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

VOLUME 45.

BATTLE CREEK, MICH., FIFTH-DAY, APRIL 29, 1875.

NUMBER 18.

The Review and Merald

IS ISSUED WEEKLY BY

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

ELDER JAMES WHITE, PRESIDENT.

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

Address REVIEW & HERALD, BATTLE CREEK, MICH.

ALL THINGS.

Nor one, or two, or many, but all things Shall work together for the good of those Who love the Lord in sweet sincerity. Oh, blessed promise! It is full of strength To those who walk but feebly in the way; Once grasped, and all the round, rich earth is full Of rosy light. The stony, silent hills Of difficulty melt away in air, Or grow less steep and strange; the valleys low Of deep humiliation look so green, So peaceful, that we walk entranced therein; While the cold, averted eyes, bent on us By the world, lose half their power to wound.

"All things together!" How the knotty skein Of life grows straight, while one by one Its threads are disentangled, and we find The warp and woof grow white and whiter still; Each adding strength to each, while all combine Show forth the wondrous, patient care and love That girt us round, and leave no sunless spot. We thank thee, Father, for this promise rich, That like a ray of light illumines all The mazy caves of doubt, and unbelief; And raises up cool groves to shelter us— Born of the hopes beyond.

All things will turn, Like strange sea-waves, that ever moving on Keep each its neighbor on its onward course, Helping itself meanwhile. O promise fair, So full of meat and wine, ye can make glad The hearts of hungry, thirsty souls that need Strong faith to keep them in the narrow way. —C. B. Heath.

The Sermon.

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

SEALING OF THE SERVANTS OF GOD.

BY ELD. R. F. COTTRELL.

Text: "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Rev. 7:1-3.

Leading events of history may be given in chronological order; but to write out every event of a history of the world, or of any in the exact order of time in which it occurred, has never been, nor ever will be, attempted. So it is in prophecy, which is history given before the events occur.

In the opening of the seven seals of Rev. 6-8, is given a regular succession of events to transpire in connection with the church during the whole age, from the days of the primitive Christian church down to the close of probation, the day of wrath, and the second coming of Christ. The events to take place under the opening of the sixth seal are the great earthquake of 1755, which destroyed the city of Lisbon, the darkening of the sun and moon in 1780, the falling of the stars in 1833, and the great day of wrath which follows immediately upon the close of probation and reaches to the second advent of Christ. Rev. 6:12-17. The regular succession of events under this seal begins with the signs of Christ's coming at hand, and ends with the day of wrath. With the description of this day of wrath the chapter closes.

But something of importance in connection with these events remains to be told, and consequently chapter 7 intervenes between

chapter begins with an account of the sealing of the servants of God preparatory to the troubles that are coming in the day of wrath; and consequently this is the last work of the gospel while men are upon probation; and, after the sealing of the living saints, the chapter gives a description of the great multitude of the resurrected saints and the introduction of all to the immortal and everlasting state, where sorrow will be forever unknown. Then, going back from this digression to the thread of discourse, the prophet speaks of the opening of the seventh seal, which brings us to the actual coming of the Lord with "all the holy angels," making a pause in the joyful anthems of praise in Heaven until their triumphant return with all the vast multitude of the redeemed.

The sealing therefore is a work to be done during the period of the sixth seal, after the signs in heaven of the coming of Christ have appeared, and before the winds are loosed and the great day of wrath is come. It is a special work of preparation for the people of God, that they may stand secure in the time of trouble that will come upon the earth when the time of probation shall close, the winds be loosed, and the wrath of God and the Lamb come. "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:36. How transcendantly important the closing, sealing work of probationary time! How important that the servants of God should heed the voice of the Master, watch the signs of the times, and pray night and day for a preparation to stand secure in the day of wrath, and stand before the Son of man at his coming! Can it be that professed Christians can ignore these things, having no confidence in Christ-given signs fulfilled, and consequently not heed his command to watch and pray in respect to the things that are coming, and yet hope to be prepared for the awfully tremendous event, should it come on them "as a thief"? Alas! for that soul who closes his eyes to prophetic light, and willingly lets the sealing work pass unheeded, and consequently permits the day of God to come upon him suddenly and unexpectedly as a thief in the night, or as a snare is sprung upon birds unconsciously feasting upon the grain scattered to decoy them.

Winds, in the text, are a symbol of wars the four winds-winds from all the cardinal points-signify the general wars in every quarter of the globe, which have been foretold by the ancient prophets in connection with the great day of God's wrath. See Zeph. 1:14-17; 3:8; Jer. 25:29-33; Joel 3:9-13. Angels of God have a controlling power over the governments of the earth; they can hold in check the elements of strife among hostile and menacing nations, or they can let them loose, and thus "hurt the earth and the sea." They have a charge to hold them until a specific work is done; and that work is the closing work of the gospel of salvation among men, a work which prepares all the living servants of God for the time of trouble and national conflict which is to follow when the winds are loosed. According to prophecy, the nations will be angry, and their anger will be followed by the wrath of God. Rev. 11:18. In this time of trouble the servants of God are to "be delivered, every one that shall be found written in the book." Dan. 12:1. The sealing work will determine who of all the living shall be found written there. Solemn and momentous work! Can it be that this very work is now being done? It is not only possible, but most certainly this is the case. This truth is terribly true!

The third angel's message of Rev. 14:9-12, is evidently the last merciful warning before the out-pouring of the unmingled wrath of God; and consequently is the sealing mes-It has the seal of the living God as its most distinguishing characteristic. It warns all against receiving the seal or mark of the beast upon pain of drinking of the wine of the description of the events under the sixth God's wrath without mixture. The winds of swer is, "By the very act of changing the ed shall drink of the wine of God's wrath, but seal and the opening of the seventh. This general war must be held back while this Sabbath into Sunday." So while God claims the righteous shall be delivered. God in

stand secure when the winds are no longer restrained, but the time of trouble and distress is fully come.

Seal and mark, as used in these passages, have the same meaning, and signify simply a sign or token. It is not a literal brand or mark upon the flesh like "the sign of circumcision, a seal," or "a token, of the covenant" that God made with Abraham; Gen. 17:11; Rom. 4:11; but something fully as manifest to the observer—a practically distinguishing sign. One version of our text has it, "Having the sign of the living God," and, "Till we have signed the servants of God." Let it be noticed that it is an outward manifestation of allegiance, and not the inward work of the Spirit of God, whereby ye are sealed unto

the day of redemption." The two marks or signs—that of the living God, and that of the beast-are evidently in direct opposition to each other; and since those who heed the warning against the worship and mark of the beast, are distinguished as those "who keep the commandments of God," &c., it is fair to infer that the seal of God-his sign or token-is to be found in his commandments, or law, and is a sign of allegiance to the one true and living God, as distinguished from all other gods or lords who may claim our fealty and worship. Those who have the Lamb's "Father's name," or, as rendered by Whiting (I quote from memory), "his [the Lamb's] name and that of his Father," written in their foreheads, are without doubt those who honor the name of God by obedience to his law. Rev. 14:1. The mark of the beast also is called "the mark of his name," literally meaning the mark of his authority.

"The seal of an earthly monarch is the sign or mark of his authority. It is that which makes valid those laws or decrees which he promulgates. It shows his title of royalty, the extent of his dominion, and his right to reign. Now the Sabbath makes valid the law of God. It is the only part of the law that shows who the lawgiver is, and that distinguishes him from other gods. It shows him to be the Lord thy God, the Creator of heaven and earth and all that in them is, and thus furnishes us with his title of royalty, the extent of his dominion, and his right to reign. Therefore the Sabbath may with propriety be called the seal or sign of God. Indeed, it is the only thing in the Bible that is said to be a sign between God and his people, that they may know that he is the Lord. Read Eze. 20:12, 20; Ex. 31:13, And whenever the sacred writers, whether under the old or new dispensation, undertake to distinguish the living God from false gods, an appeal is invariably made to the fact that the true God made heaven and earth, which fact lies at the foundation of the Sabbatic institution. Read Ps. 115; Jer. 10; Acts 14:8-15; 17:22-29. In truth, it were impossible to distinguish the true God from idol gods by any portion of the law of God except the fourth commandment."

But not to enter into a particular investigation of the seal of God and the mark of the beast, it is sufficient to my present purpose to state that there are two rival days in Christendom, each claiming to be the Sabbath which all men ought to keep holy. In the scriptures above referred to, the Lord expressly says that his Sabbath is a sign between him and his people, that they might know that he is the Lord, and, as the reason, says, "For in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed." So the seventhday Sabbath is the sign of God.

On the other hand, the Roman papacy and church, which is prophesied of as a power that would think itself able to change the times and laws of God, Dan. 7:25, claim expressly the change of the day, "without scriptural authority," as the mark or sign of their authority to make laws and bind the consciences of mankind. "How prove you," say they, "that the church hath power to command feasts and holy days?" The an-

warning prepares the servants of God to the seventh-day Sabbath as a sign of his power and authority as the maker of heaven and earth, the beast power claims the first day instead of the Sabbath as the sign of its power and authority; and as these claims do not conflict, let both be esteemed valid.

We now inquire for the facts in the fulfillment of the text. Are the nations now angry? Are they preparing for war? Are there any indications that the four windsthe winds from every quarter—are about to blow—that a general war is impending? I need not answer; for to ask these questions is to answer them to every intelligent mind. Are there any signs that the winds are be-

ing held? Have there been just apprehensions of a general time of war for years in the past? Has the great calamity been delayed beyond expectation? How long have there been just forebodings of the terrible struggle? Has not this state of things existed ever since the revolutions of 1848? And when the war-cloud has seemingly burst, how soon has the tempest been hushed to peace! During all this time the coming storm has seemingly been held in check by a higher power. The angels "to whom it is given to hurt the earth and the sea," though seemingly about to let loose the storm in all its fury, have evidently heard the imperative voice of the ascending angel, "Hurt not the earth," till the last, the sealing message, has done its work of sealing the servants of God, preparing them to be delivered in the time of trouble.

And is there such a message in the world? —a message claiming to be the final message, that of the "third angel," warning against the worship and mark of the beast, and pressing the claim of all the commandments of the decalogue as written by the finger of God, especially of the down-trodden Sabbath as the sign of God and the seal of his law? Isa. 8:16. And did this message begin to dawn upon the world at the proper time?—at the point when it became evident that the winds of war were struggling to be loosed, and yet by an unseen power were held in check and abeyance? These questions can only be truly answered in the affirmative. To answer them negatively would be to falsify the facts of the history of our own times since 1848. At that time when the storm-cloud of general war was darkening the horizon, this message was just rising to view; but the rising storm was checked, and a calm ensued. And ever since that time whenever the winds have shown signs of struggling to be free, and the danger has seemed imminent, by this unseen power they have been marvelously staid, though the wrath of the angry nations has not been subdued. Still the nations are in suspense and perplexity, and still the preparations for war go on.

