, if they first heard him endorse the law and avow that he did not come to destroy it, and then saw him put it out of existence? Nor will it do to say, as some have said, that there is difference between abolishing a law and having it expire by bringing in its antitype, and that Christ did not destroy or abolish the law, but that it

met its antitype and expired; for the ceremonial law did expire by the introduction of its antitype, and yet Paul says that the Saviour abolished it, and took it out of the way. Therefore the language of Paul contradicts their conclusion.

6. Nor is the objection based on the word "fulfill," of any avail. For, (1.) To fulfill in the sense of removing by introducing the antitype is to destroy, as we have already seen, and therefore this would make the Saviour contradict himself. (2.) The word is elsewhere used where it is impossible to understand it to mean to destroy, to abolish, or in any manner to set aside, Matt. 3:15. "Thus it becometh us to fulfill all righteousness," but not to abolish it, or make it void. Gal. 6:2: "Bear ye one another's burdens, and so fulfill the law of Christ," not to made it void. And so in Matt. 5:17. The Saviour fulfilled the law; he kept his Father's commandments; but he did not destroy or make it void. He set us an example to obey his Father, and in so doing we shall sin no more.

7. Having shown the utter impossibility of the abolition of the law according to this text, the full force of verse 18 is readily seen: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." The word rendered *all* may be correctly rendered *all things*; and this has been variously interpreted, to mean all things in heaven and earth, or indeed, heaven and earth themselves, which is a strong affirmation of the perpetuity of the law; or if all the law or all things in the law, it then teaches that every part of the law, every jot and tittle of it, shall be obeyed. This again is strongly against those who evade one commandment. But if they affirm, against all the evidence in the case, that the Saviour meant that it should not pass away till it met its antitype, which was three and a half years, then we should have in our Saviour's language this ridiculous climax: "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till three years and a half!"

Such being our Lord's introductory address in regard to the object of his mission, of its effect upon the stability of his Father's law, and of his intention respecting it, we should be greatly surprised if we should discover anything in his life or in his after teachings which would disparage that law, or fail to meet the words of the prophet: "He will magnify the law, and make it honorable."

There is yet more evidence in this sermon on the mount. The golden rule has been claimed as being peculiar to the New Testament; as evidence that there is a higher standard of right erected in this, than was given in the past dispensation. But the Saviour says: "This is the law and the prophets." We have furnished from the Scriptures, and from both Testaments, abundant proof that the rule of right and morality—the law—in the Old Testament was the rule of holiness, the condition of life, was perfect, contained the whole duty of man, was profitable even to furnishing the man of God unto perfection and to all good works. And here the Saviour affirms that the golden rule is the outgrowth of the law and the teachings of the prophets. This emphatic endorsement of the law ought forever to put to rest all the assertions of its enemies that the law was not moral and spiritual, and that the morality taught in this dispensation is above that taught in the past. Such assertions are as contrary to reason as to Scripture.

MATT. 7:21-23 EXAMINED.

Again, in the same sermon, Jesus said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven."

1. That *the will* of his Father refers to the law of God, will be definitely proven when we examine Paul's letter to the Romans.

2. This text, as the golden rule, is but a reiteration of plain statements in the Old Testament. Saul committed the serious error of making obedience subordinate to sacrifice, and thereby lost his kingdom. Jeremiah said the sacrifices of Israel were not ac-

ceptable to the Lord, because they rejected his law. Solomon wrote that his prayer should be abomination who turned away his ear from hearing the law. These texts show the relation of *the law and faith*, which is the same in all dispensations; the sacrifices of the Old Testament were typical of the sacrifice of Christ, and the relation which they sustain to the law who offered those sacrifices, illustrates the relation we sustain to the law who present Christ as our sacrifice. Their sacrifices were not acceptable, and even their prayers were abomination, who turned from the law of God. Even so, our confession of Jesus as Lord, our claiming him as our sacrifice is vain, if we do not the will of the Father. "The commandments of God and the faith of Jesus," go together. Without "repentance toward God," whose law we have transgressed, "faith toward the Lord Jesus Christ," the mediator between God and man, is of no avail. Were it not that opposition to the law of God has a tendency to both blind the mind and harden the heart, this testimony of the Saviour would arouse every one to flee from such a dangerous position.

In verses 22, 23, Jesus said that, notwithstanding his endorsement of the law, and his declaration that faith without obedience is vain, many will come in that day appealing to him in behalf of their strong faith in him, reciting the great works they have done by their faith in him; yet he will disown them as "workers of iniquity."

1. "That day" has no antecedent to which it can refer except to the time of entering into the kingdom of Heaven; verse 21. It therefore has reference to the closing scenes of this dispensation.

2. Those who thus appeal to him have made a very high profession of faith in Christ; in his name they have done many wonderful works.

3. Their profession, and their experience are only a deception and a delusion; he never knew or acknowledged them as his; for they united working iniquity with their faith.

4. Jehovah, in the second commandment, has clearly defined iniquity to be violation of his commandments. Of course, the ten commandments are there referred to, in the second of that code. Thus he said: "Visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments." Here are described two parties, occupying exactly opposite positions. One hates God and works iniquity; the other loves God and keeps his commandments. As love is the opposite of hatred, so is keeping God's commandments the opposite of iniquity.

5. This conclusion is sustained by the language of the text in the original. Iniquity is from *anomia*, which is defined by Greenfield, "Violation of a law." As the Saviour had before said, in the same sermon, that he did not come to destroy the law, thus directing their minds to the law then existing, this text, Matt. 7:23, has unmistakable reference to that pre-existing law of God, which now so many who loudly profess faith in Christ declare he did destroy. And this fact points them out as the very ones spoken to in the text, which may justly be rendered, "Depart from me, ye breakers of the law, I never knew you."

MATT. 15:1-9 EXAMINED.

In Matt. 15 the Lord Jesus gave another clear testimony in favor of the law, in reproving those who make the commandment of God of no effect by their tradition. And what he said to the Jews of their treatment of the fifth commandment will now apply to the body of professed Christians in their abuse of the fourth. They taught that it was more acceptable to God to follow a *pious tradition* than to strictly follow his commandment. So, now, we are told that it is evidence of greater piety to keep Sunday, a day instated by human tradition, than to keep the seventh day, the Sabbath enjoined in God's commandment. The Lord characterized this as drawing nigh to him with their mouth and honoring him with their lips

while their hearts are far from him. More expressive language than this could not be used, as the love of God is found in keeping his commandments. Obedience is the only test of love, and the profession is false and the worship vain where this is wanting.

MATT. 22:37-40 EXAMINED.

Here we have another strong endorsement of the law by the Son of God. While one apostle says that "love is the fulfilling of the law," Rom. 13:10, and another, that "this is the love of God that we keep his commandments," 1 John 5:3, the Lord himself not only lays the foundation for these expressions, but he shuts out all evasions by saying that *all the law* hangs on love. The first four commandments directly relate to our love to God, and the last six, to love to our neighbor. Many would receive our Saviour's words who now make them void if they did not endorse and uphold *all the law*. To three-fourths or nine-tenths they would not so greatly object, but *all the law* includes the fourth commandment, the much-despised Sabbath of the Lord God. And thus it stands, a decisive testimony against those who make void the law by tradition, and will leave without the shadow of excuse all who work iniquity under the cloak of faith in Christ.

LUKE 16:16, 17 EXAMINED.

Though often quoted against the law, this text is another testimony in its favor. By the insertion of the word *were*, by the translators, the sense is somewhat obscured, rendering the inference more easy that the *existence* of the law is the subject of remark, which is not the case. It is readily seen that the sentence is elliptical, and that it will read more smoothly in our language by supplying the ellipsis. The contrast implied in the text would be complete if it read thus: "The law and the prophets *were* until John; since that time the kingdom of Heaven *is*." This would leave out the word *preached* as a redundancy. But inasmuch as this word is in the text and cannot be omitted, the true contrast is found in this rendering: "The law and the prophets *were preached* until John; since that time the kingdom of Heaven *is preached*." And that this is the truth in the case we know; for the law did not cease with John. Even they who now teach its abolition do not claim that it was abolished before the crucifixion.

But this is not all the Saviour's testimony. He adds, "And it is easier for heaven and earth to pass, than for one tittle of the law to fail." Would that all would pay heed to these divine utterances and cease to teach that the law has passed away. Although heaven and earth were created to bring honor and glory to God, and at their creation "the morning stars sang together, and all the sons of God shouted for joy," and to destroy them would be so far an abandonment of the divine plan, a failure of the great design, yet they could sooner be destroyed than for the law to be abolished. His work has been marred and defiled by sin, and there might be an excuse for blotting the rebellious orb out of existence, but to repeal his holy, perfect law would be an impeachment of his character—an everlasting disgrace to his government. No longer could he point to the offering of his Son as the means whereby "he might be just, and the justifier of him that believeth in Jesus." Such reproach is cast upon his name, and so is his justice dishonored by those who teach that his law has failed. In pity we hope "they know not what they do."

JOHN 6:38 EXAMINED.

"For I came down from Heaven, not to do mine own will, but the will of him that sent me."

Here the object of the Son of God in his mission to earth is distinctly announced. As in Matt. 7:21-23, and John 7:16, 17, much depends upon the construction we put upon the expression, the will of the Father. Fortunately we have an inspired explanation in Rom. 2:17-23, and there it is definitely pointed out to be the law of God. And thus it is shown to be a declaration of allegiance to the law.

And what more reasonable than this? A great and wicked rebellion existed against the government of God. The Son of God volunteered to subdue it, and the Father sent him, conferring upon him full authority to act in his behalf. Nothing would be more unreasonable than to say that the Son of God, under such circumstances, abolished his Father's law and enacted one of his own in its stead. This would be to serve the cause of the rebels; certainly it would be a standing reproach on the Father's government. This is exactly what the antinomians claim, but Jesus denies having any such object before him. He said he always did the things which pleased his Father. How then could

he abolish his Father's law, against which a wicked war was being waged? Would not the rebels have abolished it if they could? And if he abolished it, did he not the things which pleased the rebels, rather than the things which pleased his Father?

The force of the Saviour's expression in this text will be made still more apparent by carrying out the illustration sometimes put forth by the opposers of the law on the erection of the government of the United States. They say that it would be as reasonable to require us to obey the laws of Great Britain which, as colonies, we were once bound to obey, as to require us to keep the law of God which only bound men in a former dispensation. They say that with the change of government new laws were required. The reference is good, only provided that the cases are parallel. Let us see. In 1776 a convention met in Philadelphia which affirmed that the king of England was a tyrant and a usurper, declared their independence of his authority, set up a government of their own, and fought against the armies of the king to put down his authority and to establish the new government. Was this parallel to the action of the Son of God? Did he declare that his Father was a usurper, and cast off all allegiance to his government, and call upon the inhabitants of the earth to take up arms to maintain their independence of his Father? Did the Philadelphia Convention declare that they had not assembled to do their own will, but the will of the king of Great Britain? Cannot they who refer to the change of government in this country, to illustrate the change from the former dispensation to the present, see that their argument perverts the gospel and libels the work of the Saviour? It not only contradicts the words of Jesus in regard to the object of his mission, and his being the representative of his Father, doing his Father's will and not his own, but it represents him as a determined rebel against his Father, and therefore it is no less than the vilest blasphemy.

Every argument put forth to show that Christ abolished his Father's law, tends to this result. It makes the Son a rebel against the Father; and we are constrained to believe that the spirit of rebellion against God is the prompter of all such arguments. And in this view we are confirmed by the words of Paul, who says the carnal mind is enmity against God; for it is not subject to the law of God.

When this position of the no-law teachers is exposed in all its hideousness, we fear that some may accuse us of placing them in a false light, to make our own point, or of fastening on them that which they would not endorse. To relieve ourselves from this charge, we will specify a few cases. The action of our fathers in erecting the government of the United States and substituting new laws in place of those of Great Britain, was presented to the writer of this to illustrate the change of dispensation by E. Miller Jr. and J. M. Stephenson, both well known as no-law teachers, and by a correspondent of a paper (then) published in Geneva, Ill., by Benj. Wilson. And Eld. Treat, a prominent Disciple of Bloomington, Ind., associate editor of the *Christain Record*, publicly said in the hearing of the writer, that the law was abolished in order that our allegiance might be transferred from God to Christ! Antinomianism is a delusion which leads its advocates to the most extravagant lengths, and if their eyes cannot be opened to behold their own condition, we shall endeavor to warn others of the error and the danger.

JOHN 7:16, 17 EXAMINED.

"Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

This text also asserts the subordination of the Son to the Father. Jesus denied having come on an independent mission to set up a new government, but says he was sent of the Father to establish his will, and this is the intent of his doctrine. And if any man will do the will of God, obey his law, he will know of the doctrine of Christ, because, as he came from the Father to do the will of the Father, and to restore that will to the position it would have ever occupied had not sin entered into the world, there must be a perfect agreement between the will of the Father and the doctrine of the Son. Antinomianism presents a disagreement between the Father and Son. It dishonors both the Son and the Father.

As Jesus gave obedience to the Father as the means of judging of his doctrine, we are authorized by his words to test everything which is now called *the gospel* by the revealed will of the Father. God gave his will to man in his law which was declared to be the

rule of holiness, to be perfect, and to contain the whole duty of man. But man rebelled against the will of God and brought himself under condemnation. Then God sent his Son to rescue his government from the dishonor which has been brought upon it, and to restore man to his allegiance to God. And as evidence that he was divine, that he came from Heaven, the Son referred to the harmony between the Father's will and his doctrines. By these words we are warranted in rejecting, yes, we are required to reject, everything which is called *the gospel* which is, in any way, contrary to the will of the Father. This reveals the blindness of those who "make void the law through faith." They have gone so far in putting evil for good that they call that system the gospel in its purity which entirely breaks down the law of the Father; and they accuse of leaving the gospel, and of denying Christ, all who "keep the commandments of God, and the faith of Jesus."

We have examined only in part the teachings of the Saviour on the subject of the law. But we have examined it sufficiently to show that all his words are in harmony with, and a confirmation of, his opening declaration that he came not to destroy the law. Had he broken the law of his Father, as some impiously assert that he did, he could not have been our Saviour, as he would have then had part with the rebels; he would have been a sinner. Had he given us warrant or liberty to break the law he would have been the minister of sin, and not the minister of righteousness, or right doing. Gal. 2:17; Rom. 10:4; 5:19; John 3:7. He came to save his people from their sins; not in their sins or transgressions. If we continue to transgress his Father's law we are not saved from our sins; we cannot then be partakers of his salvation.

Sound the Toesin.

"Blow ye the trumpet in Zion and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel 2:1. The day of the Lord here spoken of is evidently the same as that referred to by Peter when he said, "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Pet. 3:10.

But when is this alarm to be given? and how are we to know when the day of the Lord cometh? The disciples were as anxious to know the signs that should precede the coming of the Son of man and the end of the world as any living at the present time; and Jesus gave them a whole chapter of signs. Luke sums them up in the following language: "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." Luke 21:25-27.

These signs given by our divine Lord, with but one exception, are in the past, as every candid Bible student must admit. One sign more, and then Jesus will be seen coming on the great white cloud, with power and great glory, "to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him." Jude 15.

Is this true? Are we upon the very threshold of that great and terrible day of God's fierce anger? Then what manner of persons ought we to be? Let us discern the signs of the times, and take the advance steps which God calls upon us to take. Let us raise our voices in defense of God's down-trodden law. Let us heed the words of the prophet: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." Isa. 58:1.

Our Saviour cautions us (Luke 21:34) not to allow ourselves to be overcharged with eating and drinking, and the cares of this life, so that that day shall come upon us unawares; and shall we disregard the words of our divine Lord? "Let us not sleep as do others; but let us watch and be sober." "The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. 13:12.

The nearer God's awful judgments, the less are the world moved by them. The nearer

they draw to the closing scenes of probation and the coming of the Son of man, the less inclined are they to credit plain, Bible statements. They are blinded by Satan, the god of this world, and the light that is in them becomes darkness, and how great is the darkness! They will neither see, hear, nor heed, the faithful watchman, who sounds the alarm as he sees destruction coming.

The servant of God, who faithfully warns of danger, is branded as a fanatic, a proselyter, a heretic, and a fit subject for an insane asylum. He is frequently the recipient of abuse and slander. The world mock and scoff at such, in fulfillment of 2 Pet. 3:13. But their day is coming. Says the prophet: "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Therefore shall all hands be faint, and every man's heart shall melt, and they shall be afraid; pangs and sorrows shall take hold of them. . . . Behold the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate, and he shall destroy the sinners thereof out of it." Isa. 13:6-9.

Troublous times are just before us. This dreadful day is near; yet we hear the peace and safety cry from nearly every pulpit in the land. When we speak or write about the approaching judgments of God, and the speedy advent of our Lord, we hear from every quarter, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." 2 Pet. 2:4.

But what says the inspired writer? Read the description he gives of that day, and as you read it, realize the necessity of seeking God, while he may be found. Zeph. 1:14-18: "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wateness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, that they shall walk like blind men, because they have sinned against the Lord; and their blood shall be poured out as dust, and their flesh as the dung. Neither their silver nor their gold shall be able to deliver them in the day of the Lord's wrath; but the whole land shall be devoured by the fire of his jealousy; for he shall make even a speedy riddance of them that dwell in the land."

Jesus will not always plead with his Father for sinful, erring man. He will soon lay off his priestly robes, leave the mercy-seat in the heavenly sanctuary, and put on the garments of vengeance, never again to offer his blood in behalf of sinners. The last plagues in which are filled up the wrath of God, which are now bottled up in Heaven waiting for mercy to finish her last pleading, will be poured out upon all who worship the beast and his image, or who receive the mark of his name. Rev. 14:11.

God loves the human family. He is "long suffering to usward, not willing that any should perish, but that all should come to repentance." 2 Pet. 3:9. He does not send his judgments upon the earth without first giving sufficient time for repentance, that those who will may escape the terrible doom of the wicked. God warned the world in the days of Noah. See Gen. 6. And is it unreasonable to suppose that he will give us a warning message in these last days? Christ says, "As the days of Noe were, so shall also the coming of the Son of man be." Matt. 24:37.

Did God warn the Sodomites? Did he warn the men of Nineveh? Did he who was "the voice of one crying in the wilderness" give a warning message before the first advent? Did our Saviour warn his disciples of the fall of Jerusalem? How much greater the need of a warning message just before the close of probation.

Righteous Noah knew when the flood was to come; the righteous knew when Sodom was to fall; when Nineveh was to be overthrown; when Christ was to make his first advent; and they will know in regard to his second advent. We can come to no other conclusion. Then what is our duty? Let the prophet answer: "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people." Isa. 62:10. M. Wood.

THE religion that is going to sanctify the world pays its debts. It does not consider that forty cents returned for one hundred cents given is according to the gospel, though it may be according to law. It looks on a man who has failed in trade, and who continues to live in luxury, as a thief.

SWEEP BEFORE YOUR OWN DOOR.

we heed the homely adage handed down from days of yore?
 Do you sweep your neighbor's dwelling, clear the rubbish from your door;
 No filth, no rust there gather, leave no traces of decay,
 Pick up every weed unsightly, brush the fallen leaves away."
 We faithfully have labored thus to sweep without, within,
 Picked up envy, evil-speaking, malice, each besetting sin—
 Weeds that by the sacred portal of the inner temple grow—
 Upon weeds the heart defiling, bearing bitterness and woe;
 perchance, we may have leisure o'er our neighbors watch to keep—
 All the work assigned us finished, we before his door may sweep;
 Show him where the moss is clinging—taken ever of decay—
 Where the thistles, thickly springing, daily must be cleared away.
 Alas! our work neglecting, oft we mount the judgment seat,
 With his failings, his omissions, we our weary brother greet;
 In some hidden nook forgotten, searching with a careful eye,
 We the springing weeds discover—some slight blemish there descry.
 For his slothfulness, his blindness, we our brother harshly chide,
 Glorifying in our strength and wisdom, we condemn him in our pride.
 Ask not why he has neglected, thus before his door to sweep;
 Why grown careless, he has slumbered, failed his garden plot to keep.
 On the judgment seat still sitting we no helping hand extend
 To assist our weaker brother, his shortcomings to amend:
 For his weariness, his faltering, we no sweet compassion show—
 From our store no cordial bring him, no encouragement bestow.
 But, while busied with our neighbor, urging him to ceaseless care,
 Calling to the thoughtless tillers, to their labor to repair—
 Unseen the dust has gathered, weeds are growing where of yore
 Flowers rare and sweet were blooming when we swept before our door.
 Ah! how easy o'er our brother faithful ward and watch to keep!
 But, alas! before our dwelling hard indeed to daily sweep;
 Harder than to share the conflict, "by the stuff" at home to stay,
 Easier far to sit in judgment than to humbly watch and pray. —*Sel.*

Present Aspects of the Papacy.

(Concluded.)

It may be well for them to say now that they are in love with the laws of our country; for they may well be. While the laws grant tolerance to all religions, they see a good opportunity to fill the country with good Catholics. In this respect, like some anciently, "their strength is to sit still." The question is, Will they carry out our country's laws of toleration if they become strong enough to resist them. As we have already quoted, they say, "The church is of necessity intolerant."
 As another proof of their mild character, we are pointed, here in San Francisco, to a late speech of Father Buchard on the evening of Nov. 25, 1874. Speaking of the American Protestant Association, he said, "The Association calls upon the Protestant sects to unite and oppose the advances of the Catholic church. The right of private judgment which Protestants claim makes this impossible. Our Protestant fellow-citizens need not fear the Catholic church nor hate its members. We are all children of one government. Jew, Turk, Mohammedan, and Christian, are all equal here." "Catholics have a right to live here as well as Protestants. They do not wish to interfere with any man's conscience, and will allow no encroachment upon theirs. The Catholic church loves our country and reveres its laws." "We know that this Jesuit, Father Buchard, says, 'We love our country,' but we do not know with how much Jesuitical, 'mental reservation,' he says it. Had they the power to change the laws here, which now grant tolerance to all religions, how long would they let them remain? They love these laws now, simply because they give them an opportunity to go on unmolested in their work of preparing to overthrow these same laws."
 As to how they regard matters in this country, let the following from a Florence journal, of June, 1874, testify: "The pope has been presented with a copy of an address sent from the United States to Archbishop Ledochowski, of Posen. The Holy Father, in replying, spoke most cordially of America, and said, 'The United States is the only country where I am really

pope in the eyes of the government. I am always afraid lest European governments shall oppose or control my acts, whereas I can freely send pontifical documents to the United States, without fear of opposition on the part of the government."

No wonder the Catholics profess to love the United States; but it is very apparent that they have in their hearts a deadly hatred for our free institutions and free schools. Read the following, clipped from the *Charlottetown Islander*, Prince Edward's Island, 1874: "No later than last week it is well known that Bishop McIntyre addressed a 'Pastoral Letter' to his clergy in this Colony, in which he solemnly commands them to leave no means within their power unattempted, to influence their respective flocks to vote for those candidates only who will pledge themselves to carry out his wishes in the matter of the school system of this Province."

The shy manner of Catholic encroachment is very graphically described by Gavazzi: "The church of the pope is, at first, oh, how modest! what a pattern of humility! She humbly stands before you, and with downcast eyes, and with a faltering voice, asks a corner—a small corner—a neglected, useless corner—where she may build a little altar, a small modest chapel, and worship her God according to her faith. Pleased with her humble fervor, beguiled by her unassuming mein, a Protestant government grants her the supplicated 'little corner.' She builds her church, an unpretending edifice, worships her God without ostentation, smiles meekly as you meet her in the street, gives you the walk, and takes the gutter, passes by, and troubles no man."

"Thus, for a few months, a few years, she worships God in spirit and in truth—as you may think; but all the while she has other work on hand, which she urges forward, energetically, untiringly, adroitly, unscrupulously, secretly—Jesuitically! And now her modest chapel has grown into a cathedral; her bishops, archbishops, perhaps cardinals, are poured into your community, and palaces rise to receive them. Where now is her humility—her little corner? Squares are too small to contain her. She meets you in the street, and holds her own. She is your equal and tells you so."

"A little longer, and she has advanced still further. Her temples, her palaces, her domains, have spread so far and wide that there is no longer room for yours. She meets men in the streets, and has lackeys and guards at hand to thrust them out of her way. Times have changed, and if she permits the Protestant government and people to have 'a little corner and a small church in which to worship God according to their faith,' it is a marvelous toleration; much more probably, she asks them to kneel in the dust and kiss her foot in token of subjection."*

From a sermon by Rev. Dr. Hatfield, of Chicago, in August, 1868, we quote the following respecting the future of the papacy: "The Romish power grows weak in the old world. The man of sin is palsied and trembles upon his throne, and casts eager and wistful glances to this magnificent country, with its broad prairies, and its magnificent prospects, eagerly desiring to avail himself of its resources. His eyes are fixed on this country, with the hope that he may here build himself up a throne that will outlive the years and survive the wreck of ages. Here the last great contest is to take place, in which the papacy is to bestride this country like another Colossus, or is to sink like a millstone in the depths of the sea, to rise no more forever."†

The means resorted to by the papacy to obtain power are various. The following, from an article in the *Cumberland Presbyterian*, of Aug. 8, 1873, speaks for itself: "A great many immigrants are landed upon Ward's Island, New York, and the authorities have erected a house of worship for their special comfort and accommodation. The Catholics have attempted to control the building and to exclude the Protestants."