At the same time the rising message is spreading over the world, and, according to prophecy, is going to "many peoples, and natongues, and kings While the winds are held, the sealing message is doing its work. The Sabbath of the Lord is gaining prominence. And while a large class are clamoring for law to enforce a stricter observance of the day that has usurped the place of the Sabbath of the Lord, attention is almost everywhere being awakened to the claims of the Sabbath law as given by God himself; and the concientious here and there are embracing it.

Be assured, reader, that not one of these things is accidental. The word of God having predicted them, his overruling providence is guiding and controlling events to their fulfillment. Not one thing of all he has said shall fail of being done. The nations are angry, and are preparing war. The clouds are thickening, and the muttering thunders can be heard. The four winds, though struggling to be free, are being held for the closing message of the gospel to do its work of sealing. The messenger with the seal of God is on his way, ascending to view, like the rising of the eastern sun. Soon his appointed work will be accomplished, the winds will be loosed, and the earth will be hurt. The great day of wrath will come; the wick-

great mercy is waiting to be gracious. Now became sinners, the future of the fallen race is the time to accept of offered mercy. Soon it will be too late. Soon probation will cease; the wicked will be sized with the seven last plagues; but the servants of God shall escape. Hasten, my soul, in the preparation for that day. Hasten, dear reader, and let not that day come upon you as a snare. Inquire now, "Who shall be able to stand?" and do not wait till the terrible day is come. Then

"It will be in vain to call, Ye mountains, on us fall, For his hand will find out all, In that day."

But happy indeed will it be with all those who have heeded the warning mercifully sent of God, in fulfillment of his promise, and have gotten a complete victory over sin, through obedience to God and faith in Jesus Christ. Happy for those who have united in the fulfillment of the prophetic command of God, "Bind up the testimony, seal the law among my disciples." Isa. 8:16. At this time when God's "salvation is near to come," and his righteous judgment against ungodliness is about to be revealed, "blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Isa. 56:2.

Those who engage in this work of reform, and shall "raise up the ruins of many generations," shall be called, "The repairer of the breach, The restorer of paths to be frequented." On condition of turning from trampling on the Sabbath of Jehovah, and calling it "a delight, holy to Jehovah, honorable," and honoring him whose law is despised among men, they will be highly honored of God, and "shall ride over the high places of the earth," and be "fed with the heritage of Jacob; for the mouth of Jehovah hath spoken it." See Isa. 58:12-14.—Bernard. These shall escape the impending wrath, be caught up to meet the Lord in the air, and on Mount Zion, with the Lamb, shall join in the song of the redeemed. Happy deliverance! Everywhere joy! Shall we not, dear reader, comply with the conditions, and be partakers of the joy?

Christ and the Law.

BY MRS. E. G. WHITE.

JESUS would convince his enemies that his teachings and miracles did not supplant the law, detract from its dignity, or lessen its claims. His works were in strict accordance with both the moral and the ceremonial law. Christ was the angel who went before Moses, and guided the travels of the children of Israel in the wilderness. God had said to Israel, "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak, then I will be an enemy unto thine enemies, and an adversary unto thine adversaries." Ex. 23: 20-22. This angel, Christ, gave Moses the ceremonies and ordinances of the Jewish law to be repeated to the

The rebellion of Israel against the law and authority of God, caused their destruction. The honor God had given them of being thus conducted by his Son, increased their sin. The charges of the Jews that Christ did not the hour of his death upon the cross, observed the law binding upon the Jews. But when type met antitype, at the death of Christ, then the offering of the blood of beasts became valueless. Christ made the one great offering in giving his own life, which all their former offerings had foreshadowed, which terminated the value of all the sacrificial offerings of the Jewish law.

Since the fall, no immediate communication could exist between God and man, only through Christ, and God committed to his Son, in a special sense, the case of the fallen race. Christ has undertaken the work of redemption. He purposes to maintain the full honor of God's law, notwithstanding the human family have transgressed it. He will redeem from its curse all the obedient who will embrace the offer of mercy by accepting the atonement so wonderfully provided. Through his mediatorial work, Christ will fully vindicate the holiness and immutability of his Father's law.

Adam and Eve at their creation had knowledge of the original law of God. It was imprinted upon their hearts, and they were acquainted with the claims of law upon them. When they transgressed the law of God, and

was not relieved by a single ray of hope. God pitied them and Christ devised the plan for their salvation by himself bearing the guilt. When the curse was pronounced upon the earth and upon man in connection with the curse was a promise that through Christ there was hope and pardon for the transgression of God's law. Although gloom and darkness hung, like the pall of death, over the future, yet in the promise of the Redeemer, the star of hope lighted up the dark future. The gospel was first preached to Adam by Christ. Adam and Eve felt sincere sorrow and repentance for their guilt. They believed the pre-cious promise of God, and were saved from utter ruin.

Paradise was lost to Adam and the curse was pronounced upon the earth because of the transgression of the Father's law, and death came because of sin. Adam found by sad ex perience that it was easier to transgress the commandments of God than to resist and press back the tide of moral wretchedness that was pressing in upon him. Those who lived before the flood were favored in having a knowledge of the law of God communicated to them by Adam who had conversed with God and augels in Eden. He lived among them nearly one thousand years, and by his teachings, example, and humble obedience to all God's requirements, exalted the law of God. He sought to turn his posterity from transgression to a life of obedience and faith in a Saviour to come.

The knowledge of the law of Ged was preserved from Adam to Noah, and from Noah to Abraham and from Abraham to Moses, for the benefit of all who should live upon the earth. The blessings upon the patriarch Abraham for obedience are repeated to Isaac in these words: "And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statues, and my_laws.

Enoch first received instruction from Noah, and he observed the law of God, and served him with singleness of heart. He became so pure in character that the Lord communicated his will to him, and through holy vision revealed the great events connected with Christ's second appearing, and also the wickedness that would prevail just prior to the end. Enoch was a faithful preacher of righteousness, and sought to turn men from the transgression of the law to faithful obedience. He walked with God three hundred years, giving to the world a faithful example in a pure and spotless life, which was in marked contrast with that rebellious and self-willed generation who boasted of their open disregard of God's holy law. His testimony was not regarded because men loved sin better than holiness. Enoch was borne by angels to Heaven without seeing death.

In the destruction of the inhabitants of the old world by the flood is clearly represented the faith of all those who continue to transgress the law of God. Enoch's translation to Heaven represents the commandment-keeping people of God who will be alive upon the earth when Christ shall come the econd time, and who will be glorified in the signt of those who hated them because they would keep the commandments of God. These also will be translated to Heaven without seeing death, as Enoch and Elijah were.

The great wickedness of the people before the flood had reached unto Heaven. And the Lord made known to Noah that he would deregard the law of Moses, was without the least foundation. Christ was a Jew, and, to earth by the waters of the flood, because of their continual transgression of his law. Noah warned the people. He believed the word of God, and faithfully preached to that sinful generation, and made every effort to turn them from transgression to obedience. But he was unsuccessful. Only his own family at last received his message. The terrible judgments of God in their destruction should have been sufficient warning to all who should afterward live upon the earth, that God will surely punish those who disregard his law. But as the people multiplied upon the earth, men became bold in their transgression of God's law. Idolatry existed and increased to a fearful extent, until the Lord left the hardened transgressors to follow their evil ways, and he chose Abraham from an idolatrous family, and made him the depositary of his law for future generations.

The Lord communicated his will to Abraham through angels. Christ appeared to him, and gave him a distinct knowledge of the requirements of the moral law, and of the great salvation which would be accomplished through himself. Abraham was appointed of God to preserve the truth amid the prevailing sins and corruptions which were increasing. But the descendants of Abraham departed from fell from their state of happy innocence, and the worship of the true God, and transgressed

his law. They mingled with the nations who had no knowledge or fear of God, and gradually imitated their customs and manners, until God's anger was kindled against them, and he permitted them to have their own way and follow the devices of their own corrupt hearts. He had conferred special blessings upon Abraham because he was faithful in keeping his commandments, and had chosen his family as his peculiar treasure.

God revealed to Abraham his purposes through vision. He was shown in a figure that his posterity would become bondmen to an idolatrous nation, because of their transgression of the law of God, and that they would be punished for their apostasy.

But when they humbled themselves before God, and acknowledged his dealings, and cried unto him earnestly for deliverance from the oppressive yoke of the Egyptians, their cries, and their promises to serve God and to be obedient to his law if he would break from off them the oppressive yoke of bondage, reached Heaven. God answered their prayers in a most wonderful manner, and Israel was brought forth from Egypt and taken to himself as his peculiar treasure.

After the Lord had made a covenant with Israel in a most solemn manner to be a peculiar treasure unto him, they were brought forth out of their tents and from their encampments to meet with God. And the Lord graciously condescended to come down upon Mount Sinai, not to give a new law, but to speak, with an audible voice in the hearing of all the people, bis law which already existed. The presence of God made the mountain sacred, and neither man nor beast was permitted to touch the mountain on penalty of death. The Hebrews were instructed that everything that was connected with God must be regarded with the greatest reverence. They were greatly exalted in thus being made the depositaries of his law. "And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." And the sight of the glory of the Lord was like devouring fire on the top of the

The Lord made the occasion of speaking his law a scene of awful grandeur and sublimity, in accordance with its exalted character. The ten commandments were spoken amid thunder and flame, and in great power and glory. The voice of the Lord was like a trumpet, waxing louder, and louder, and in a full volume rolled down the mountain. The earth trembled and quaked, and the very mount seemed to be moving from its foundation. The best of Israel shook with fear, and fell upon their faces before the Lord. The awe-inspiring voice, and the terrible glory displayed upon the mount were to them most impressive.

God accompanied the declaration of his law with the most sublime exhibitions of his power, that the Hebrews might never forget the scene, and that they might be impressed with profound veneration for the Author of the ten commandments. In this, the Lord shows to all men the sacredness and importance of his law. The law of ten precepts was by no means given exclusively to Israel, to be confined to them as a people, but the Hebrews were made the depositaries of the law which was to be handed down to us. The entire history of the children of Israel was "written for our admonition upon whom the ends of the world are come." No Hebrews could so fully estimate the sacredness and exalted character of God's law as those who accepted Christ as their Redeemer. He was the foundation of the entire Jewish system.

Be Decided.

A GENTLEMAN and his wife were present at a camp-meeting. Neither had ever made a profession of religion. Under one of the sermons the lady was deeply and sorely convicted of sin. She desired to go forward and kneel at the altar as a poor penitent. Her husband protested against it, and tried to lead her from the ground. Her convictions were so profound and intense that she insisted upon presenting herself at the altar. He used his authority, forbidding her to go. She pleaded with him for her soul's sake not to interfere with her conscience. He threatened to desert her if she dared to go. "Never return to my house if you go," said he. Swept by an irresistible current of anxiety and longing she ran to the altar. Casting herself upon the ground, she pleaded for the divine mercy. Such earnest longing found a speedy response, and the "peace of God" rested upon her spirit. "Oh, where is my husband?" she exclaimed, as she tried to rise from her knees. "Here I am," sobbed the crushed and penitent man, who had followed her in her flight toward God, and had fallen by her side, himself crying for mercy. Peace soon came to his heart, and they went from the meeting rejoicing in

Popes Claimed by Papists.

THE following list was published in the Irish World, of July 28, 1873:-

FIRST CENTURY.

(1.) Peter, A. D. 33; (2) Linus, A. D. 67; (3.) Cletus, A. D. 78; (4.) Clement, A. D. 91. SECOND CENTURY.

(5) Evaristus, A. D. 100; (6.) Alexander I., A. D. 109; (7.) Sixtus I., A. D. 119; (8.) Telesphorus, A. D. 127; (9.) Higinus, A. D. 139; (10.) Pius I., A. D. 142; (11) Anicetus, A. D. 157; (12.) Soter, A. D. 168; (13.) Elentherius, A. D. 177; (14.) Victor I., A. D.

THIRD CENTURY.

(15.) Zephyrinus, A. D. 202; (16.) Calixtus I., A. D. 219; (17) Urbau I., A. D. 223; (18) Pontian, A. D. 230; (19) Anterus, A. D. 235; (20.) Fabian, A. D. 236; (21.) Carnelius, A. D. 251; (22.) Lucius J., A. D. 252; (23.) Stephen I., A. D. 253; (24.) Sixtus II., A. D. 257; (25.) Dionysius A. D. 259; (26.) Felix I., A. D. 269; (27.) Eutychian, A. D. 275; (28) Caius, A. D. 283; (29.) Marcellinus, A. D. 296.

FOURTH CENTURY.

(30.) Marcellus, A D. 308; (31.) Eusebius, A. D. 310; (32.) Milchiades, A. D. 311; (33.) Sylvester, A. D. 314; (34.) Mark, A. D. 336; (35.) Julius I., A. D. 337; (36.) Liberius, A. D. 352; (37.) Felix II., A. D. 355; (38.) Damasus, A. D. 366; (39.) Siricius, A. D. 384; (40.) Anastasius I., A. D. 398.

FIFTH CENTURY.

(41.) Innocent I., A. D. 402; (42.) Zosimus, A. D. 417; (43.) Boniface I., A. D 418; (44.) Celestine I., A. D. 422; (45.) Sixtus III., A. D. 432; (46.) Leo the Great, A. D. 440; (47.) Hilary, A. D. 461; (48.) Simplicius, A. D. 468; (49.) Felix III., A. D. 483; (50.) Gelasius, A. D. 492; (51.) Anastasius II., A. D. 496; (52.) Symmachus, A. D. 498. SIXTH CENTURY.

(53.) Hormisdas, A. D. 514; (54.) John I., A. D. 523; (55.) Felix IV., A. D. 526; (56.) Boniface II., A. D. 530; (57) John II., A. D. 533; (58.) Agapetus, A. D. 535; (59.) Silverius, A. D. 536; (60.) Vigilius, A. D. 538; (61.) Pelagus, I., A. D. 555; (62.) John III., A. D. 560; (63.) Benedict I, A. D. 574; (64.) Pelagus II., A. D. 578; (65.) Gregory the Great, а. д. 590.

SEVENTII CENTURY.

(66.) Sabrinian, A. D. 604; (67.) Buniface III., A. D. 607; (68.) Boniface IV., A. D. 608; (69.) Densdedit, A. D. 614; (70.) Boniface V., A. D. 617; (71.) Honorius I., A. D. 626; (72.) Severinus, A. D. 640; (73) John IV., A. D. 640; (74) Theodorus I., A. D. 642; (75.) Martin, A. D. 649; (75.) Eugenius I., A. D. 654; (77.) Vitalian, A. D. 657; (78.) Adeodatus, A. D. 672; (79.) Domnus, A. D. 676; (80.) Agatho, A. D. 678; (81.) Leo II., A. D. 682; (82.) Benedict II., A. D. 684; (83.) John V., A. D. 685; (84.) Conon, A. D. 686; (85.) Sergius I., A. D. 687.

EIGHTH CENTURY.

(86.) John VI., A. D. 701; (87.) John VII., A. D. 705; (88.) Sisinnius, A. D. 708; (89.) Constantine, A. D. 708; (90.) Gregory II., A. D. 715; (91.) Gregory III., A. D. 731; (92.) Zacharias, A. D. 741; (93.) Stephen II., A. D. 752; (94.) Stephen III., A. D. 752; (95.) Paul I., A. D. 757; (96.) Stephen IV., A. D. 768; (97.) Adrian I., A. D. 772; (98.) Leo III., A. D. 795.

NINTH CENTURY.

(99.) Stephen V., A. D. 816; (100.) Paschal I., A. D. 817; (101.) Eugene II., A. D. Valentine, A Gregory IV., A. D. 827; (104.) Sergius II., A. D. 844; (105.) Leo IV., A. D. 847; (106.) Benedict III., A. D. 855; (107.) Nicholas I., A. D. 858; (108.) Adrian II., A. D. 867; (109.) John VIII., A. D. 872; (110.) Martin II., A. D. 882; (111.) Adrian III., A. D. 884; (112.) Stephen VI., A. D. 885; (113.) Formosos, A. D. 891; (114.) Boniface VI., A. D. 896; (115.) Stephen VII., A. D. 896; (116.) Romanus, A. D. 897; (117.) Theodorus II, A. D. 898; (118.) John IX., A. D. 898.

TENTH CENTURY.

(119.) Benedict IV., A. D. 900; (120.) Leo V., A. D. 903; (121.) Christopher, A. D. 903; (122.) Sergius III., A. D. 904; (123.) Anastasius III., A. D. 911; (124.) Landon, A. D. 913; (125.) John X., A. D. 914; (126.) Leo VI., A. D. 928; (127.) Stephen VIII., A. D. 929; (128.) John XI., A. D. 931; (129.) Leo VII., A. D. 936; (130.) Stephen IX., A. D. 939; (131.) Martin III., A. D. 940; (132.) Agapetus II., A. D. 943; (133.) John XII., A. D. 956; (134.) Leo VIII., A. D. 963; (135.) Benedict V., A. D. 963; (136.) John XIII., A. D. 965; (137.) Benedict VI., A. D. 972; (138.) Domnus II., A. D. 974; (139.) Benediet VII., A. D. 975; (140.) John XIV., A. D. 981; (141.) John XV., A. D. 983; (142.) John XVI., A. D. 986; (143.) Gregory V.,

D. 990; (144.) Sylvester II., A. D.

ELEVENTH CENTURY.

(145.) John XVII., A. D. 1003; (146.) John XVIII., A. D. 1003; (147.) Sergius IV., A. D. 1009; (148.) Benedict VIII., A. D. 1012; (149.) John XIX., A. D. 1024; (150.) Benedict IX., A. D. 1033: (151.) Gregory VI., A. D. 1044; (152.) Clement II., A. D. 1046; (153.) Damasus II., A. D. 1048; (154.) Leo IX., A. D 1049; (155.) Victor II., A. D. 1055; (156.) Stephen X., A. D. 1056; (157.) Nicholas II., A. D. 1058; (158.) Alexander II., A. D. 1061; (159.) Gregory VII., A. D. 1061; (160.) 1073; (160.) Victor III., A. D. 1086; (161.) Urban II., A. D. 1088; (162.) Paschal II., A. D. 1099.

TWELFTH CENTURY.

(163.) Gelasius II., A. D. 1118; (164.) Calixtus II., A. D. 1119; (165.) Honorius II., A. D. 1124; (166.) Innocent II., A. D. 1139; (167.) Celestine II., A. D. 1143; (168.) Lucius II., A. D. 1144; (169.) Eugene III., A. D. 1145; (170.) Anastasius IV., A. D. 1153; (171.) Adrian IV., A. D. 1154 (172.) Alexander III., A. D. 1159; (173.) Lucius III., A. D. 1181; (174.) Urban III., A. D. 1185; (175.) Gregory VIII., A. D. 1187; (176.) Clement III., A. D. 1187; (177.) Celestine III., A. D. 1191; (178.) Innocent III., A. D. 1198.

THIRTEENTH CENTURY.

(179.) Honorius III., A. D. 1216; (180.) Gregory IX., A. D. 1227; (181.) Celestine IV., A. D. 1241; (182.) Innocent IV., A. D. 1243; (183.) Alexander IV., A. D. 1254; (184.) Urban IV., A. D. 1261. (185.) Clement IV., A. D. 1265; (186.) Gregory X., A. D. 1272; (187.) Innocent V., A. D. 1276; (188.) Adrian VI., A. D. 1276; (189.) John XXI., A. D. 1276. (190.) Nicholas III., A. D. 1277; (191.) Martin IV., A. D. 1281; (192.) Honorius IV., A. D. 1285; (193.) Nicholas IV., A. D. 1288; (194.) Celestine V., A. D. 1292; (195.) Boniface VIII., A. D. 1294.

FOURTEENTH CENTURY:

(196) Benedict XI., A. D. 1303; (197.) Clement V., A. D. 1305; (198.) John XXII., A. D. 1318; (199.) Benedict XII., A. D. 1334., (200.) Clement VI., A. D. 1342; (201.) Innocent VI., A. D. 1352; (202.) Urban V., A. D. 1362; (203.) Gregory XI., A. D. 1370; (204.) Urban VI., A. D. 1370; (205.) Boniface 1X., A. D. 1389.

FIFTEENTH CENTURY.

(206.) Innocent VII., A. D. 1404; (207.) Gregory XII., A. D. 1406; (208.) Alexander V., A. D. 1409; (209.) John XXIII., A. D. 1410; (210.) Martin V., A. D. 1417; (211.) Eugene IV., A. D. 1431; (212.) Nicholas V., A. D. 1447; (213.) Calixtus III., A. D. 1455 (214.) Pius II., A. D. 1458; (215.) Paul II., A. D. 1461; (216.) Sixtus IV., A. D. 1471; (217.) Innocent VIII., A. D. 1484; (218.) Alexander VI., A. D. 1492.

SIXTEENTH CENTURY.