It seems from the said article that Mr. Smith, an Episcopalian, was appointed chaplain of the island in February, 1871, and that Rev. Father Prakensky was appointed Catholic chaplain of the island in August, 1868. It seems Prakensky thought it his duty to get the Protestants out of the chapel, and made a practice of getting all the Protestant children he could. Before a lawful body appointed to investigate the case, Prakensky gave in the following testimony:—

"I have tried in several instances to get children from their mothers. I do not consider this proselyting, but actual conversion, as there is but one baptism. I believe my judgment in this respect is perfect. I do not know that the laws of the State prohibit proselytism. I believe I have divine right to secure Protestant children from their Protestant mothers and make them Catholics. I deny the right of the Protestant minister to do the same."

* Gavazzi, pp. 206, 207.
 † *Detroit Post*, Aug. 15, 1868.

"The chapel in which the Catholics now worship is now virtually consecrated to their worship; if the chapel was used for other purposes it would be considered by me as profanation; the Protestants would defile the church by worshipping in it. I would consider it an act of injustice if the commissioners permitted the Protestants to worship in the chapel." And were they as strong as in other times, they would say it was injustice to allow any Protestants on the island.

The papists of the old world are designedly seeking to gain power here. Their schemes are known to careful observers in Europe. As far back as July, 1846, Frederic Kapp, a member of the German Legislature, is reported to have said before that body, in Berlin, "At the present moment, it depends only on the Catholic church of the United States to determine when it will begin its war on the government and on Protestantism."

That papacy is at heart what it always was, and just as ready to persecute as ever when it has the power, was fully manifest in the late massacre in Acapulco, Mexico. Four men and one woman were killed in the church, and a large number were wounded. The *San Francisco Chronicle* says, "Justi Denada, the Roman Catholic pastor of Acapulco, granted the assassins full forgiveness of sins and two hundred days' indulgence for every Protestant they killed. The Roman Catholics of Acapulco presented a petition to Diego Alvarez, the governor of the province, asking him to use his authority to prevent the opening of any more places of Protestant worship in the city. This Alvarez promised to do."

The man of sin, nearly consumed to death as a civil power, not only says what John saw that this power would say, but must soon meet the fate predicted in the prophecy. The church says, "I sit a queen, and am no widow, and shall see no sorrow." But God says, "Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God which judgeth her." Rev. 18:7, 8.

J. N. LOUGHBOROUGH.

Depopulation of the Sandwich Islands.

It is a sad fact that for nearly a century, the population of the Sandwich Islands has been gradually dying out, and that the process continues even under the now prevailing influences of Christianity. The charge that this is due to the influence and policy of the missionaries has been a standing slander among the enemies of Christianity for many years. It has just been revived, in a most offensive form, by the *Chicago Tribune*, in a report of an interview with Governor Kapena, one of the escort of King Kalakaua, of these islands, now traveling in the United States. He is reported to have said:—

"When Cook came to our islands, we were barbarous, but healthy. Our habits were different. In those days, my people, owing to their beautiful climate, wore very little clothing. The missionaries came first with the Bible, and they spoke of fig leaves and the indecency of being nude. Our people did not wish to shock the feelings of the whites, and adopted their clothing. They dropped the native mantle, which, in old times, used to shield them from the occasional Pacific winds during our short winter. They wore the same light clothing in winter as in summer after Cook came, and this bred consumption, and all manner of lung diseases, which carried them off by thousands. It is somewhat remarkable, that wherever the missionaries came—I will except the Roman Catholics—depopulation followed."

"Reporter.—How do you account for it?"

"Gov. Kapena.—Because they talked eternal Bible and nothing else. They were forever attending to the spiritual wants of the people, but had no care for their temporal requirements, as the Roman Catholics had. To prove what I say, I have only to assert that in the islands where the Catholic faith obtains, the population has not decreased with the terrible rapidity which it has in Protestant sections. I know it appears strange, but it is so."

Thus the American people are asked to believe the astounding declaration that missionaries have succeeded in placing a numerous and healthy population on the road to actual extinction, by teaching them to wear clothes instead of going naked, a change which the accommodating native accepted and persisted in, purely out of regard for the feelings of the whites!

The *Interior* suspects that the whole statement is fictitiously attributed to Governor Kapena, and has assurance from a friend and classmate of his that he is far too intelligent a man to make such statements. The same paper gives the following statement of facts:—

"When those islands were discovered by

Capt. James Cook, in 1778, he found them well populated with a healthy and vigorous race of barbarians. The population has been fairly estimated as numbering 400,000, which was as great as those mountainous islands could support without the aid of civilized art and agriculture. Captain Cook treated them treacherously and cruelly. They remembered it against him, and when he landed again in 1779, they very justly killed him. As a result, they were not again visited until 1792, when Vancouver landed, and treating them honorably, was kindly treated in return. He was with them for portions of three years. From that time forth those islands became the resort for Pacific whaleships, over 300 ships visiting them periodically, and for so much commerce, chiefly in sandal-wood, as they afforded—the natives taking their pay mostly in rum. The Hawaiians had no idea of chastity. The marriage bond was a rope of sand among them. Polygamy was universal with those who could afford it. In short, their paganism was of the lowest and most degraded type. The result was, that the Hawaiian Islands became the brothel of the Pacific for the sailors and whaleship crews, and the deadly disease which is the penalty of that vice rapidly infected the population.

"Another cause, almost equally destructive, was the practice of infanticide. This originated in the density of the population, and was so excessive that a majority of the infants were murdered. Added to those were the wars of conquest, by which Kamehameha I. reduced the whole group to subjection. These three causes combined resulted in a decrease of the population before the arrival of the missionaries in 1820, not elsewhere found equaled in history. In the forty years which elapsed between the discovery of the islands by Captain Cook, and the landing of the first missionaries on their shores, the total decrease amounted to the fearful aggregate of 260,000. Had not the missionaries been able to check the dreadful destruction, there would not now be a solitary survivor of a race which, less than a century ago, numbered 400,000. The missionaries found a dying race, mortally diseased in body and benighted in soul, and heroically set to work for their salvation. They succeeded in establishing monogamous marriage, in thwarting the licentious ships' crews to a large extent, and in the establishment of order, law, industry, and other conservative influences."

The exception which the report quoted above sees fit to make in favor of Catholic missions is accounted for by the simple fact that these missions were on islands in the group which have no adequate harbors, and were seldom or never resorted to by the sailors and vendors of rum. In reference to the future prospects of the people, the *Interior* adds:—

"We fear the race is doomed. The population has decreased at an average of nearly two thousand per year for the fifty years since the establishment of the missions. During the forty years previous to the arrival of the missionaries, and after the discovery of the islands, the average annual loss was 6,500. The seeds of death planted in their blood seem to be ineradicable. When a man born in a Christian land dies of the disease engendered by licentiousness, he gets just what he deserves. The only regret is, that it does not kill him so promptly as to prevent its entailment upon his posterity. But its ravages among simple-minded barbarians—a people with such capacity for Christian civilization as the Hawaiians proved to have, is one of the saddest chapters in human history."—*Christian Statesman.*

THE WAY TO CONQUER.—"I'll master it," said the axe, and his blows fell heavily on the iron; but every blow made his edge more blunt, till he ceased to strike.

"Leave it to me," said the saw, and with his relentless teeth he worked backward and forward on its surface, till they were all worn down or broken; then he fell aside.

"Ha! ha!" said the hammer, "I knew you wouldn't succeed, I'll show you the way," but at his first stroke, off flew his head, and the iron remained as before.

"Shall I try?" asked the soft, small flame. But they all despised the flame; but he curled gently around the iron, and embraced it, and never left it till it melted under his irresistible influence. There are hearts hard enough to resist the force of wrath, the malice of persecution, and the fury of pride, so as to make their acts recoil on their adversaries; but there is a power stronger than any of these, and hard indeed is that heart that can resist love.

CASUAL thoughts are sometimes of great value. One of these may prove the key to open for us a yet unknown apartment in the palace of truth, or a yet unexplored tract in the paradise of sentiment that environs it.

* *San Francisco Call*, Nov. 26, 1874.

The Review and Herald.

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

BATTLE CREEK MICH., FIFTH-DAY, APR. 22, 1875.

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

The Cause.

PROGRESS ON THE PACIFIC COAST.

At this time, when important movements are being made which have a direct bearing upon the prosperity of the cause on the Pacific Coast, it is proper that we should make statements of the real condition of things. And we are very happy that we have no discouraging reports to make. We have no apostasies of note to record, and no disheartening divisions among brethren to make public. God has greatly blessed the labors of his servants on this coast during the past year, and a cheering state of things exists in all parts of this field.

The North Pacific Mission has been a decided success. The labors of Eld. Van Horn in Washington and Oregon have resulted in great good already. He is a judicious laborer, always carrying a good influence, and never rashly destroying his own work. If less fruits appear at first under his labors, in a few years, more will be seen than under the labors of those who incautiously cut off the ears of the people in ripening an interest too soon.

Eld. Van Horn reports improved health for himself and family, and good courage in the work. He asks for a fellow-laborer that he may enter the larger places in Oregon with the tent this season. Eld. E. B. Lane and his wife are both worn by ardent labors, exposures, and privations in Indiana, Ohio, and Michigan, and we are confident that the Pacific climate would improve their health, and that their faithful labors would result in great good to the North Pacific Mission.

Eld. Canright reports a good work at Petaluma, and that his health and spirits are good. Discouragements have been hanging over the little church at Petaluma; but the clouds are breaking, and the light is shining. The number of Sabbath-keepers has doubled the last six weeks.

Bro. Saunders reports progress of a decided character in the church at Woodland, under the labors of Eld. Waggoner. He states that a dozen or more voted to keep the Lord's Sabbath in a recent meeting. These are new cases of persons who have reached the point of decision under Eld. Waggoner's recent labors.

And we were very happy to meet Eld. Loughborough at the Napa quarterly meeting with the armor on, and his face still set toward the city of God. He has rested from his labors only a few days to be with his faithful companion in her last sickness, and is now in the field again. The meeting at Napa was excellent.

One year since, aggressive movements on the part of certain parties, who, in the spirit of the dragon, would make war on those who keep the commandments of God and have the testimony of Jesus Christ, caused some solicitude. But from the time of the Napa discussion the matter has seemed to be in the hands of God, who has turned determined opposition to indirectly serve the cause of truth, and unite firmly with the body some who were wavering. And while not one of our number has been led from the truth by the Sabbath-abolished Adventists, not less than a score have left their ranks on this coast the past year, and are keeping the Sabbath of the Lord.

The season for lectures under canvas in the larger cities is at hand, and very soon the three tents on the Pacific Coast will be welcoming within their cotton walls those who come to hear the word of God. The California Conference is favored with the labors of the aforementioned three able and experienced ministers, besides several young men who are already making their mark in bringing souls to Christ. With God's guiding hand, and his special blessing to attend the word spoken, we may hope for a large ingathering this season.

The incorporation of the Pacific Seventh-day Adventist Publishing Association, and the building of a printing house in the beautiful and rapidly growing city of Oakland, Cal., are events in the history of the cause on this coast of no small importance. The facilities the Association will have for printing *The Signs of the Times*, tracts, books, and for extensively advertising tent-meetings by hand bills, will equal in completeness any other printing house in the United States. The important bearing this institution

will have upon the cause here can hardly be estimated.

Oakland and San Francisco are destined to be large and growing cities, and will ever be as important fields of missionary labor as can be found on the globe. These cities are seven miles apart, and are connected by the most pleasant means of travel we have seen from the Atlantic to the Pacific. From San Francisco to Broadway, Oakland, the conveyance is by steamers across San Francisco Bay, a part of the way, and the remaining distance by steam railroad cars. There are twenty-four trains and steamers each way, which pass not less than 10,000 persons to and from the city of Oakland daily. Fare, 15 cents.