(219.) Pius III., A. D. 1503; (220.) Julius II., A. D. 1503; (221.) Leo X., A. D. 1513 (222.) Adrian VI., A. D. 1522; (223.) Clement VII., A. D. 1523; (224.) Paul III., A. D. 1534; (225.) Julius III., A. D. 1550; (226.) Marcellus II., A. D. 1555; (227.) Paul IV., A. D. 1555; (228.) Pius IV., A. D. 1559; (229.) Pius V., A. D. 1566; (230.) Gregory XIII., 1572; (231.) Sixtus V., A. D. 1585; (232.) Urban VII., A. D. 1590; (233.) Gregory XIV., 1590; (234.) Innocent IX., A. D. 1591; (235.) Clement VIII., A. D. 1592.

SEVENTEENTH CENTURY.

(236.) Leo XI., A. D. 1605; (237.) Paul V., A. D. 1605; (238.) Gregory XV., A. D. 1621; (239.) Urban VIII., A. D. 1623; (240.) Innocent X., A. D. 1644; (241.) Alexander VII., A. D. 1665; (242.) Clement IX., A. D. 1667; (243) Clement X., A. D. 1670; (244.) Innocent XI., A. D. 1676; (245.) Alexander VIII., A. D. 1689; (246.) Innocent XII., A.

EIGHTEENTH CENTURY.

(247.) Clement XI, A. D. 1700; (248.) Innocent XIII., A. D. 1721; (249.) Benedict XIII., A. D. 1724; (250.) Clement XII., A. D. 1731; (251.) Benedict XIV., A. D. 1740; (252.) Clement XIII., A. D. 1755; (253.) а. д. 1785.

NINETERNTH CENTURY.

(255.) Pius VII., A. D. 1800; (256.) Leo XII., A. D. 1823; (257.) Pius VIII., A. D. 1829; (258.) Gregory XVI., A. D. 1831; (259.) Pius IX., A. D. 1846.

Note. De Carmenin gives us a female pope, Joan, from 858 to 855, between Leo IV. and Benedict III., which would make the whole number of popes 260.

J. N. LOUGHBOROUGH.

LEAVE not that to chance which foresight might provide for or care prevent.

Patient in Well-Doing.

Patience is a grace that we need constantly to exercise. There is no calling or condition in life in which we can be exempt from trials and temptations; and consequently the need of patience. The path that leads to the "many mansions" of our Father's house is not a path of ease or pleasure-seeking, but is toilsome and self-denying; and the Christian pilgrim will never find occasion to say, I have no need of patience. It is true, there are joys and blessings by the way, but these in our present state are not without alloy, and we have need of the patience of hope.

In our daily life, in its varied duties, cares, and annoyances, we need the sweet grace of patience. This is one of the lessons that our divine Teacher is constantly striving to impress upon our hearts; and at every step of our onward progress we are tested upon this point.

Not unfrequently we fail to bear the test, and bring to ourselves sorrow and regret. It is only when we rely upon Christ our Saviour that we can have grace to overcome, and pos-sess our souls in patience. In the school of Christ must we learn the all-important lesson of patience in well-doing. He has set before us a perfect example of patience. He was made like to his brethren—tempted in all points as we are. And though "he was oppressed, and he was afflicted, yet he opened not his mouth." He overcame the power of temptation, and to us he says, "Be of good cheer." Yet it is only in proportion as we recognize our Saviour in the discipline of life, in its disappointments, losses, cares, and anxieties, its pain and weariness, its sorrows and bereavements, and hear his voice saying, "It is I, be not atraid," that we can comply with his exhortation: "Be of good cheer."

To believe and recognize Him as always near and mighty to save is the only antidote for our doubts and fears. Then when the winds and waves of trouble beat upon the frail bark of the Christian mariner, he may hear, amid the the roaring of the billows and the noise of the tempest, the voice of Jesus as he walks upon the troubled waters, saying, "It is I, be not afarid." So long as we voyage upon the perilous ocean of this life, we need not be surprised if we are sometimes "in the midst of the sea, tossed with waves." But he whose watchful eye ever discerns all our danger will not permit us to sink, but will say to the raging storm—"Peace, be still."

It is the design of all our trials to work in us that humble and patient spirit so acceptable in the sight of God. The apostle James says, 'Count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1:2-4. The happy state of which the apostle speaks is to be attained through the discipline of temptations or trials, by which our faith is tried, in which patience must have its perfect work. We are not apt to consider a season of trials as an occasion of joy, yet the apostle says, "Count it all joy," knowing that the discipline it af-fords, though painful for the time, is designed to repay us richly in the end. "Now no chastening for the present seemeth to be joyous, but grievous, nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Heb. 12:11.

We should in no wise yield to despondency or become disheartened on account of trials. They are needful to prove us, to correct our faults, purify our affections, and remind us that this world is not our abiding home. Are they not an evidence of God's special love and watchcare over us? For whom the Lord loveth he chasteneth, or correcteth. If we are without correction, then are we not children. The psalmist says, "It is good for me that I have been afflicted." Ps. 119:71. "Before I was afflicted I went astray, but now have I kept thy word." Verse 67. And Paul says, "We glory in tribulations also, knowing that tribulation worketh patience." Rom.

Christ, who sits as a refiner and purifier of his people, permits our trials, that through suffering we may be purified, and bring forth the fruits of the Spirit with patience. There is always a "need be" in sufferings to which he appoints us. "Though now for a season, Clement XIV., A. D. 1763; (254.) Pius VI., if need be, ye are in heaviness through manifold temptations." 1 Pet. 1:6. That vast multitude, seen in prophetic vision, whose robes were made white in the blood of the Lamb, are they which came out of great tribulation. Not one amid all that white-robed throng escaped the trying ordeal; neither can we escape; for "we must through much tribulation enter into the kingdom of God." Acts 14:22. They sought and obtained the great reward through "patient continuance in well-doing." If we would be accounted worthy to appear in that future kingdom of glory with our robes of character made white

patient in well-doing, and cheerfully accept the discipline that shall fit us to enter there.

But while we seek for grace to overcome, and patience to endure, we should not be unmindful of the fact that patience is closely allied to temperance; that obedience to the laws of health greatly promotes the exercise of that patient spirit so highly commended in the word of God, while disobedience is a hinderance. Overexertion and undue anxiety in the cares and business of life are unfavorable to patience; so also is excess in any direction; especially is this true in the indul-gence of appetite. When overcome by the power of appetite, we lessen our power to overcome in other respects. Patience and temperance are twin virtues that walk hand in hand.

" Every one that striveth for the mastery is temperate in all things." In those races which were celebrated near Corinth, those who contended for the prize subjected themselves to the most careful diet, strict temperance, and self-denial, without which no one could expect to succeed. This they did to win a wreath of laurel, which was considered a token of special honor. The laurel wreath would soon wither and decay, and the honor was but transient. If they could thus deny themselves to win a crown that so soon would fade and perish, cannot we be temperate and self-denying, who seek a crown of immortality that fadeth not away, the honor and glory of which is eternal? Shall we not lay aside every weight that we may run with patience the race that is set before us? Every victory gained is a step forward. The path of duty and obedience is the path of safety and will bring us at last to the heavenly Zion, with songs and everlasting joy. "Then let us not be weary in well-doing; for in due season we shall reap if we faint not." Gal. 6:9.

Temple, N. H.

Death vs. Coming of the Lord.

NELLIE F. HEALD.

WHEN the importance of faith in the second advent is urged, we are often met with the objection that a preparation for death constitutes a full preparation for the coming of the Lord, and hence we need give ourselves no concern about the latter event, whether it come soon, or is long delayed.

Suppose the same objection had been urged against Noah's solemn warning of the coming flood. Does any one believe that in the face of such warning one could have been prepared for death, in a scriptural sense, while living in disbelief in, and contempt of, that warning? Who among those who disbelieved John the Baptist's preaching were prepared for death? But few of the zealous religionists of his time believed that Jesus was the Messiah, How many such were prepared for death?

The Bible abounds with the doctrine of the second advent of Jesus, and it is certain that a generation will be reached, if it is not already living, when that event will be as much a reality as was the flood to those who heard Noah's preaching; and a preparation for death, therefore, at that time, will constitute a belief in, and preparation for, the second advent; or, in other words, no one will be prepared to die in the Lord who knowingly rejects the ample Scripture evidence of Christ's second appearing. We venture the proposition that every true Christian heart loves the subject of the second appearing of Jesus; and what one loves is quite apt to occupy much thought, and be the principal theme of conversation. Those who love his appearing are to receive a crown of righteousness. 2 Tim. 4:8. How about those who hate his appearing? See 2 Pet. 3:

The approach of the day of the Lord is an incentive to holiness; 2 Pet. 3:11, 14, 17; and purity. 1 John 3:1-3. We learn from 1 John 2:28, how we may have confidence at his appearing; how to obtain an abundant entrance into the kingdom, from 2 Pet. 1: 4-11. The kingdom spoken of here is the kingdom of glory. See Dan. 2:44; 7:13, 14, 27; Matt. 13:41-43.

If some dear friend, a father or brother, were in a distant country preparing for us a home, how anxiously would we remember his promise to return. Every letter would be searched for the much desired information as to the time; and what pleasure we would experience when the period should be near at hand! The house would be put in order, and everything would be in readiness to give him a hearty welcome.

The true people of God, in all ages, have looked forward to the second appearing of Jesus as a most desirable event. See Jude 14; Job 19:25-27; 1 Pet. 1:3-13.

Though so much stress was laid upon the subject by Peter and Paul, they regarded it as an event to occur in the, to them, distant future, but still as an incentive to purity and holiness, as we have seen. How strange then, in the blood of the Lamb, we must continue I that now, when Paul's caution has expired by pulse was the fare of the poorer class of people.

limitation, so many of those who profess to love Jesus, should so lightly esteem his promise to come again. John 14:2, 3.

His coming is to be literal, and hence it will be a matter of fact to the last generation. Acts 1:9-11; Rev. 1:7; 1 Thess. 4:16; Matt. 25:31; 24:27.

The "day of the Lord," ushered in by the close of Christ's ministration in the sanctuary, which is equivalent to the close of probation for man, just previous to his second appearing, is one of awful solemnity, in view of which God requires his faithful watchmen to sound the alarm. Joel 2:1, 2, 15. (The army spoken of in this chapter consists of holy angels. Chap. 1:14, 15.)

Upon the world that day will come unawares. Christ said of the antediluvians, that they knew not till the flood came and took them all away. They knew not because they believed not. Noah had faithfully warned them, and the flood came notwithstanding their unbelief. And "so" says Christ, "shall also the coming of the Son of man be."
Matt 24: 37-39. But comparatively few will believe the proclamation of the second advent; but their unbelief will not delay its approach. Christ says that it will come as a snare upon the world; that is, suddenly, unsuspect-

edly. Luke 21: 35.
"Well then," says one "we can know nothing about the time, and hence it is unimportant." But the people of God are not regarded as dwellers on the earth, and hence the asseveration does not apply to them. See Heb. 11: 13-16. It will come as a thief in the night. 2 Pet. 3:10; 1 Thess. 5:2.

The thief comes in the night, supposing the inmates of the house to be asleep; and such will be the moral condition of the world at the approach of the day of the Lord. But God's people will be found watching, and, to prevent drowsiness, will keep their lamps trimmed and burning; that is, giving light. Ps. 119:105, 130; Luke 12:35-40; see Eph. 6:14.

Exercise also is necessary to prevent drowsiness, and hence activity in warning others of the approaching danger will be a characteristic of the wakeful ones.

Paul said it should not come as a thief upon the waiting ones; 1 Thess. 5:4; because they are found looking for, or waiting its approach. Titus 2:11-13; 1 Cor. 1:7,8; 2 Thess. 3:5; see also 2 Pet. 3:12.

The object of our waiting or watching is not so much to find out how soon that day will appear, as, in view of the evidence of its proximity, to ascertain our own fitness to meet the peculiar dangers of the times, and to stand the test of the Judgment.

"When the Son of man cometh," Christ, "shall he find faith on the earth?" Evidently not much. Few will helieve the warning, and fewer still will be fitted to stand

The last message of mercy is being given to the world (Rev. 14:9), just before the second appearing of the Saviour. We should beware how we suffer ourselves to be deceived with the idea that we are prepared to die in the Lord while we reject its solemn claims upon us.

If we are prepared for the second coming of the Saviour, whether we live to witness the awful scenes that herald its approach, or whether we sleep in Jesus, we shall be accepted of him.

'Surely I come quickly. Amen," are the closing words of the Revelation. Let every true Christian heart respond with the beloved disciple, "Even so, come, Lord Jesus."

A. SMITH.

Ottawa Co., Mich.

THERE is no such thing as luck. It's a fancy name for being always at our duty, and so, sure to be ready when the good times come.

Commentary

Tell me the meaning of Scriptures. One gem from that ocean is worth all the pebbles of earthly streams .- M'Cheyne.

CALMET ON 2 KINGS 6:25.

THE fourth part of a cab [little more than half a pint]—five pieces of silver [\$2.50]. Josephus and Theodoret were of opinion, that it was bought instead of salt, to serve as a kind of manure for the purpose of raising esculent plants of quick vegetation. The general opinion since Bochart is that it was a kind of chichpea, or tare, which has very much the appearance of doves' dung, whence it might be named; Mr. Taylor remarkes, that in Arab writers the words kali and ugnen, signify equally the dung of pigeons and chich peas. Great quantities of the latter are sold in Cairo to the pilgrims going to Mecca; and at Damaseus, Belon says, "There are many shops where nothing else is done but preparing chich-peas. These, parched in a copper pan, and dried, are of great service to those who take long journeys." This

The Review and Herald.

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

BATTLE CREEK MICH., FIFTH-DAY, APR. 29, 1875.

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

. EDITORS,

Editorial Correspondence.

RETURN TO SWITZERLAND.

WHEN my work in Prussia was finished, I hastened my return to Switzerland. Bro. Ertzenberger kindly accompanied me to Cologne to aid me in setting out, and then returned to enter upon a course of lectures at Hilden. As we separated we commended each other to the blessing of God, which can alone give us success in his work. From Cologne my route was up the west bank of the Rhine to Mayence, where I crossed to the east side and made my way direct to Basel by way of Darmstadt and Carlsruhe. From Mayence to Carlsruhe my only companion in the compartment of the car which I occupied was an officer of the Prussian army. He saw that I had some difficulty in talking with the conductor and volunteered to aid me, saying that he understood a little English. I thought it a favorable time to learn something concerning the bearing of military affairs upon our own people, as he seemed interested to talk with an American, and very free to give me any information. In answer to my questions, he gave a very interesting account of the discipline in the Prussian army.

The military authorities consider it of great consequence that a soldier should have some education; for his officer is often compelled to depend upon his judgment as to what he has seen, and to accept his statements, which are often of little value unless he has ability to calculate. He said that when the officers find an ignorant soldier, the government takes the case in hand and traces it out till they ascertain where this man was brought up, and then they punish that village or city for allowing a young man to grow up among them in ignorance. If ignorance makes a man unfit to serve as a common soldier in the Prussian army, is it no detriment to Christ's soldiers, who have to act in matters of infinitely greater consequence?

I asked this officer if they ever had cases of persons who thought it not right to bear arms. He said that they had quite a number of such cases. I asked him what they did with such persons, whether they shot them, or whipped them, or inflicted violence upon them in any way. He said that they did none of these things, but either imprisoned them, or made them work upon the fortifications or in the hospitals. I thought it important to learn this, as the discipline of the Prussian army is well known to be very severe, and as war is liable to break out at any time.

After he had spoken much concerning military matters, he said he would like to know for what purpose I had come to Europe. This was just the question I wished him to ask. I toldhim that I had come to Europe for the purpose of showing the people that the coming of Christ in the clouds of heaven is now very near at hand; and also that I might call their attention to the fact that they are breaking the fourth commandment of the law of God in not hallowing the day of the Creator's rest. I proceeded to give my reasons, very briefly indeed, but with some degree of distinctness, and as he had invited me to speak he had the courtesy to listen. He said these things were all new to him. I promised him some books, and have fulfilled the promise as far as my supply would admit.

In reporting our meeting at Hilden, I omitted to mention that a Baptist lady, who had formerly lived in Wirtemberg, said that during the past twenty-five years some thousands of people in that part of Germany have embraced the faith of the near advent of Christ. The lady herself is one of the number. I regret to add, however, that these people have adopted the idea that they must remove to Palestine, and that many have actually gone thither. This lady did not adopt this view, and I think others did not

When I reached Basel, I called again on the printer of whom I have spoken, and had an interesting interview with him and his family. Basel is a beautiful city on the frontiers of Germany and Switzerland, and near to France. I have a great desire to hold meetings in this city. And now, having returned to Switzerland, my constant prayer is that the work of God may here begin to advance in a powerful manner.

J. N. Andrews.

La Coudre, Neuchatel, Swisse.

The Second Coming of Christ.

IS IT NEAR AT HAND? GENERAL VIEW.

In our previous articles upon this subject, we have spoken of the importance, the necessity, and the nature of the coming of Christ, and the effect it will have upon the cases of the righteous and the wicked. We have shown that this coming is one of the fixed events in the plan and purpose of God concerning this earth, as revealed in his word; that it is to be personal and visible; that it is attended with the resurrection of the dead and the breaking up of the face of nature, and brings a complete end to the present order of things; and that while the wicked find it the end of all their hopes, and the opening of the pit of eternal night, the righteous find it the radiant gateway to everlasting life and unending joy.

These points being settled beyond the possibility of contradiction, we now reach a question of all-absorbing interest: Is that coming with its associate events now near at hand? Are these the last days? Is this the generation upon which rests the responsibility of preparing to meet, personally, this amazing change? All kinds and classes of evidence which have any bearing upon this subject, respond to this question with a decided and emphatic, Yes.

There are some considerations of a general nature which may properly be considered at the head of the long list of evidences on this question.

1. There are but few who will contend that the present state of things is to continue forever. Generations are not to succeed each other, each in its turn dropping into the tomb, through an interminable future. God's word plainly declares this, and affirms that there is a day of Judgment appointed to close up and review all these ages of human probation.

2. This matter being regulated by a fixed plan, we inquire what great features of the plan of salvation were to be developed before the end. The time thus far passed over may be devided into four periods or dispensations: the antediluvian, the patriarchal, the Mosaic, and the Christian. The Christian age is to be the last; for Christ, in his opening sermon plainly intimated that the system he came to introduce should last till heaven and earth should pass. There is no other dispensation in probation to succeed this; and this has already extended over 1800 years, which is longer than any of the dispensations that preceded it. Has not all been accomplished by it which it was designed to accomplish? Why may it not very speedily close?

3. Truth for the world has reached its full development. In various ways God has communicated his will to men. He has communed with them personally, and his instruction has been preserved by tradition among men. He has taught them through types and shadows, gradually leading their minds to the highest forms of perfect truth. Finally the gospel truths of the present dispensation have been taught in all their clearness, and the volume of the Sacred Scriptures completed. the world has had for over eighteen centuries. There is no new revelation to be made. What further wait we for in this direction? So far then as the development of this part of the plan of redemption is concerned, who can say that we are not near the end?

4. There are two special covenants brought to view in the Scriptures, called the first and the second, the old and the new. The first was made with Israel when they were brought out of Egypt, Ex. 19:3-6, and continued in force till the first advent. The second was introduced and confirmed by Christ. This is to reach to the end, and introduce the church to the perfection of the heavenly state. Heb. 8:11, 12. Under this covenant we have lived already about eighteen and one-half centuries. There is nothing further in this direction. Who can say that the time is not near when the perfect blessings of this covenant are to be realized? The conclusion is natural and consistent that that time must now be at hand.

5. The preaching of the gospel has compassed the earth, and penetrated to its remotest bounds. Commencing in Asia, and shedding its light at first upon the remotest East, it has come westward with the course of day, till, having traversed both hemispheres, it now looks from its watch-towers on our western coast, across the Pacific to the cradle of its beginning. What further can it do?

But, says one, the gospel has not yet converted the world, and therefore its work cannot be done. We answer that it has never been predicted that the gospel should convert the world. It is said that it should take out of the Gentiles a people for Christ's name, Acts 15:14,

and that it should be preached in all the world for a witness unto all nations, and then the end should come. Matt. 24:14. And it has already been preached so extensively that the prophetic vision can be abundantly fulfilled which represents some as saved from every nation, kindred, tongue, and people. But little, if any, of Matt. 24:14, remains to be fulfilled. Surely the gospel has about finished its work.

5. Christ has certain well-defined positions to occupy, and offices to fill in the plan of redemption: 1. As the author and introducer of the hope of salvation from sin. This hope was brought in when it was promised on the threshhold of paradise lost that the seed of the woman should bruise the serpent's head. 2. As the invisible leader and instructor of the people all through the typical dispensation. 1 Cor. 10:4. 3. As our example and prophet here upon the earth. 4. As our sacrifice upon the cross. 5. As our great High Priest in the sanctuary in Heaven. And 6. As glorified King over all, when the work is accomplished. The first, second, third, and fourth, acts in this great plan, were long ago completed. For over eighteen hundred years our Lord has acted as priest. One change more shall install him as King, and redemption will be finished. No man can show that his priestly work is not about to close. On the other hand, it can be clearly shown that it is now almost finished. The reign of Christ as king is near at hand.