Oakland and San Francisco are in the world's great thoroughfare of travel. All nations are represented in the Pacific metropolis. From this point the light will shine forth to the nations by our publications in the different languages, and by persons who may hear the word of God in these cities. There must be ample houses of worship at San Francisco and at Oakland, where speakers, necessarily connected with the press, can address large audiences gathered in by annual efforts with the tents, and by missionary labors. After the California Camp-meeting, lectures should be given in the tents in these cities, provided there can be places of worship to accommodate the people at the close of the tent-meetings. Otherwise such efforts would not be practicable.

The question now comes up, Shall the work in all its branches go forward upon this coast? In a few days the Pacific S. D. A. Publishing Association will receive a deed for the site for *The Signs of the Times* Office building, and the builders will be at work in earnest. We propose to be one of ten persons to take stock in this Association to the amount of \$10,000. The ten will be found. If any of these want time, they can have it. We advance a second \$1000, without interest, to help the case of those who need time to raise the \$1000 each. We urgently invite all who can raise means for this enterprise, without paying high interests, to forward it immediately, that the work be not hindered. Let those who have money out at from ten to fifteen per cent interest, now avail themselves of the benefits of infinitely higher rates. Shall the steam press be running in the new building in season to print a daily advertising sheet of a tent-meeting in San Francisco in October and November? Shall an ample place of worship be opened in that city? And all other things being equal, shall a telling effort be made there with the portable, double, cotton church, immediately after the California Camp-meeting? Who is there among us that will not come up to the help of the Lord against the mighty?

THE WORK EVERYWHERE.

Firmly we are advancing in all parts of the field. Steadily and surely the work goes on. We are too far advanced, with the bridges all torn up behind us, to waver now. The times demand men and means, and they will be at hand. There are those who will esteem it their highest pleasure to give themselves to the work, and their means for its advancement. God is evidently with Bro. Andrews in Europe. Those who have the cause at heart, as they read his report of the work in Prussia, will readily adopt these words: "As cold water to a thirsty soul, so is good news from a far country." Prov. 25: 25. At present, we look to Bro. Andrews and the friends in Europe to obtain pure and proper translations of our tracts in French and German. Let them translate and print at the expense of the American brethren, and we will reprint for all in this country.

As the closing work for sinners presses on, the love which Christ felt for a ruined race kindles in our hearts for sinners, the heavenly country in its greatness and glory nears, and this poor little world dwindles and fades away. Who will work for God in earnest now? Who will gladly make sacrifices, and suffer weariness, deprivations, and reproaches, through the brief, closing strife, in hope of entering upon the eternal reward at the soon coming of the Son of God?

We feel assured that there are a goodly number in the ranks of Seventh-day Adventists who will consider it a pleasure to help meet the present demand for means to place the work of publishing above want on the Pacific Coast. The rich and the stingy may withhold, and run their chances of meeting the displeasure of the Lord, while a host of the poorer classes will open their hands wide to the wants of the cause rather than to let the work be delayed for want of means. A sister now in California teaching music, who was a patient at our Health Institute

last fall, has already paid of her earnings into the Pacific Publishing Association the sum of \$110, in gold coin. We invite all who can give from choice to come forward with their free-will offerings, which are needed just now to raise the work of publishing on the Pacific Coast in as good condition as at the central point at Battle Creek, Mich. When this shall be accomplished, in due time it will be the privilege of those who have ability to obtain, and liberality to give, to help in the work of establishing the press in one of the Atlantic States. Very soon after the 19th of the present month, when by-laws of the Pacific Publishing Association will be adopted, and the corporation take charge of the financial workings of the *Signs* Office we shall leave for the East, to return about the 20th of September. We hope to spend a few days at each of the camp-meetings, and attend the Seventh-day Baptist General Conference before our return.

But our first work on returning to Michigan will be to connect with our printing house at Battle Creek a complete, first-class electrotyping department, to produce at least two sets of plates of all our best works in English, and in other languages as fast as they can be made ready.

Our papers are all the same size, so that the best sermons, and other matter of like value, to make even pages, can also be put in plates at Battle Creek. These plates can be shipped from point to point, and used once a year in all our papers at a great saving in the expense of publishing, and can also be used in running daily papers in connection with tent-meetings in large cities. A great work is before us, and there should be no time lost in laying our plans wisely and well, and in executing them with earnest diligence. This is no time to move inconsiderately and rashly. All our statements of "Broader Plans" have been made within proper bounds. The work is before us. Let us take hold of it liberally and firmly, and in God's name and strength press it forward in faith.

Our camp-meetings are gatherings of great importance and value to our people. And there can be no better time for the brethren generally to present their free-will offerings before the Lord than at these annual meetings, provided they cannot present them sooner. These should be given with willing hands and glad hearts, without one urging word.

God loves the cheerful giver, and will bless the gift thus presented. The very poor, and the exceedingly stingy, should feel excused from this work of liberality and love, while the true-hearted and faithful will come up to the help of the Lord, to the help of the Lord against the mighty.

Why Should They Do So?

WHY should our opponents persist in misstating our real position relative to the work of the law of God upon the minds and hearts of the children of men? Seventh-day Adventists have never taught that salvation from sin came by the law. But they have taught, from first to last, that by the law is the knowledge of sin, which can be put away only by the blood of Christ. We have proclaimed, and have repeated again and again, in our prints, and in our public discourses this plain and evident fact, that it is not in the power of law, either human or divine, to redeem the transgressor of law. Pardon is the sinner's only hope of escaping the full penalty of the law. It is not true that Christian Sabbath-keepers trust in the law for salvation. We rely on Christ alone for salvation from sin, and complete redemption from its results, to a life of eternal glory.

Those who have the truth can afford to fairly state the positions of those with whom they differ. The strength of those who oppose the truth is in putting its advocates in false positions. Do our opponents feel that they cannot afford to have our real views correctly represented before the people? And do they feel that their success in keeping the people from investigating our views depends upon their skill in misrepresenting them?

If we be thought severe, then we inquire, in the name of reason and religion, Why do our opponents persist in stating that, while they trust in Christ for salvation, we trust in the law? They give the impression that we have left Christ and have "gone back," as they state it, to the law. If they are ignorant of our views, what right have they to handle them before the people? If they understand our real position, they very well know that ours, when properly contrasted with theirs, is this, that we hope for salvation through Jesus Christ alone, in obedience to the commandments of God, while they trust in Christ for salvation in violating

the commandments of God and teaching men

"Here are they that keep the commandments of God and the faith of Jesus." Where? Certainly not with those who cast aside the commandments of God, and bear false witness against those who do them, and teach them. Near the close of the Christian age, see Rev. 14: 12. The people was to appear to public notice, standing on the broad platform of the commandments of God and the faith of Jesus. On the one hand is the blind Jew, shut up to the Old Testament, boasting of Abraham, and trusting in the law. On the other hand is the equally blind Christian, shut up to the New Testament, and boasting of his faith in Christ, while trampling upon the commandments of God under his feet. Between these two extremes is the truth of God. Here is our real position. And by the grace of God the people shall understand it. And from us we reach out our arms to those on the right and left to help them from their nut-shell position to the broad platform of the law and the gospel, or the commandments of God and the faith of Jesus Christ. On this broad ground stand the apostle Paul at Miletus as he appealed to the assembled elders that he had kept nothing that was profitable to them, "testifying both to the Jews, and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ." Acts 20: 21.

Our only hope of eternal life hangs upon Christ. Adam placed his hope there. Abel, Enoch, Noah, Abraham, and the believing Jew had no other hope. The hope of the next life depends upon Jesus Christ. Faith in his blood can alone free us from our transgressions. A life of obedience to the commandments of God and the faith of Jesus will be a sufficient passport through the golden gates of the city of God.

Good Work at Petaluma, Cal.

OUR Progress Department having gone to press when the *Signs of the Times*, containing the following report from Bro. Canright dated Petaluma, Cal., April 5, 1875, was received, give it in this place:—

"We have now held meetings here five weeks and the Lord has been pleased to bless our labors beyond what we expected. The weather has been pleasant most of the time, only two has it rained enough to injure the meeting. There were about a dozen Sabbath-keepers here who had held on alone for six years, with very little labor or prospect of addition. It seemed to be a hard and unpromising field; but I way opened favorably for another course of lectures, and, by the advice of Bro. White, I came here, though I desired another field.

"Some of the time we have had an audience of three hundred, but most of the time it has averaged about seventy-five, and these have attended almost constantly. Bro. and sister White spent a few days here; and sister White remained twelve days, speaking a part of the time in each meeting. I was very glad of this help. Seventeen grown persons have taken their stand with us upon the Sabbath. We still continue our meetings with some hopes of reaching a few more.

"There are some very interesting cases among those who have come out. One brother had become almost a confirmed skeptic by seeing the inconsistent lives of professed Christians, and the unreasonable doctrines held by the church. The doctrines of the sleep of the dead, and the destruction of the wicked commended themselves to his judgment; and the fulfillment of prophecy gave him faith in the Bible. With tears and deep emotion he now expresses his thankfulness for the truth. An educated Catholic lady and her parents have embraced the truth. She publicly renounced Catholicism and took her stand with us. For years she has held the highest grade certificate as a teacher. We hope she may be an ornament to the truth, and useful in the cause. In several cases we can see the direct providence of God in leading and preparing these souls to see the truth. Had the lectures been given six months ago, scarcely a soul of these who have come out would have been so situated as to have heard us, but now they were all ripe for the truth. Shall we not acknowledge the hand of God in this? He is so important that we be directed by the Lord in our labor, when and where he has prepared souls for the truth. Last Sabbath was a good day for us. Over thirty were present, all Sabbath-keepers. Those who had lately embraced the truth publicly confessed it. Six united with the church, and others will come in soon. On Sunday, we had a full house, when six persons were buried with Christ in baptism. Among these, was one brother whose wife embraced the Sabbath four years since. He was then an in-

and opposed to the truth; but, after carefully examining the present truth over and over, gave up his unbelief, embraced the third angel's message, and is now heartily joined with his most excellent wife. Is not this work of God? The little church here have reason for gratitude to God for what he wrought in their midst. It should be to renewed evidence that God's hand is in work, and with his servants."

Obituaries.

There is a remarkable difference between Biblical obituaries and those of the present day. We have a few obituary notices from the Bible as follows: "And all the days that Adam lived were nine hundred and thirty years; and he died." "So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor, but no man knoweth of his sepulcher unto this day." "Now Samuel was dead, and Israel had lamented him and buried him in Ramath, even in his own city." In Heb. 11, the apostle speaks especially of the faithful of the past. In this chapter we find the obituary which we may call a model obituary on the occasion of the death of the faithful: "Faithful, not having received the prom-

ise, the following is extracted from a modern obituary, seemingly Christian: "On Saturday, she apparently dying, her sister said to her, 'If the angels come for you, and you see your father and mother, let us know it, if you can.' And she would. In a few hours she revived. On Sunday morning she said in a whisper, 'Yes, they have come.' Her sister asked, 'Who have come?' 'Father, mother, and all the angels! Glory! glory! glory!' . . . And Jesus has come and taken her to himself. The clouds at length separated; Jesus came as he promised; and her disembodied spirit ascended to the church triumphant."

What a contrast between this and the utterances of the Bible! Does the Bible teach that men and women are angels? No. But it promises the righteous that they shall be "equal unto the angels," or "accounted worthy" of the world to come, and are raised from the dead. Luke 20:35, 36. When do the angels come again and raises them from the dead? Matt. 24:30, 31. When does Jesus come to himself? At his second coming. 1 Thess. 4:13-17. In what does Jesus come again? and how? In the clouds of heaven, and as he went away. Matt. 24:30; Acts 1:9-11. When do they join the church triumphant? When they obtain victory over death and the grave at the resurrection. 1 Cor. 15:52, 55.

There is the text of Scripture that speaks of disembodied spirits? It is not. Such an entity is never recognized in the Scriptures. What consolation do the Scriptures offer to those who mourn for the dead in Christ? The resurrection from the dead at the second personal coming of Christ. 1 Thess. 4:13-18. What to mothers who mourn the death of their children? That "they shall come again to the land of the enemy." Matt. 2:16-18; Jer. 31:15, 16. Is there a text in the Bible which contradicts the harmonious teaching of those referred to above? There is not. Then of the case of the rich man and Lazarus. By a figure the dead are represented as lying and speaking, as in other texts of Scripture. Isa. 14:9-11; Eze. 32:21, 27. The case of the rich man and Lazarus is the *hadēs* of Greek language and the *sheol* of the Hebrew, which place or state inspiration has positively revealed that "there is no work, nor device, nor counsel, nor wisdom." Eccl. 9:10.

R. F. COTRELL.

How Much Jewish?