The Fruit of Folly.

In the Review of March 25, 1875, we referred to the time set by Wm. C. Thurman and his party, for the Lord to come, and the disappointment that was sure to follow. The time set, April 19, 1875, went by, as there was no reason whatever to suppose that it would not, and those engaged in that movement are now reaping the fruit of their disappointment. They unfortunately succeeded in some places in making stir enough to attract the attention of the community, and now the papers are full of jeers over the failure, and new satires upon Adventism.

A reporter gives quite a lengthy account of the meeting in Chicago, where Mr. Thurman met his deceived followers on that eventful night. As it began to become evident that the time would pass, he is represented as saying in mournful tones: "We feared our ignorance, we invited inquiry. If we were mistaken, why was it that learned divines were unable to detect it, and save us from our errors?" This is cool. The world was full of evidences to show the fallacy of his position, which he might have seen but for his dogged obstinacy in shutting his eyes to the light. In issuing the last number of his paper, he assured his readers it would be the last. Will he keep that pledge? or will it be like those which have been given by so many others before, no more to be depended on than the shifting of the fitful breeze? Heaven save the community from the further infliction of expositors who are drifting about without chart or compass, anchor or rudder. U.S.

"Where is Your Faith?"

The importance of faith in the plan of redemption and salvation can hardly be over-estimated. "Without faith it is impossible to please" God. The promises are to those who believe. "He that believeth and is baptized shall be saved." "Being justified by faith," says an apostle. "Believe on the Lord Jesus Christ, and thou shalt be saved."

It seems that the first sin of our race arose from doubting the word of God. The tempter suggested a doubt of God's veracity: "Yea, hath God said," &c. Then follows the positive denial: "Thou shalt not surely die." Now as doubting and unbelief resulted in sin; it is reasonable that faith in the word and promise of God should be made of great importance in the plan of saving men from sin. Unbelief leads us away from God; faith leads us back to God.

Faith is not sight. It takes hold of the naked promises of God. It does not believe that we shall be saved from our past sins, because we have done so well in keeping the commandments of God; but because we simply rely upon his promise of pardon. We believe God. We believe his love toward us. We believe on his Son who is set forth as a propitiation for our sin. Our sins were laid upon him. We believe it, and accept of him as our Saviour. We believe in the efficacy of the blood that cleanseth from all sin; and are freely justified by his grace.

But faith does not release us from our obligation to obey God and keep his commandments. "Do we then make void the law through faith?" | flects nothing but bright and pure images.

God forbid! yea, we establish the law." If we simply believe for the remission of past sins, we acknowledge sin to be sinful and the law which condemns it to be right. If doubt and unbelief lead to sin; faith leads us out of sin, which is the transgression of God's law, back to obedience. The person that is saved by faith from his transgressions is no less careful to obey the good law that condemned him. He knows that it is right; that in justice it condemned him; and consequently it should be the rule of his future life. It was his transgressions of the holy, just, and good law that nailed Him who did no sin to the cross. To take license then to sin would crucify the Son of God afresh. Those who appreciate his grace in their salvation through faith in his blood cannot do this. The law has been honored in the death of the sinless One for our transgressions of it. It has been magnified, lauded, praised, not only in the teaching of Jesus Christ, but in his death for its transgression. His teaching established every jot and tittle of the law, Matt. 5:17-19, his death for its transgression establishes it; and he that is saved from its curse by his death will praise, exalt, and establish it by future obedience.

Hence, while we realize the importance of faith in order to salvation, we will no less realize the importance of future obedience to the commandments of the law of God. While we rely solely on faith in Christ for pardon for the past, we should live as though our final salvation depended upon our future obedience. The saved in the kingdom of God will be those that have washed their robes of character and made them white in the blood of the Lamb. "The just shall live by faith;" and "the doers of the law SHALL BE justified" in the Judgment.

There is present truth in the unfolding of the plan of salvation. Do we believe it? Where is our faith? Are we growing strong in faith and love? Ah! there is danger. Our faith must be made perfect by works. Shall we be so unwise as to let our faith die, choked out by the cares and love of the world, and finally fail of the great salvation which is so near? Those who lay hold on eternal life by faith, hold fast, and endure, will be saved. We may be saved; let us make it sure. R. F. Cottrell.

Peter's Ladder-How to Climb It.

Peter's ladder, which sets forth true sanctification as being a progressive work, is composed of eight rounds: "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." 2 Pet. 1:5--7. There are seven steps from faith to charity. The convert has first a deep sorrow for his sins; or "repentance toward God, and faith toward our Lord Jesus Christ." From this point, the work is onward and upward till the top round is reached. But sanctification is a work which is not accomplished in a moment; neither should it take long years of anxious toil to attain the most excellent grace, charity, or love.

In music the diatonic scale consists of eight sounds with seven intervals called steps, of which two are small and five are large. The scale is likened to a "ladder," and it is but carrying out the figure to apply the term "step" to the parts of it. In going up the scale from one to eight, the eighth tone is the octave of the first; and in ascending from this point the same tones in the scale are gone over, yet they range an octave higher, and so on.

Thus it is, in a certain sense, in going up the ladder of Christian sanctification. In adding to faith virtue, and the rest of the Christian graces, when the eighth round, charity, is reached, it is, as it were, the octave of the first, it is operative, or working faith—faith that works by love and purifies the heart. This kind of faith is needed in the earliest stages of Christian experience. At this point the child of God finds himself on a higher plane of action. He realizes that he must hold fast whereunto he has attained. And as he continues to ascend, in perfecting the work that he has begun, he steps onto the same rounds in the ladder, yet they range higher. In this way, we may truly sing as we go:—

"We are climbing, climbing, climbing up Zion's hill."

A. C. BOURDEAU.

A REAL Christian seldom sees a defect in his neighbor. A pure lake reflects the beautiful sky, and the whole overhanging trees, but when it is rough it reflects nothing that is pure. A bad man—a real scoundrel—seldom sees a good trait in the character of his neighbor. An imperfect glass reflects nothing correctly, but shows its own deficiency. A perfect mirror reflects nothing but bright and pure images.

The Law of God Written in the Heart.

"I will put my law in their inward parts, and write it in their hearts," or minds. Jer. 31:33; Heb. 8:8-12.

This is one of the better promises of the new covenant. It relates to a law that was in existence in Jeremiah's time. This cannot be the typical law; for that law ceased at the cross. The law in question must therefore be the law of right and wrong as embodied in the ten commandments, which remains unaffected by the change of dispensations. See Matt. 5:17-19; Rom. 3:31, etc.

The Spirit of God was to be the great agent that was to accomplish this work; but that Spirit was to work through principles and motives; and there is no motive which the Holv Spirit has used more mightily in writing the law of God in the hearts of men under this dispensation than that growing out of the fact that Christ died for our sins, or transgressions of the law, John 3:4, receiving the very blows that our sins deserved, because the law could not be changed or abolished. The agonizing prayers of Jesus in the garden, the drops of sweat that there fell from his sacred person as the sins of the whole world rested upon him, the abuses that he received from his enemies in the trial that followed, and his sufferings upon the cross while his precious blood flowed freely from his head, his hands, and his feet, speak a thousand times more distinctly to the quickened conscience in favor of the law of God, than the voice that spoke from Sinai, telling us that Christ resisted unto blood, yea, unto death in striving, not against the law, but against sin, the transgression of the law. And remember, dear reader, that the Sabbath of the fourth commandment is a part of this law. Hence it is, that even at the close of this dispensation it is to be put or written in the foreheads or minds of the servants of God, as the seal or sign of the living God. Rev. 7:1-3; 6:12-17; 14:1; Eze. 20:12, 20; Ex. 31:17, etc. On the term seal in Rev. 7:2, see different versions, some of which render the original word seal, others sign, and others mark-seal, sign, and mark being convertible terms.

Since, then, our sins have cost the Son of God such cruel sufferings, how careful we ought to be to avoid sinning, by keeping the law of God through gratitude and love for him who died for us. D. T. BOURDEAU.

Trials.

THE followers of Christ are often brought into strait places, where the way seems hedged up on all sides. To attempt to go forward seems perilous, to face about is to deny the faith. At such times shall we sit down and grieve at the hardness of the way, and complain because trials come which we had not looked for? Surely the soul is troubled. What shall we say? My ease, Lord? my pleasure? No, rather, Thy will be done; glorify thy name.

How sweet then are the words of Holy Writ, inspiring and elevating us above the troubles that seemed insurmountable, a holy calm awaits our trembling footsteps, and, as overcomers we may rejoice in the light of God's love. But we may not expect to rest long this side of our great deliverance. If we continually say, Thy will be done, the Lord will continue to try us; and if we as persistently seek only the glory of the Lord and the honor of his cause, we may grow into the knowledge of him who hath called us, and perhaps be tuning our hearts to join the refrain in the song of Moses and the Lamb: "Just and true are thy ways, thou King of H. M. VAN SLYKE.

Time Is Precious.

WE are hastening to the Judgment. Each has an individual case to be decided. The decision will be eternal. When once made it never can be reversed. It will be life or death, saved or lost, eternal life or everlasting destruction. And this momentous and everlastingly irreversible decision depends upon the manner in which we spend a brief period of time—the little while that lies between us and the decisive moment. Eternal destinies hang upon this little span of time. How important then that it be spent aright! How prodigal to squander the precious moments. the hours, the days, of which it is to be com-

Precious time! the price of eternity put into our hands! Who of us values it as we ought? I fear I do not. Yet it is my earnest desire and prayer to God that I may value it and improve it as I ought. It is only by the help of divine grace that this can be done. Who is sufficient ened judgments till Ahab's death (see verse 29).

for this? The answer is, and the only answer, Our sufficiency is of God. He condescends to give the Holy Spirit to those who ask-ask in faith, nothing wavering-and are ready to do the will of God in all things. "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3:22. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7.

Prayer and faith and labor must be combined. And he who labors unselfishly for others' good, labors best for himself; and such labor persevered in will not lose its great reward. There must be a constant and enduring effort; but through the help of God we may finally triumph. Thanks be to God who giveth us the victory through our Lord Jesus Christ.

R. F. COTTRELL.

Eld. Grant and S. D. Adventists.

Himes' Journal, for March, 1875, contains an exposure of the course of Eld. Miles Grant during his five visits to California, written by committee of first-day Adventists of California. As our own people have had some unpleasant experience with the unprincipled course of this man, the following statements will be of interest to our readers. Of the relation of Eld. G. to S. D. Adventists, the committee speak as follows:---

"PROGRESS OF S. D. ADVENTISTS.