Some object to keeping the Sabbath of the fourth commandment, claiming that "it is Jewish." This objection is fairly met by showing that the Sabbathical institution dates back to creation, when "the Sabbath was made for man" for Adam and all his posterity; that Jew and Gentile from Judah, who was born 2225 years after the creation, and thus the distinction of Jews and Gentiles did not exist for more than two thousand years after the day of rest was blessedly sanctified; and that the seventh-day is never called in the Bible a Jewish Sabbath, or Sabbath of the Jews, or of the Greeks, or of

the Romans; but is always and invariably called "the Sabbath of the Lord."

A few months ago, at a railway station, a gentleman asked me a few questions about the Sabbath in the presence of two clergymen, which I answered, proving by the Scriptures that the seventh day of the week is the only Bible Sabbath, and that it is enforced by the fourth precept of the decalogue, and is binding upon Christians in this dispensation; while there is no scriptural or inspired authority for the observance of Sunday as a Sabbath, or a holy day, or the Lord's day. Whereupon one of the preachers affirmed that Christ broke the seventh-day Sabbath, and in the very next breath he asserted that the ten commandments were abolished at the cross.

I asked him if he really held to those two positions, when he answered in the affirmative. But soon after he was led to admit that his views would make our Saviour a transgressor before the cross, making it needful for him to die for his own sins; although we read that he did no sin, neither was guile found in his mouth, etc. He further admitted that if, because the law is abolished, we are at liberty to break the Sabbath precept, for the same reason we are also at liberty to break any other precept of the decalogue—to kill, commit adultery, steal, covet, etc.

But the other preacher would not have the controversy end thus. Said he, "That Sabbath is Jewish, and our friend might as well be a Jew and hold to circumcision also." I replied, "How much Jewish? The word reads 'The seventh day is the Sabbath [not of the Jews, but] of the Lord thy God.'" It is no more Jewish than our Bible, which is certainly not for the Jews exclusively, or than the God of the Bible, who rested upon the seventh day, etc. Who were the inspired writers, the prophets, patriarchs, Christ, and his apostles? They were Jews, and salvation is of the Jews. To keep the moral precepts acceptably, the rest-day of God's own appointment not excepted, we need not be Jews outwardly, neither have that circumcision which is outward in the flesh; but we need to be Jews inwardly, and to have that circumcision which is of the heart, in the spirit, etc. Rom. 2:28, 29. Again, "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God." 1 Cor. 7:19.

A. C. BOURDEAU.

Burke, Vt.

Conviction of Sin.

This should never be stifled, nor dissipated from the mind. The great trouble is, our convictions for sin, and our remorse on account of it, are not nearly as deep and pungent, nor as continued as they should be. Even after our sins are pardoned, we are far safer to have a deep, settled conviction of sin still remaining upon the mind, as it makes us more humble, and watchful, and considerate, and we shall have a greater dread of sin, than if we were wholly relieved of the terror, and remorse which true conviction arouses in the mind.

The godly man trembles at the word of God, and stands in awe of God's judgments; while the wicked man, denies God's law, and stands as firm as Dathan and Abiram, in the very presence of the Judgment. Why is this? The good man has never thrown off conviction, while Dathan and Abiram profess holiness already theirs, and see not their corrupt motives.

God's good Spirit looks down into the deep ocean of man's thoughts, and sees the hidden spring and cause of each act of sin; and if we ask him he will unfold it to us; but let us not grieve away the Spirit. Just at this point we are in most danger. We may say to such painful thoughts, This is a disease of my fancy. I cannot own to such a sin, or to such a base motive; it is impossible. Or we may excuse our fault, and justify ourselves at the cost of strict integrity. This course will effectually shut out the light of Heaven from our hearts.

God does not propose to make this a place of happiness at present; but it is a place of discipline. It is a fitting-up place; and we can have no surer mark of God's favor than to experience deep contrition of heart for sin, unless the joy that follows pardon is a greater evidence of favor.

Sinner, backslider, and most of us are, or have been such, let no one of us shake off or despise conviction for sin. It is an evidence that God is calling to you to come to him.

JOS. CLARKE.

Time appears very short, eternity near; and a great name, either in or after life, together with all earthly pleasures and profit, are but an empty bubble, a deluding dream.

What Are Idols.

"AND what agreement hath the temple of God with idols?" 2 Cor. 6:16.

Anything that the affections are set upon to such an extent as to lead us to disregard the claims of God's law is an idol. Prominent among these are the hurtful indulgences that a perverted appetite clamors for; as is shown by the testimony in the same connection, relative to the temple of God. "For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them," &c. Also 1 Cor. 6:19: "What? know ye not that your body is the temple of the Holy Ghost which is in you?" &c.

Corroborative of all this is the apostle's testimony relative to those who serve "their own belly," and "whose God is their belly." Rom. 16:18; Phil. 3:19.

I was forcibly reminded of the truth of this by an incident that occurred a few days since. A gentleman had purchased books upon present truth, to the amount of forty cents. He remarked to an old lady present, who claimed to have been a professor of religion over fifty years, that they were worth more than a pound of tobacco. Said she, in reply, "No taint! I'd rather have the tobaccoer."

Another incident will illustrate the same point. Recently I was visiting an aged and much respected friend, who is favorable to the present truth, but has not fully embraced it. He has, however, professed sanctification for a number of years. In our conversation at the table, I recommended the health reform for the physical ailments of which he was complaining. He replied, "There is too much self-denial in that for me." This led me to mentally inquire whether there is any antagonism between self-denial and sanctification. The Saviour says, "If any man will come after me, let him deny himself, and take up his cross and follow me;" and the grace of God teaches self-denial as its first lesson. Luke 9:23; Titus 2:11, 12. How, then, can we be sanctified before we have learned this primary lesson in following Christ and holy living? Let those answer who can.

S. B. WHITNEY.

There Is Much Pending on our Words.

"By thy words," says Christ, "thou shalt be justified, and by thy words thou shalt be condemned." This will take place in the Judgment. How careful, then, we should be here, that our words may be such that we shall not fear to meet them in that dread day toward which we are fast approaching.

Very often the course and salvation of those around us depend on our words. The case of the ten spies who brought back from the land of Canaan an evil report illustrates this truth. The Israelites had come to an important point in their history. An encouraging report from these spies, in connection with the cheering testimony of Caleb and Joshua, would doubtless have influenced the masses of the children of Israel to press forward and enter the promised land. But, unfortunately, at this critical moment, the ten spies, through fear and unbelief, spoke discouragingly, and shut the greater part of the congregation from the land of promise.

These things are written for our admonition upon whom the ends of the world are come. 1 Cor. 10:11. We are called upon to bear an encouraging testimony to those around us. Our words will prove to many a savor of life or of death. Especially is this true in our social meetings. The tongue can there be a tree of life, whose fruit is strengthening and encouraging. It can be refreshing, like a fountain of pure water, to the thirsty soul, or it can be used unwisely in expressing fear, doubt, and discouragement, and lead weak souls to forsake the narrow way and enter the broad path that leads to death.

Let us then take heed to our ways that we sin not with our words. D. T. BOURDEAU.

ALONE WITH GOD.—Christian life in our days is full of activity. It finds pleasure in planning, giving, and working for Christ's cause. This spirit of consecration gives joy to all Christians who recognize it, and inspires confident hopes in the aggressive movements of the church. But it conceals also a great peril. All Christian power springs from communion with God, and from the indwelling of divine grace. One can do good to others only as his heart pulsates with love to Jesus and has a present experience of his love. We can impart only what we receive. Any stream will run dry, unless fed from unfailing springs. Any Christian labor will be fruitless, and Christian zeal be like sounding

brass, unless the soul waits daily on God, and finds new strength in prayer and in study of the Bible.

To Correspondents.

BRO. SMITH: If you would give us through Review the light you have on the return of the Jews from Babylonian captivity, *i. e.*, as to whether or not some of all the different tribes did return under the grant of Cyrus, you would gratify some of the readers of your paper. We should be thankful for the scriptural argument on the point. A CORRESPONDENT.

ANSWER: We think that some of all the tribes did return, for the following reasons:—

1. When the ten tribes revolted, Jeroboam received from the Lord the offer of a sure kingdom, like that which he had established with David, if he would keep his commandments. See 1 Kings 11:26-40. Verse 38 reads: "And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that is right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee."

But the course of Jeroboam was one of continual and persistent rebellion against God; and for this cause God uttered the threat that he would give Israel up. 1 Kings 14:16.

In 2 Kings 13:22, 23, we read that in the days of Jehoahaz, God had compassion on Israel for the fathers' sakes, "and would not destroy them, neither cast he them from his presence as yet." This language implies that they were at some subsequent time cast from his presence, and held no longer in any peculiar relation to himself. And this finally came to pass as we read in 2 Kings 17:22, 23: "For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; until the Lord removed Israel out of his sight, as he had said by all his servants the prophets." Verse 20 says that he rejected the seed of Israel and cast them out of his sight.

If this language does not denote the utter casting off of those to whom it refers, we know not what language could express such an idea; and we do not believe that those who were thus rejected, were then of any more account in God's sight, or that their descendants, as such, were ever to be any more in his sight, than were the apostate nations when Noah was saved from the flood, or when Abraham was called out from his people.

Were, then, ten tribes lost, and only two saved? We answer, No; for when Jeroboam, instead of obeying God, plunged into idolatry, all the members of the ten tribes did not follow him in this, but returned and joined themselves to Judah and Benjamin. We read this in plain terms in 2 Chron. 11:13-17. Jeroboam and his sons cast off the Levites from executing the priest's office unto the Lord. They, therefore, out of all their coats, resorted to Rehoboam, at Jerusalem. Verses 16, 17: "And after them out of all the tribes of Israel such as set their hearts to seek the Lord God of Israel came to Jerusalem, to sacrifice unto the Lord God of their fathers. So they strengthened the kingdom of Judah," &c.

The only promise the ten tribes had of continuance was on the condition that they should seek the Lord; and all who did set their hearts to seek him, joined themselves to Judah. So while the great body of the ten tribes persisted in rebellion against God, and were finally cast off by him and perished, a remnant out of every one of them still adhered to the house of David.

Hence the ten tribes were all represented in the kingdom of Judah. And when Judah went into captivity, these tribes went also. When Judah returned, they likewise returned.

After this event, the name Israel is applied to the Jews who were thus restored from captivity.

In Ezra 10:9, especial mention is made of the men of Judah and Benjamin, and in verse 25, of Israel, among those who had returned from the Babylonian captivity.

Neh. 11:20, speaks of "the residue of Israel." And chap. 12:47, says that "all Israel, in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the singers," &c.

Lastly, the new covenant, which our Lord confirmed, was made with Israel. Jer. 31:31-34. In verse 31, the prophet speaks of the house of Israel and the house of Judah. So it is certain that the whole Jewish nationality is meant. In verse 33, they are all spoken of as the house of Israel. Paul, in noting the fulfillment of the prophecy, Heb. 8:8-12, uses the same terms. The twelve tribes of Israel were therefore in existence in Judea in the days of Christ; and the ideas which some entertain about ten lost tribes, and their restoration in the future, are wholly without foundation in either reason or Scripture. v. s.

YE DID IT UNTO ME.

SINNER, careless, proud, and cold,
Straying from the sheltering fold,
Hast thou thought how patiently
The good Shepherd follows thee;
Still with tireless, toiling feet,
Through the tempest and the heat—
Thought upon that yearning breast,
Where he fain would have thee rest,
And of all its tender pain,
While he seeks for thee in vain?

Dost thou know what he must feel,
Making vainly his appeal;
When he knocketh at thy door
Present entrance to implore;
Saying, "Open unto me,
I will come and sup with thee"—
Forced to turn away at last
From the portal shut and fast?
Wilt thou careless slumber on,
Even till thy Lord has gone,
Headless of his high behest,
His desire to be thy guest?

Sinner, though he comes no more
Faint and fasting to thy door,
His disciples here instead
Thou canst give the cup and bread.
If his lambs thou dost not feed,
He it is that feels their need;
He that suffers their distress,
Hunger, thirst, and weariness;
He that loving them again
Bearth all their bitter pain!
Canst thou then so reckless prove,
Canst thou, darest thou slight his love?

Do not, sinner, for thy sake
Make him still the cross to take,
And ascend again for thee
Dark and dreadful Calvary!
Do not set the crown of pain
On that sacred head again;
Open all afresh and wide
Closed wounds in hands and side.
Do not, do not scorn his name,
Putting him to open shame!

Oh! by all the love he knew
For his followers, dear and true;
By the sacred tears he wept
At the tomb where Lazarus slept;
By Gethsemane's bitter cry,
That the cup might pass him by;
By that wail of agony,
"Why hast thou forsaken me?"
By that last and heaviest stroke,
When his heart for sinners broke,
Do not let him lose the price
Of his awful sacrifice!