"Eld. Grant has had his way and sway. He fought it out on that line' with an obstinacy untempered by common-sense. His senseless assaults upon the seventh-day people, who were not intruding upon ground occupied by us, provoked them to retaliation, and they have pitched their tent in Vallejo, Santa Clara, and San Jose, and drawn away members from, and weakened, all of these churches. The field was large enough, and Eld. Fassett's policy was to let them alone while they did not molest our churches. The result has shown the folly of Eld. Grant's course in this, as in almost every item of his policy on the Pacific Coast. In Napa City, Eld. Grant's boasted discussion has ended in helping the Sabbatarians. Their society is stronger than ever, while of Eld. Grant's influence there is scarcely a trace.

"Practically, this field is abandoned to the Sabbatarians. A San Francisco paper says of

"'Six years ago last July, two Seventh-day Adventist ministers landed in San Francisco with their tent, and immediately commenced operations at Petaluma, Sonoma County. These ministers, and one or two others who have joined them, have labored almost unceasingly, and they can now say their work is a success. They closed, the 12th inst., a twelve days' camp-meeting at Yountville, Napa Valley. At this meeting they had a beautiful tabernacle tent 60x125 feet, besides eighty-five campers' tents. Some 600 camped upon the grounds, and the last Sunday of the meeting they had an audience of over 2000 persons. Forty-one persons were baptized, and besides these several others came out and united with the society during the meeting. The Seventh-day Adventists now have fourteen churches in the State, numbering nearly six hundred members. Their State Conference, which was held in connection with their camp-meeting, raised \$19,400, to be used in establishing a publishing house on this coast. They also raised over \$1,600 in the in terest of their tents in California.'

"They are publishing a weekly paper at Oakland in this State, which is gaining a good circulation. Thus they prosper while our cause lies in ruins. We have four weakly churches, distracted and divided by the obstinate persistence with which the preposterous doctrine of 'perfectionism' has been forced upon them. Eld. Grant is now upon his fifth visit here. He is not effecting results of any consequence. The seventh-day people refuse to meet him in debate, not because they fear him (which is absurd in view of their past experience with his debates), but because, as they show, he has deceived them, and they can place no reliance upon his word. They claim to be ready to meet honorable and honest men."

Reverence.

WHEN Ahab, that very wicked king of Israel, was severely denounced by Elijah (see 1 Kings 21:17-27), it is said of him, that he rent his clothes, put sackcloth upon his loins, fasted, lay in sackcloth, and went softly; and the Lord was moved by his repentance to delay the threatThis great favor shows that God highly esteems those who cultivate and exercise reverence for him, and for his word and his people; and although the Bible gives no encouragement that Ahab's repentance transformed his character, so as to fit him for Heaven, it at least won for him a life-long reprieve and delayed the execution of judgment.

For want of reverence, Korah, Dathan, and Abiram, were, with their families and effects, swallowed up in the yawning earth. We read of a similar instance in Jeremiah 36:23. A message from God to a wicked king, was contemptuously cut in pieces and thrown into the fire; and in verse 24, we are informed that they were not afraid, nor rent their garments; therefore, God denounced greater judgments against them. (See verses 27-32.)

The best evidence of true reverence is a genuine, deep, unaffected humility, pervading the whole framework of the character; while the opposite trait of irreverence is manifested by acts of pride. Irreverent behavior is expected from the wicked and profane; but the least act of pride on the part of Christians becomes irreverence and profanity. Still there is something in irreverence distinct from pride, that may reveal itself in careless acts of levity, or in sallies of wit or irony, when too often or improperly used.

But rules fail in some points of Christian deportment; for such is the call for irony sometimes in this struggle of life, that it cannot be suppressed; but the humble child of God, who walks by faith and has the inspiration of the Spirit, will not be irreverent or profane; for he lives near to God and cultivates meekness and

We should walk softly before God, and carefully and prayerfully seek for grace and wisdom from above. We should seek righteousness in all the humble, as well as the higher, walks of Christian life. We should seek meekness also; for this is a test of scholarship in the school of Christ.

Irreverence is shocking to the warm-hearted, loving Christian, and its opposite, reverence, is comforting and strengthening to the soul of the true-hearted child of God. He who reverences God most will also, in the same degree, love and esteem his fellow-man. With deep reverence for God in the soul, we will take an interest in the meanest child of Adam, with whom we are compelled to associate in the common walks of life; and the same tender love by which God has subdued our wayward hearts, we shall manifest in all the walks of life, and even the most erring will be won by our sympathy and tender

But we must leave our subject only touched upon. Dear reader, will you finish it practically in your life? JOSEPH CLARKE.

An Interesting Letter.

THE following letter was written to the editor of the Bible Examiner by Charles Fitch, a few months before he fell asleep in Jesus, in Buffalo, N. Y., in the autumn of 1844. For the information of those who may not have heard of Eld. Fitch, we would say that he was regarded, by those who knew him best, as one of the most able, devoted, and faithful ministers of the gospel. He was favorably known as an earnest and consistent Adventist under the first angel's message, and even the enemies of his faith could say nothing against him. The testimony of such a witness, given so long ago, when the subject of "immortality only through Christ" had just begun to be agitated, cannot fail to be of interest to all the friends of Bible truth.

"CLEVELAND [OHIO], MAY 25, 1844.

"DEAR BROTHER :-- I have received a long letter from Bro. Litch, touching the state of the dead, the end of the wicked, &c. It would be exceedingly pleasant to me to be able to please him, and the dear brethren who agree with him, for I love them all, and would rejoice to concede anything but truth, to be able to harmonize with them in my views. But there is a Friend who has bought me with his blood, and I take more pleasure in pleasing him, than in pleasing all the world besides. I never preached my present views touching the state of the dead and the destruction of the wicked, until fully convinced that I could no longer withhold them without displeasing my blessed Lord and Master. Most sincerely and truly can I call God to record upon my soul that I have never been influenced in this matter, except by a full, solemn, and irrepressible conviction, to him who died that I might live. I held my peace, most gladly, I can assure you, just as long as I dared to do it; and when I felt that I had no more right to be ashamed of God's truth on one subject eyes is gold-dust.

than another, I bowed to his will, and consented, henceforth, to believe and teach that when a man is dead, he is dead; and that when a man is cast into a lake of fire and brimstone, and burned up, root and branch, and utterly consumed with terrors, he cannot, after that, be eternally alive. The idea that man is a being made up of parts, some of which may be dead, and others alive, at the same time, is to me a pagan superstition, out of which the papists have contrived to raise large sums of money for their own vile purposes; nothing moved by the tremendous fact that they were robbing God of the glory of being alone immortal, and Christ of the power of having immortality to give.

"With regard to those brethren who feel called on to contend against the truths that the dead are dead, and that the destruction which awaits the wicked is destruction, and not something else, I have no feelings, I think, but those of brotherly love. They cannot feel any more confident that we are mistaken, than I do that they are; nor can my reasoning on the subject seem to them more futile, frivolous, and inconclusive, than theirs does to me. I certainly have not adopted the views I entertain to gain any worldly good, nor can I ever renounce them for such a purpose.

"Having been led into them by firm conviction, and through the fear of God alone, nothing else can ever lead me back. And I feel as ready to defend the truth on these subjects in one place as in another; and I might as well attempt to suppress my breath as to suppress these truths when I preach. I know that by the great body of second-advent believers, with whom I am acquainted, they are admitted as truth; though ideas of expediency may induce them to be silent. I have heard a few object, but I feel persuaded that it is in some instances through fear that the promulgation of these truths will be detrimental to the influence of truth touching the coming of the Lord. With this I have nothing to do. God will take care that the preaching of one truth shall not hinder the influence of another. I have been in Buffalo, Rochester, and Cincinnati, during the last two months, and I have not shunned to declare the whole counsel of God upon these subjects; nor can I, wherever I may be called to preach. I have no wish to differ from my brethren, but if they ask me to withhold God's truth, on any subject to please them, they ask what I am at no liberty to grant.

"God willing, I shall see you at no distant day. My faith in the Lord's appearing is unshaken; and I long for it more than I can express; and that, irrespective of my own interests. I want my Lord Jesus to wear his crown, and fully to taste the joy set before him when he "endured the cross, despising the shame;" and I want the martyrs, who have bled for Christ, to live and reign with him.

"Yours, in the glorious hope,

"CHAS. FITCH."

Significant Items.

"The emperor of Russia has granted to the London Society for Promoting Christianity among Jews, permission to send its agents to Poland and other parts of Russia inhabited by Jews. This Society, which has stations in most of the countries of Europe, in Palestine, and in Northern Africa, has not been allowed to enter Russian territory since the Crimean war."

The Spanish government has commenced to redeem its promises to the pope for his prompt recognition of Alonzo XII. Liberty of worship is threatened, and the Protestant clergy have made an appeal to Germany and other European powers upon the matter. Complications will soon result, if injury is done to any subjects of Germany or Great Britain. The toleration which Rome desires is of a very one-sided sort, but it is "polite," of course, to pretend through her organs in this country that charity and forbearance ought to be extended to all religious denominations. But while there is no need of such deception, we see what Rome really is.

The Herald finds this sneering excuse for Mr. Gladstone's latest publication: "A retired statesman must do something else than chop wood, and in England it is always safe to assail the pope." It is just because men of statesman-like ability, like Mr. Gladstone, have assailed the pope, when occasion called, that the freedom of discussing religious matters is preserved in Great Britain. But if Rome is permitted to go on with her work, unchecked, in this country for a few years longer, it will not certainly be "safe" to criticize the pope here.—New York Weekly.

THE most blinding dust ever thrown in men's

EBAL AND GERIZIM.

I can see a wondrous picture Gleaming through the centuries old, Where the lovely vale of Sychar Lies between the mountains bold.

And this valley, bright with verdure, Watered is by laughing rills; Near a thousand feet above it, Rise the everlasting hills!

Rise Mounts Gerizim and Ebal, Which the hosts of Israel fill; Mounts of blessing and of cursing,
Thoughts of which each bosom thrill.

And midway across this valley Rests the ark—the priests anear— Over which the Lord's Shekinah Guided Israel year by year;

Through the Red Sea, through the desert,
Jordan's parted waters through; Seen by day a cloudy pillar, And by night a flame in view.

They have gained the land of promise,
Their enfeoffment has been given;
They are His peculiar people,
Feared by men, and helped of Heaven.

And now their great, victorious leader, Gives the waiting priests command, To recite the curse and blessing, To the tribes ranged on each hand.

And the sons of Rachel's children, Gerizim's high honor share; And save Zebulun and Reuben, All of Leah's sons are there.