—Phoebe Cary.

Progress of the Cause.

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

Denmark, Europe.

By a letter from Bro. M. A. Sommer, Denmark, I learn that himself and his friends are much interested in the truth, and have commenced to keep the Sabbath of the Lord. Bro. Sommer has read the *Advent Tidende* the last two years, as he has exchanged papers with us. He says that he has read it with much pleasure, and circulated it as much as possible among his friends.

M. A. Sommer has in principle mostly been agreed with the "Friends." They have silent meetings and feel edified by them. He has for the last twenty years labored very actively and unselfishly for the gospel, as far as he has understood it, and is well known all over the kingdom. He has fearlessly attacked the wickedness and wrongs of the government and clergy in public speeches as well as print, for which he has often suffered imprisonment. Several of his friends in this country have embraced the truth.

He publishes a small monthly paper. It has a circulation of four thousand copies; two hundred copies come to America. He says he hopes his paper has helped to prepare the way for the *Advent Tidende*. This it has done. He asks permission to publish from the *Tidende* for the past three years as much as he can find room for in his paper. This request we are happy to grant, especially if he will give us due credit.

An editor in Norway, who publishes a religious paper to point out the wrongs in the established church and lead people to a better knowledge of the Bible, has taken several articles from *Advent Tidende* every month for the last year without permission and without giving credit.

Bro. Sommer has written largely on the second coming of Christ all last year. Himself and friends seem to be believers in the soon coming of our Lord. In the last paper we have received from him he has an article on the Sabbath and acknowledges the divine authority of the fourth commandment. He exhorts the people to throw away the doctrines and commandments of men, and to return to the true worship of God, obeying his commandments.

In his letter he asks to be further informed on all points of our faith, which have not yet been set forth in print, and adds: "It would be very desirable if you could send us some preachers who could proclaim the Advent doctrine and scatter your publications; for here are many believing souls who are ready to receive the message and obey the word of God."

He states further: "The Baptists in Denmark are greatly stirred concerning the Sabbath. Most of the members are in favor of keeping Sabbath on the seventh day, but the teachers hold back and will not yield to the claims of the truth, for that would separate them from their Baptist brethren in other countries."

The truth seems to be at work also in Denmark. For this I feel very thankful to the Lord.

JOHN MATTESON.

Jackson Co., Mich.

COMMENCED meetings at the Landon school-house, town of Springport, Jan. 6, and continued them till March 14, with the exception of Feb. 27, when I met with the friends at Athens, and March 6, when I was snow bound at home. The greatest hinderance to our meetings was the weather, which was said to be the severest ever known in Michigan. At times the roads were impassable from drifted snow.

The congregations numbered from five to two hundred. Gave fifty-seven discourses, and seven or eight have fully decided to be of those who keep the commandments of God and faith of Jesus.

So far as human agency is concerned, what little was accomplished is to be attributed principally to the efforts of the family of Bro. Bramhall, who spared no pains to make these meetings a success.

E. R. JONES.

Yellow Springs, Ohio.

THROUGH the goodness of God we reached out for the truth when it was presented to us here at this place by A. O. Burrill and Wm. Cottrell about five years since; as we believed them to be men providentially sent out to sow the good seed of the third angel's message. But we regret that some fell by the way side and it was trodden down and the fowls of the air devoured it. And some fell upon a rock, and as soon as it was sprung up it withered away, because it lacked moisture. And some fell among thorns, and the thorns sprung up with it and choked it.

But we thank the Lord for the hope that some fell on good ground, and will bring forth some thirty, some sixty, and some an hundred fold.

There are nine adults here, besides children, who are trying to keep the commandments of God and the faith of Jesus, that we may have a right to the tree of life and enter in through the gates into the city. We are trying to be some part of the light of the world, that others may see the light of the third message and accept of it.

We want our neighbors, our friends, our children, and all who will, to go with us to the promised land. We feel lonely without a preacher, but we will not covet to have preaching here, since it is needed elsewhere so greatly. Pray for us that we may not be all tares at the great harvest of the earth. We hope that there will be some wheat here when Jesus comes to thoroughly purge his floor and gather the wheat into the garner.

ISAAC H. MOSER.

Central Iowa.

COMMENCED meetings at the school-house in Haine's Grove, March 4, and continued most of the time for five weeks. The Lord blessed the word spoken, and last Sabbath nine covenanted to keep all the commandments of God. Others are interested, and are investigating. We hope they will yet become convinced of the truth.

Received \$17 on book sales and subscriptions for periodicals. This place is about nine miles east of the State Centre church, and some of the brethren from that church will meet with these friends for a few Sabbaths.

G. V. KILGORE,
O. M. MILLARD.

State Centre, Iowa, April 12, 1875.

Quarterly Report of the N. Y. and Pa. T. & M. Society.

THE second State quarterly meeting of the N. Y. and Pa. T. & M. Society was held at Bucks Bridge, St. Lawrence Co., N. Y., March 13 and 14, 1875.

A general meeting for the directors of the southern and western districts was

held at Niles Hill, Allegany Co., N. Y., a week previous to this meeting, at which the reports for these districts were presented; but we here give a summary of all the reports for the quarter.

Meeting called to order by the President. Minutes of the last meeting read and accepted. The report of labor for the quarter was then read, which was as follows:—

No. of families visited, 1021; No. of letters written, 196; new subscribers obtained for REVIEW, 13; *Instructor*, 175; *Reformer*, 559; *The Voice of Truth*, 893; No. of REVIEWS distributed, 807; *Instructors*, 242; *Reformers*, 386; No. of pages pamphlets and tracts distributed, 285,163. There were also 83 bound books furnished to public libraries, numbering about 30,000 pages.

Money received during quarter:—

On membership,	\$ 9.00
Donations,	295.02
Book sales,	35.90

Total, \$339.92

Donations have also been made through the Society for the Kansas sufferers to the amount of \$156.45.

The reports of the district secretaries, which with hardly an exception were promptly furnished to the State secretary, show a marked improvement in regard to reports, a much larger proportion of members reporting than formerly. Several new members have been added during the quarter, who have embraced the truth through the efforts of the Society in the distribution of publications. The subject of arrangements for district meetings was considered, and the following resolution was adopted:—

Resolved, That we recommend that monthly meetings be established in each district under the supervision of the director of the district, and that, as soon as consistent, arrangements be made so that the ordinances may be celebrated as often as once a quarter.

It was also recommended that these meetings be held over Sabbath and first-day, and that a portion of the time at each meeting be especially devoted to the Tract Society work. It was also suggested that librarians be requested, in making the reports for their churches to the district secretaries, to state the number of members who have reported.

We were again favored at both our general meetings with the labors of Eld. Haskell, which added much to the interest and profit of the meetings. Most of the time was occupied with religious exercises, which were enjoyed by quite a number who have recently embraced the truth.

B. L. WHITNEY, Pres.

E. H. WHITNEY, Sec.

Ohio T. & M. State Quarterly Meeting.

THE tenth State quarterly meeting of the Ohio T. & M. Society was held at Clyde, March 28, 1875. Meeting convened at 10:30 A. M. After the usual opening exercises, the report of the last meeting was read and accepted. The report of last quarter showed the following results:—

Increase of membership during quarter, 5; No. of families visited, 218; No. of letters written, 58; No. of new subscribers to our various periodicals, 335; periodicals distributed, 449; publications distributed, pp., 213,688; libraries furnished with bound books, 4.

The financial standing of the Society is as follows:—

Cash on hand at commencement of quarter,	\$ 338.74
Receipts,	263.56

Total, \$ 602.30

Expenses, 325.51

Balance on hand, \$ 276.79

The reading of the reports was followed by interesting remarks from O. F. Guilford and others, on the increasing interest of the work, its results in different parts of the world, and the courage which should be inspired in the hearts of those present to act a part in this closing work.

Adjourned to call of President.

O. MEARS, Pres.

M. E. UNDERWOOD, Sec.

Revivals, Oyster Suppers, and Church Lotteries.

How do these exercises harmonize with each other? In the *Weekly Press*, of March 5, 1875, published in Adrian, Mich., we find the following:—

WOODSTOCK, MARCH 2, 1875.

ED. PRESS:—On the evening of the 26th of February, an oyster supper was had at the

residence of Thomas Hackett, the proceeds to be used towards the purchase of a bell for the Union Church. Notwithstanding the inclemency of the weather, at an early hour Hackett's parlors were filled to overflowing with members of the church and guests, who had assembled for no other purpose than a good time in general. After evening to some choice pieces of music, rendered by L. H. Bedell, it was announced that the ladies had furnished a splendid bed-quilt, which was to be disposed of by the wheel of fortune. Tickets were sold to the amount of \$18.00. The drawing showed L. S. Lacey the lucky son. It was then announced that supper was ready and all marched to the dining-room, where the tables were groaning under heavy loads of nice things, prepared for the comfort of the inner man. Great credit is due the ladies who arranged the tables in so elegant style, and may they long live to be chimes of their anticipated bell over the ant lakes and on the hill-tops for many a year around. The ladies feel jubilant over the amount of having added \$35.45 to said fund, and until the "wee hours," they joyed themselves in the highest of glories.

"That's All."

THESE words escaped the lips of a man a few days ago, while reading the *Review* at the house of a friend. The lady who had invited the Advent faith and the Sabbath to her husband, to whom these words were addressed, does not profess to love either. The above expression was called for by seeing in the paper, a report of meetings which it was said that several had come to keep the Sabbath.

"That's all," he repeated, to ears that do not need to be prejudiced. "Only keep Sabbath and you are all right. No further repentance, is required; only keep the Sabbath."

The wickedness of the insinuation is less apparent when we consider that it came from the lips of a professed minister of the gospel of Christ. Had he, and others ever since the rise of the Sabbath, have echoed these words, had a due regard for the second great commandment, we would not be thus foolishly charged; and had he had even a slight regard for the fourth command, which goes far towards making its fair proportions, would not be lightly esteemed. To the really injured soul, it would be far more gratifying to lieve in a degree of honesty in our opponents.

But let us try this gentleman, and all who, like him, are continually rearing a chaffy obstacle in the way of truth. Suppose he or you, reader, were sent, as a missionary to a land where every moral duty was feebly practiced but one, and that of the requirement to have no gods but the Lord. You see the false gods revered, and for their worship reared in every town, and city. These people may say, "We worship the true God through the idol." Would you not cry to God for help in their idolatry and for influence that should lead them to forsake their unhallowed idols and regard only Him who made the heaven and the earth?

Suppose, too, that you were sometimes successful; that before your eyes the idols were cast away, the temples razed to the ground, or turned into a place of worship for the true God, would there be any joy in your hearts? If you had an organ through which you could proclaim such good news to the world, would you not say that so many had turned from idols to the worship of the true God? Would it not be the business of your work to bring this about? And if it were your chiefest joy, to see it, in every case, accomplished, especially if you knew that it was done for the sake of Christ, would you not be glad?

Suppose you were met by some of the zealous, yet misguided, with the question, "Why don't you preach faith and repentance? Why don't you preach Christ? Why don't you preach the Sabbath? Why don't you preach the true God through the idol, and let the Lord will accept it? Why don't you certainly sincere?" Oh! how blind they would be, if they cannot see that the Sabbath was manifested to take away just such a man and sin as this.

It is just for this reason, and no other, we say so much about the Sabbath command to observe it could be couched in no plainer terms than it is. The seventh day is the Sabbath of the Lord thy God. All men are disregarding it. We believe the Lord requires its observance at their hands, and believing thus, should we not proclaim it? And when men are constrained to leave Sunday substitute for the genuine Sabbath,

we not rejoice just as much as though had been a turning away from the profession of any other commandment?

man's loyalty to an earthly government by the way he regards its laws, and man is the best citizen, who obeys them faithfully.

He is not seeking for evasions or substitutes, and will not be satisfied with them, but becomes in his own character the best exponent.

Clearly no man was ever yet justified by human law without a precept to his duty or forbid the act.

The true man will seek to know, and is anxious to do the will of God. He needs only the word that points out his wrong, and he is from it.

D. H. LAMSON.

The Power of God.

not only reveals his love in the salvation of man, but his power also; and this like his love, is manifested through the gospel.

When the commandments of God are presented as a rule of obedience, whereby to secure these benefits and blessings, the assertion is made that the governing power is the law of love; hence the decalogue is not to be a standard of holiness.

This idea is taught so assiduously from the fact that it is incorporated into many testimonies at the class-meeting, and the language of the apostle John is quoted with evident care, taking care, however, to emphasize a portion of it as follows: "We know that we have passed from death unto life, because we love the brethren."

At times we are so wrought upon that strength is nearly exhausted and the mind becomes apparently unconscious of all surroundings. This demonstration is called—"the power!"

It seems to be, however, an inconsistency in the use of the above text to sustain this position; not that the scripture itself is wrong, for that is the word of inspiration; evidently the mistake is on the part of those who use it, since others are not granted the same privilege with themselves.

But should a Universalist make the same claim, it would be ignored. Why? Do we love each other less fervently? So far as outward appearances show, they do not.

Take the spiritualists. Certainly it cannot be said they do not love each other, if their own protestations may be believed, neither do they restrict what they define as love to themselves; for they claim that all mankind are one common brotherhood, and there has been a power shown that has fascinated beholders, and often been sufficient to convince them of a supernatural co-operation.

It may be said that this is a pseudo power and the tendencies of this so-called love, which often leads to the transgression of God's law, show that it lacks in purity; but by using this standard as a rule, we subject ourselves to the same test, and bring criticism to bear upon our own actions.

The apostle says: "By this we know that we love the children of God when we love God and keep his commandments. For this is the love of God that we keep his commandments, and his commandments are not grievous." 1 John 5:2, 3.

Yet it is said that these are so grievous and inconvenient to carry out in life that they are even detrimental to our best interests. By reasoning in this manner, one essential fact is lost sight of, that, in the past, God's power has been interposed directly in men's interest only where implicit obedience has been rendered, which has ever cost the sacrifice of selfish inclinations and enjoyments, besides bringing upon them the reproaches of the world.

J. O. CORLISS.

"Pride of Opinion."

How ready many are to rise up against the truth as soon as it is presented for their consideration. Instead of patiently investigating, they set themselves in hostile array, and thus being blinded by prejudice are utterly unprepared to weigh the arguments presented.

All reform and progression involves a change of opinion and action, and a change from error to truth should be regarded honorable.

The following pertinent remarks on this subject we find in the editorial department of an old number of the True Wesleyan:—

"Men are often too proud to confess their errors, or to change when they are convinced that they are wrong. There is nothing more absurd than man's pride of opinion. For men to persist in an error after they are convinced, lest by giving it up, they should show themselves to have been mistaken, is madness. There is one thought that should humble this pride of opinion. It is this: All men have been, and still are, more or less mistaken in many important matters. To this we should add the fact that wherein we are in error, if we do not correct ourselves, others will be sure to correct us, as human society progresses toward its higher destiny. When we look at ourselves as individuals, we see that we have arrived at our present position by a succession of changes, and yet we are ashamed to change. The whole path of life, from the cradle to the grave, is strewn with cast-off ideas and opinions. We have taken up an idea and brought it on with us for a time, and cherished it as truth, but after bringing it for some time, we threw it down and picked up another, or picked up two in place of it, for most men increase their ideas. These were retained for a time and then cast off for others, and in this way we have arrived at our present positions, changing at every step, and yet all the while ashamed to change, lest the world should know that we had been mistaken.

"The same is true of society in general; for the changes of individuals effect changes in society, and all the changes of society are but the changes of individuals that compose society. The present state of the arts and sciences has been arrived at by a succession of changes. The principles of the several sciences have been arrived at by a succession of changes. The principles of the several sciences which have been

settled by one generation, have been rejected and exploded by the next, and yet men are proud of their opinions. All improvement involves change, and yet men are ashamed to change. If men will change from bad to good, and from good to better, the more rapid their changes, the better will it be for themselves and the world."

M. E. C.

Some Things Learned from God's Family Record.—No. 1.

God's life had no beginning—it will never end. Ps. 90: 2: "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."

He knows all things that are past, that are now transpiring, and that will come to pass during the eternal ages. Isa. 46: 9, 10: "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done." Ps. 139: 1-4: "O LORD, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising; thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O LORD, thou knowest it altogether." Heb. 4: 13: "Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do."

He who created all things, is rightful ruler over all. Ps. 103: 19: "The LORD hath prepared his throne in the heavens; and his kingdom ruleth over all." Isa. 33: 22: "For the LORD is our judge, the LORD is our lawgiver [margin, Heb., statute maker], the LORD is our king." LORD, when printed in small capitals, in the Old Testament, refers to God the Father.

God is a merciful, loving, and just ruler. Ex. 34: 6, 7: "And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Ps. 103: 13: "Like as a father pitieth his children, so the LORD pitieth them that fear him;" yet; Eccl. 12: 14: "God shall bring every work into Judgment, with every secret thing, whether it be good, or whether it be evil." Jer. 32: 18, 19: "The great, the mighty God, the LORD of hosts, is his name, great in counsel, and mighty in work; for thine eyes are open upon all the ways of the sons of men; to give every one according to his ways, and according to the fruit of his doings." Rom. 2: 7-9: "To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil."

M. M. OSGOOD.

Parental Government.

[BRO. SMITH: The following thoughts on Parental Government are, I think, worthy a place in the REVIEW. J. SISLEY.]

Of one thing you may be sure; you cannot save your children, but you may destroy them. You cannot make them Christians, but you can throw insuperable obstacles in the way of their becoming such.

Would you then have your child a Christian you must be one, and live one. It will not be enough to talk, and profess, and seem to be a Christian; you must be a Christian. You must think, and feel, and love, and live, a Christian. Children will be what you are, not what you seem. They will feel, if they cannot discern, your real character. They will do as you in heart do, not as you say, and pray, and preach. If you are worldly, covetous, money-making, money-hoarding, penurious, inactive, then by irresistible instinct they will be molded by your character. It will be daguerreotyped by invisible, secret processes upon their hearts.

Your will, your heart, will impress themselves upon theirs. If you would guide them to Heaven, and meet them there, you must not only point, but lead, the way, and make your family a little Heaven below, of which Christian love is the center and the circumference. Tupper well says:—

"Alas! for a thousand fathers, whose indulgent sloth Hath emptied the vial of confusion o'er a thousand homes; Alas! for the palaces and hovels that might have been nurseries for Heaven, But which worldliness has blighted into schools of hell. A kindness most unkind, that hath always spared the rod; A weak and numbing indecision in the mind that should be master;

A foolish love, pregnant of hate, that never frowned on sin; A moral cowardice of heart, that never dares command. The house where the master ruleth is strong in united subjection, And the only command with promise, being honored, is a blessing to that house; But if he yieldeth up the reins, it is weak in discordant anarchy, And the bonds of love and union melt away as ropes of sand."

"I have a vivid recollection," says the Rev. Richard Knill, "of the effect of maternal influence. My honored mother was a religious woman, and she watched over and instructed me, as pious mothers are accustomed to do. Alas! I often forgot her admonitions; but in my thoughtless days I never lost the impressions which her holy example had made on my mind. After spending a large portion of my life in foreign lands, I returned again to visit my native village.

"Both my parents died while I was in Russia, and their house is now occupied by my brother.

"The furniture remains just the same as when I was a boy; and at night I was accommodated with the same bed in which I had often slept before; but my busy thoughts would not let me sleep. I was thinking how God had led me through the journey of life. At last the light of the morning darted through the little window, and then my eye caught a sight of the spot where my sainted mother, forty years before, took me by the hand and said, 'Come, my dear, kneel down with me, and I will go to prayer.'

"This completely overcame me. I seemed to hear the very tones of her voice; I recollected some of her expressions; and I burst into tears, and arose from my bed and fell upon my knees just on the spot where my mother kneeled, and thanked God that I once had a praying mother. And oh! if all parents could feel what I felt then, I am sure they would pray with their children as well as pray for them."

Obituary Notices.

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

DIED, in Deansville, N. Y., April 4, 1875, of typhoid pneumonia and inflammation of the liver, Chester W. Armstrong, only son of E. D. and E. W. Armstrong, aged 34 years and 7 months. Bro. C. embraced the present truth and was baptized by Bro. White in the fall of 1863, at Brookfield, and has ever since been a firm believer in all the truths of the third angel's message. His life was one of piety and devotion. He leaves a wife, parents, and a large circle of relations and friends, to mourn their loss, but we sorrow not as others which have no hope. Funeral discourse by Eld. Miller, Congregationalist, from 2 Cor. 5: 1-6. F. N. SATTERLEE.

DIED, near Unionville, Iowa, March 20, 1875, of congestion of the brain and inflammation of the bowels, Robert M., son of John J. and Sarah J. Smith, aged 2 years and six months. Our little Robbie suffered much, but he now slumbers in the grave awaiting the morning of the resurrection, when we trust we shall meet him again. J. A. SMITH.

DIED, in Sutton, P. Q., March 28, 1875, sister Corintha Smith, wife of Cyrus Smith, in the 56th year of her age. Bro. and sister Smith embraced the Sabbath about fifteen years ago. She was a consistent, faithful, and devoted follower of the Saviour. She leaves a companion and four children, who will greatly miss her pious counsels and Christian example. May they all remember her warning and entreating words, ever encouraging to a life of holiness and obedience.

On the 30th, we attended her funeral, a large circle of friends being present to sympathize with the bereaved. Sermon from 1 Thess. 4: 13-18. A. S. HUTCHINS.

DIED, April 1, 1875 in Grundy Co., Iowa, Rebecca, wife of C. O. Cowell, in the 50th year of her age. Her sufferings were severe, but only of a few days' duration, and patiently endured. We deeply feel the loss of our dear mother, but mourn not as those without hope. She has been an observer of the Sabbath and a lover of present truth for about nine years. A few hours before her death she exhorted her companion to meet her in the better land; then audibly praying, said, "O take me, take me now." We expect, if faithful, to meet her and a dear sister when the Lifegiver shall come. M. E. & A. A. COWELL.

DIED, April 3, 1875, at Marion, Iowa, of typhus fever, William C., only son of Elder D. T. and Amelia Shireman, aged 16 years. Funeral at the Presbyterian church. Appropriate remarks by the pastor, Elder Marshall, to a very large congregation.

"Dear as thou wert, and justly dear, We will not mourn for thee; One thought shall check the starting tear: From sorrow thou art free."

DIED, in Wright, Mich., March 25, 1875, sister Mary Kittle, wife of Frederick Kittle, from the effect of a severe burn, received when their house was burned. She lived only about one week after the accident. E. H. ROOT.

The Review and Herald.

Battle Creek, Mich., Fifth-day, April 22, 1875

Future Labors.

WE now expect to spend the Sabbath, May 1, with the church at Battle Creek, Michigan, and should be happy to meet Bro. W. H. Littlejohn at that place at that time.

We suggest that the Indiana and Ohio meetings be held in May; Iowa, Illinois, Wisconsin, and Minnesota, in June; one in Kansas and one in Missouri in July; two in Michigan from August 3-17; Vermont, Massachusetts, Maine, and New York, to come in before September 15th; California September 23-30.

The above suggestions are for the consideration of our people. If Indiana and Ohio choose to wait till after the Eastern meetings, we shall not be able to meet with them this season.

In view of the destitution of the country the Kansas and Missouri Conference may decide to hold no general camp-meeting until fall, if at all, and in its stead hold two small camp-meetings, one in each State, much easier of access than one for both States.

Our object at all these meetings shall be to preach the word faithfully, pray with and for the brethren, counsel with them as to the best means to advance the cause, and labor generally for love and union to continue with the Lord's people.

If we have in our testimony to the people of God ever gone beyond the testimony of the Lord, may he forgive us. If any press matters, we shall give them the road. The field is a wide one. There is an overwhelming amount of work to do almost anywhere in this wide world of ours.

We feel the solemn power of the message God has given to us as a people. And, as never before, we realize the importance of laying broader and better plans for the rapid progress of the work.

Pacific S. D. A. Publishing Association.

As provided in the laws of California, that "any five or more persons" may sign "Articles of Incorporation," and choose Directors, not less than three, nor more than eleven.

After the opening prayer by Eld. White, remarks were made by Eld. J. N. Loughborough, showing the measures to be taken necessary to the formation of an Incorporated Association.

Moved and Supported, That the capital stock be placed at twenty-eight thousand (\$28,000) dollars, and that ten (\$10) dollars constitute a share.

Moved and Carried, That the name of this Association be called the Pacific Seventh-day Adventist Publishing Association.

Moved, That the place of meeting be at Oakland, Cal. Carried.

Moved, That the period of existence be Carried.

Moved, That the object of this Association

shall be the printing and publishing, without profit to the stockholders, of periodicals, newspapers, books, tracts, documents, and other publications of a religious, historical, literary, agricultural, scientific, or educational character. Carried.

Moved, That five Directors be chosen. Carried.

James White, J. N. Loughborough, Wesley Diggins, J. I. Tay, and Knud Brossen were elected by ballot.

Moved by J. B. Montrose and seconded by J. Rowland that these Directors be empowered to sign Articles of Incorporation. Carried.

Moved, To adjourn till 2:30 P. M. Carried.

SECOND SESSION.

Met as per adjournment.

J. N. Loughborough was elected President, A. M. Driscall, Secretary, and J. I. Tay, Treasurer.

Adjourned.

A. M. DRISCALL, Secretary.

The foregoing we find in The Signs of the Times of April 8, 1875. The same paper contains the Articles of Incorporation which were subscribed before a Notary Public, April 1, 1875, the \$2,900, actually paid in being furnished as follows:—

Table with 3 columns: Name, Shares, Amount. Includes James White (100 Shares, \$1000.00), Mrs. I. L. James (50 Shares, 500.00), Jane Rowland (30 Shares, 300.00), J. N. Loughborough (30 Shares, 300.00), Wesley Diggins (20 Shares, 200.00), Knud Brossen (10 Shares, 100.00), J. W. Cronkrite (5 Shares, 50.00), J. I. Tay (5 Shares, 50.00). Total \$2,900.00.

The Railways of the World.

FROM the following statement which we find in the N. Y. Independent, of April 15, 1875, it appears that nearly half of the entire mileage of the railways of the world, is found in the United States.

The total cost of the railways of the world, excluding those of the United States, is \$9,854,764,560, with a mileage of 80,653 miles. The cost of railroads in the United States, is \$3,784,543,034, with a mileage in 1874 of 70,651 miles.

The Next Pope not to be Infallible.

VENICE, April 7: The king of Italy has joined the league with Austria, Germany, and Prussia, to prevent the election of an infallible pope.

Will the Pope Come to America?

PARIS, April 6.—The Rome correspondent of the Journal writes to that paper that the pope will take up his residence in the United States if it should become impossible for him to remain in Rome, and it was with a view to such a possible emergency that Archbishop McCloskey was elevated to the cardinalship.

To the S. B. Treasurers of the N. Y. and Pa. Conference.

DEAR BRETHREN: I address you once more to inform you of my change of post-office; but I wish to say another word relative to reporting, as what has been said and done has failed to produce the desired result; for I have not heard from some of you this year.

It would seem that only a little care and effort are needed to produce perfect order in this matter, and I specially request a report, immediately after the first of May next, from the following churches: viz., Brookfield, Catlin, Corydon, Cottage, East Elma, Farmington, Genoa, Lancaster, Norfolk, Olcott, Parish, Pitcairn, Ulysses, Vermillion, and Verona.

N. B. My present P. O. address is Litchfield, Herkimer Co., N. Y. Please mark this carefully, at once, so as to avoid mistakes; and remember what the Bible says of those who do the work of the Lord negligently.

S. B. WHITNEY, Conf. Sec.

April 12, 1875.

Notice.

WILL the directors of the different districts of the Wisconsin T. & M. Society remember to send money that they may receive on the tent

and camp-meeting fund to E. R. Gillett, Monroe Green Co., Wis., and report the same to Mattie Babcock, at the same place? We would request those that can to pay their pledges for the tent, in full or in part, to their director, as soon as practicable, and let the director forward it to the treasurer.

O. A. OLSEN.

Response.

MY call through the REVIEW for persons desiring tent-meetings in Wisconsin, to correspond with me at Galesville, has been so liberally responded to, that I cannot reply by letter to each one. Let me say to all, Your letters are all carefully read and kept.

D. DOWNER.

Acknowledgment.

THE Sabbath-keepers of Osborn Co., Kansas, wish to inform those who have sent relief to us, that we are very thankful for your kindness and generosity. By a unanimous rising vote taken upon the day of distribution, we signified that we were all thankful.

EMMA CROMER, Church Clerk.

Appointments.

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

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

Change of Appointment.

THE meeting of the Mich. T. & M. Society of Dist. No. 3, will be at Kendall, instead of Mattawan, May 1 and 2.

QUARTERLY meeting at Alaiadon, Mich., April 24 and 25, 1875, for the T. & M. Society of Dist. No. 11, in connection with that of the churches of Alaiadon, Bunker Hill, Genoa, Locke, and Antrim.

QUARTERLY meeting at Johnstown Center, Wis., May 8 and 9. All the members of this church are requested to be present to re-arrange Systematic Benevolence and transact other important business relative to the church.

THE next quarterly meeting of the churches of Saginaw Co., Mich., will be held at Jay, May 1 and 2, 1875, also quarterly meeting of T. & M. Society, Dist. No. 8, in connection.

QUARTERLY meeting for Victory, Wisconsin, first Sabbath in May. Brethren and sisters from neighboring churches are invited.

JEFFERSONVILLE, Wayne Co., Ill., where Bro. Scott may appoint, May 7, at 7:30 P. M. In the school-house near Bro. J. J. Shreve's, New Franklin P. O., Wayne Co., Sabbath morning, May 8, at half past ten o'clock.

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.

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.

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.

QUARTERLY meeting for Dist. No. 6, at Greenville, Mich., May 1, 2. Librarians are requested to forward their reports in season for the meeting.

Business Department

Not slothful in Business Rem 11:12

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

My P. O. address will, until further notice be Gilman, Iroquois Co., Ill.

R. F. ANDREW

The P. O. address of H. M. Ken will be Hereafter, Allegan, Allegan Co., Mich.

THE P. O. address of C. W. Olds is John Center, Rock Co., Wis.

My address, until further notice will be Bourbon City, Columbia Co., Wis.

ELD. I. SANBORN

RECEIPTS

For Review and Herald.

Annexed to each receipt in the following list, is the name and number of the REVIEW & HERALD TO which money received pays—which should correspond with the bars on the Pastors. If money for the paper is not in the acknowledged, immediate notice of the omission should be given.

- \$2.00 EACH. Henry Beardsley 47-4, D I Stephen 14, J M Palmer 47-15, S J Rogers 49-14, Mary S 47-16, J E Hool 47-11, Mrs J B Rosell 47-15, Alfred 47-14, Mrs P Northrup 47-16, Mrs A Reed 47-14, Brown 47-15, Mrs C Lake 47-15, John S Myers, Mrs A Miller 47-14, Wm Rankin 47-21, Sarah G 47-3, Joseph Hughes 47-14, D C Newmyer 47-15, vey Dana 47-14, H W Lawrence 48-1, Josiah W 47-14, Henry Waddell 47-16, G H Heacock 47-16, Garrett 47-15, Laura A Green 47-16, Leonard Sh 47-11, Lewis T Stout 47-16, S D Wagor 47-14, Green 47-11, D W Emmerson 47-16.

- \$1.00 EACH. H Howe 46-10, A Harselm 47-16, rion Shaw 47-16, Charles Harmon 47-16, N G Sp 46-5, James T Johnson 46-16, Francis M Davis, Nancy Hiller 46-10, Anna B Lewis 46-16, A D Kisser 46-7, Margrete Petersen 47-16, H F Phil 16, Louisa Montgomery 47-16, Flavel Simonson, H M Nelson 47-16, Mrs Hannah Johnson 47-3, Patterson 47-16, M H Leonard 46-16, Mrs Wm H lips 47-16, Agnes Foster 46-16, A C Long 46-10, D Thomas 46-16, Henry A Rife 47-16, Joshua Ma 47-16, Geneva Mallory 47-16, Eugene Lord 47-16, Hayes 46-14, Mrs A L Duncanson 47-16, T J Cho 14, Lucinda Davis 47-16, A O Tuttle 47-16, J D H 46-14, L G Tracy 46-15, M E Lamphere 46-16, G H den 46-16, L C Wardell 46-20, Wesley Wood, Ella Hunt 47-10, J E Titus 47-1, D D Stevens 46-16, ry Elliot 47-16, Sophia Johnson 46-11, Rogene T 47-16, Mr A Byden 47-16, Emma Anderson 46-16, Bard 46-16, Mary A Todd 46-10, Abigail Miller, Mary A Wentworth 47-16, A G Womock 47-10.

MISCELLANEOUS.

John Stillwell 50c 46-6, John C vell 50c 46-1, J H Haggie \$1.10 46-16, James B 5.00 45-1, Hamilton Maxwell 82c 46-6, F E Reading 46-1, N P Robbins 1.50 45-22, J I Stewart 50c 46-1, S White 50c 46-1, Mrs Carrie Wiggins 25c, David Alway 50c 45-21, Anna E Newton 50c, James Rankin 50c 46-16, Wm H Rankin 50c 46-16, Eli Parney 50c 46-16, Mrs W L Leidy 50c 46-16, Kelsey 50c 45-23, E B Town 50c 46-3, O A Coburn 75c 46-10, M T Haughey 50c 46-3, Mrs C Kinney 25c, Mrs B Sexton 50c 46-19.

Books Sent by Mail.

- Wm Ellsworth \$3.00, Jamie D Larkee 25c, Wm Morton 1.00, Mrs I W Ramsey 3.00, Miss Eva H 25c, Miss V P Bailey 50c, Joseph Smith 1.70, Mrs Jerome 50c, J Q A Haughey 1.00, T R Weideman 25c, C H Bliss 50c, Mrs Hattie Parsons 50c, C C 50c, Solomon Berridge 50c, Geo D Chester 2.00, Reliance Everts 25c, L C Benner 10c, L P Harmon, Emma Thurber 25c, I Sanborn 20c, C W Middlett, Jas Hull 50c, Mr M Cutler 25c, Alfred K, Samuel Bowen 20c, George W Barker 50c, W A spire 35c, H A St John 6.64, Andrew J Jellis 25c, Hamilton 1.00, Mrs Mollie Comer 1.00, Thomas D lar 25c, James Kittle 20c, V N Brigham 10c, J W 50c, Mrs Rebecca Aldrich 50c, Alex Carpenter, Cicero H Maxwell 75c, S J Myers 20c, Nils Larsen R Murray 50c, J R Warner 1.00, M J Olds 3.20, Brown 1.00, Jacob Gunther 15c, Albert Wike 3.20, S Myer 10c, Mrs Sarah S Taylor 1.50, Wm P. Mo son 10c, Mrs M C Sutherland 25c, H H Dayton, Geo Sims 17c, D D Stephens 15c, D Downer 20c, W Pierce 50c, Lafayette Rains 50c, Oliver Draper, Henry Rains 50c, James G Kennedy 85c, N, Neerken 3.00, Ida F Smith 75c, Wm J Goodwin, Eld I D Van Horn 4.75, Geo Kennedy 25c, C H Howe 1.00, I L Townsend 1.00, D Bates 10c, T G 10c, C Bacon 70c.

Mo. & Kan. Conference.

Mrs I W Ramsey \$25.00.

Cash Received on Account.

- D P Curtis \$4.20c, New Eng. T & M Society \$5.00, S N Haskell 700.00, Geo I Butler 45.92, N York T Society 55.00, Ill T & M Society 6.55, Ill T & M Soc per Wm Penniman 5.00, Ill T & M Society per Douglas 15.00, I D Van Horn 20.00, Vt T & M S 895.15, James Sawyer 3.00, M S Burnham 3.00.

Michigan Conference Fund

Church at Fairgrove (s. b.) \$3.00, Cedar Sp 25.00, Jackson 55.00, James M Palmer (s. b.) 10.00

S. D. A. P. Association

M B McAvoy 5.00.

Mo. & Kan. Sufferers.

- C A Tuttle \$5.00, Chas Davis 2.50, Wesley D 1.50, W D Stocking 1.00, J L James 1.50, Janel land 1.00, H E Campion 1.00, Julia, Scott 1.0, Grover 1.00, Mr Baldwin 50c, Mrs Steins' friends, Mrs Scotts' friends 2.00, A friend 5.75, "Premiu Gold" 4.35, F E Reading 1.75.

Books Sent by Freight.

S N Haskell, South Lancaster, Mass., \$115.21.

Share in S. D. A. Publishing Association.

Adolph Schaupp \$10.00.

Book Fund.

Adolph Schaupp \$5.00, Jesse Rosa 25.00, Ben Hostler \$10.00, Amanda Warren 15.00, John Q 15.00.

Hygienic Book Fund.

Adolph Schaupp \$5.00.

S. D. A. Educational Society.

\$10.00 EACH. C D Cook, J T Mitchell, Wm E strong, Benn Auten \$100.00, Wm Stuff 5.00.

Pacific Mission

Ada Richmond 1.00.

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James Lane & wife \$25.00, Newton Sabbath S 2.97, Master Gilbert \$1.00, F R Richmond 50.00.

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