All the rest are on Mount Ebal, Half of Israel's hosts declare, An assent to all the curses, Which afore Jehovah sware!

Sunbeams glinting down the valley, Where the ark its bearers hold, Give the cherubim new beauty, Light the mercy-seat's pure gold.

O'er the heads of priests and Levites, With the sacred ark between, They irradiate a picture,
Such as nowhere else is seen.

Unto Gerizim first turning, Solemnly the priests now spake:

"Bless-ed is the man that never
Shall a graven image make."

Loud "amens" from o'er that mountain,
Might its deep foundations shake!

And now the priests, turning northward
Toward Mount Ebal, chant again:
"Curs-ed is the man that maketh
Any molten image." Then
All the tribes upon that mountain
Shout a deep and loud—"Amen!"

All the blessings, all the curses, Promised them in Moses' law Are recited; while the people Give assent with fear and awe.

And the children, list'ning, gazing, Never to their dying day, May forget that scene imposing, That most wonderful array,

On Mounts Gerizim and Ebal, While the valley at their feet, Held the ark in radiant beauty, Covered with the mercy-seat.

-Mrs. A. A. Barnes.

Progress of the Cause.

He that goe'h forth and weepeth, bearing precious seed, shall doubt-less come again with rejoicing, bringing his sheaves with him.

Addison County, Vt.

Since my report of our meetings in this county, I have received very encouraging reports of the progress of the work there. A brother writes: "Our meetings noon, and continue as long as the interest are interesting, and we are trying to get may demand. As there are twenty copies together in season and to be prompt and of the Voice read here, and a great many punctual in all our exercises."

"Our meeting last Sabbath was one of unusual interest. A first-day Adventist sister and her son-in-law were present. In her testimony, she said she had long desired to attend a meeting like the one she was in, where she could feel free. And I think I never saw any one rejoice as she did. The brother's testimony was, clear, candid, and directly to the point." After a very careful investigation of the Sabbath question, these friends had decided that the Sabbath of the fourth commandment was binding upon Christians, and had commenced its observance, this being their

first Sabbath. The brother said he had been investigating the subject of the Sabbath about one year; that he was much prejudiced against the Sabbath when he commenced, having heard nothing in its favor till he moved where he now lives, but much against it. A few tracts were given him to read, and he also took the Voice of Truth. He ob-

word of God. As we reflect on the course of these honest seekers for the truth, how appropriate the words of a pious writer seem here:-

"In every dubious question, when the foot is trembling on debatable ground, knowing not whether to advance or recede, make this the final criterion, 'What saith the Scripture.' The world may remonstrate, erring friends may disapprove, Satan may tempt, ingenious arguments may explain away; but with our finger on the revealed page, let the words of our Great Example bé ever a divine formula for our guidance: 'This commandment have I received of my Father."

Speaking of the number whom we left keeping the Sabbath, he says: "We are all holding on, and some, if not all, are making very marked advancement toward the kingdom."

A. S. HUTCHINS.

Irasburgh, Vt., April 12, 1875.

Pine Run, Michigan.

WE have now been at this place sixteen days, and have given twenty-five discourses. Some have already decided to keep the Sabbath, while many are deeply interested. We are occupying a house 40x60 feet, which is well filled at each meeting, and on the occasion of Mrs. Lane's first discourse many went away unable to get in.

An urgent call from a neighboring school district was filled with an equally crowded house; this we did for the purpose of increasing the attendance here, and secured the desired result.

We would say to our friends who are expecting us to fill appointments among them this spring, that we cannot leave the E. B. LANE, work here at present. J. O. Corliss.

April 20, 1875.

Lyons, Wisconsin.

I HAVE labored in the vicinity of Lyons three weeks since my last report, which brings me to the commencement of the busy season among farmers. I have preached here forty-four times, and have spent a great deal of time visiting among the people. By so doing I have been able, by the help of God, to remove much prejudice which had been created by the first-day Adventists through the unchristian manner in which they treat the faith of other people.

The result of my labors thus far, is that thirteen are keeping the Sabbath. Twelve of them were baptized last Sunday, which increases this company of Sabbath-keepers to eighteen who meet for Sabbath meetings. There are also a number of others that we think will yet decide to obey the truth. They adopt the health reform readily. I obtained three subscribers for the REVIEW, three for the Reformer, and six for the Instructor. I also organized Systematic Benevolence amounting to \$131.56 a year.

I think I never saw people take hold of the truth more readily and with a greater appreciation of its sacredness than they have here. They all feel very anxious that there should be a tent-meeting in Baraboo this season, and I think if it is possible their wishes should be gratified.

I closed my meetings in Lyons last even-ing, and came to Kilbourn City twelve miles distant, to-day. The Lord willing, I shall commence meetings in the Baptist tracts have been distributed, I think something may be accomplished for the salvation of souls.

I never felt more courage in the Lord, nor more confidence in the success of this work than now. As I look over the field, and think of the many calls for labor that I have received within a few weeks, my soul is stirred for the people. Pray that the Lord may send forth more laborers into the harvest field. And may the Lord inspire all our hearts with more of a love to work in this noise that had in the past, is my prayer.

I. Sanborn. to work in this holy cause than we have

Kilbourn City, April 15, 1875.

Labette Co., Kansas.

Our quarterly meeting was held April 10 and 11, and was quite well attended, the Sherman brethren and friends excepted. They were hindered on account of rains. Our meeting was not characterized by tained the best work he could find against that zeal which is sometimes seen, but a the Sabbath, and got Eld. J. N. Andrews' solemnity pervaded the meeting that will "History of the Sabbath," bringing all, as be long remembered. Bro. Blanchard's he read, to the sure and unfailing test, the preaching was searching and solemn.

Eight united with the church. Three had been previously baptized; others who are now observing the Sabbath will go forward in baptism shortly. We now number twenty-nine. Systematic Benevolence has been considered and partially adopted. The brethren are taking hold of health reform, &c.

The great truths of the three angels' messages are beginning to be realized more and more, and persecutions are on the increase, thus driving believers nearer and nearer to God.

Bro. Rogers did not get here on account of a meeting at or near Holden Mo. We felt disappointed, but we knew that he was faithfully discharging duty where he was. Andrew J. Stover.

Labette, Labette Co., Kansas, April 14, 1875.

Steele Co., Minn.

LEFT home Dec. 30, 1874, to labor in the cause of present truth. Visited the little church at River Falls, Wis., by request of Conference Committee. Held, in all, twelve meetings with them. Two more embraced the Sabbath here. Our visit has been, we think, a profitable one for the church in this place.

January 20, went to Kingston, Meeker Co., Minn., where Bro. Hill had been laboring for some time with good success, but was now obliged to return home on account of sickness in his family. We remained here until Feb. 16, visiting and holding meetings here and in the vicinity. A few more were added to the company. I then went to Albion, an entirely new field; and held meetings there until March 7. Seven promised to keep all God's commandments, and make preparation to meet the Lord.

Commenced a course of lectures at Corinna, about six miles from Albion, March 11, and continued until April 6, with a deep interest. The Methodists were holding a protracted meeting in the neighborhood when we commenced, but closed soon after for want of hearers. The Lord gave us great freedom in presenting the truth here, for which we feel very thankful and give him all the glory. We leave here a company of seventeen keeping the commandments of God.

Bro. Grant met with us here a few days before the close which greatly added to the interest of the meeting. At this meeting we had several pressing calls to present the truth in other places. While the Lord is opening up the way before us in such a wonderful manner, may he give us wisdom to present the truth with a sanctified mind and heart, that it may accomplish the desired result.

I now return home, after an absence of little more than three months, feeling that it is good to labor in the cause of the Lord. I intend to start out again in the service of the Master immediately and Brethren, as the Lord shall open the way. Brethren, L. H. Ells. of the Master immediately after seeding,

Medford, Steele Co., Minn., April 16, 1875.

Illinois.

I Am now holding meetings five miles north-west of Kankakee City, with good interest. Some have already taken hold of the Sabbath, and others are investigating. May the Lord help me to give meat in due season. T. M. STEWARD. in due season.

Letter from Texas.

WE left our home in Battle Creek, March 16, at 1 P. M., and arrived at this place the 19th, at 9 P. M., having been detained in St. Louis, Mo., 24 hours by storm. We left Michigan when the snow was from one to three feet deep, and on our arrival here found the leaves putting forth, and all nature arrayed in green. This porton of the State is what is known as Northern Central Texas, and this county is about the southern edge of the wheatgrowing district. The principal productions are cotton, wheat, corn, sweet and Irish pota-toes, pecans, peanuts, apples, figs, peaches, plums, nectarines, &c. Every thing cultivated at the North can be successfully raised here, and many things that cannot be raised there,

It is the most beautiful face of country that I ever saw, being rolling prairie, with numerous little streams or branches, along the banks of which there is sufficient timber for fuel. Almost every farm may include prairie and timber, and have a stream or two running across it, formed by springs. The soil is very rich and productive. This country has been settled for thirty years, and the land has been

pour in. Stock raising has been, until lately, the principal business.

There is no danger from Indians for at least 150 miles west of this place, I am told, and there their occasional raids are made for the sole purpose of stealing horses. I have been very kindly received everywhere I have been, and have found the people, without exception, hospitable and friendly, and far more intelligent than I had supposed. Everything seems very peaceable and prosperous, although money seems to be very scarce here, as well as at the North. I have been here over three weeks and have not yet so much as heard a word about "White Leagues," and the many other formidable secret associations that are so much spoken about in northern newspapers, and cause such a terror to those desiring to go South. Tobacco-using is an almost universal custom here—the men chew and smoke, and the women "dip."

Nearly one-fifth of the population are freed-men, and they are generally engaged by the white people to work their farms, the whites furnishing teams, seed, dwellings, and everything but the hand-labor, and giving them onehalf the crops; and from all I can learn by talking with residents here, they are commendably industrious, taking all the circumstances into consideration. But from the life long habit of looking upon everything belonging to their former masters as their own, they will steal, whenever they get out of food, from the nearest and fullest corn crib and smoke house.

There is at the present time a very large influx of northern immigration into this large, new, rich, and, as yet, undeveloped State, being no less than 33,527 from all quarters for the months of September, October, and November, last; and although I know of but two families of Sabbath-keepers in the State besides ourselves at present, I regard this State as one of the very best fields in the country for missionary labor, and look foward to no distant day when Texas shall number its hundreds, if not thousands, of faithful and consistent brethren and sisters, doing all in their power to advance the cause of the Master here, and spread the glorious news of his soon-coming kingdom. By careful management I believe that the ears of the people can be reached in nearly every. place; for there is no prejudice existing in their minds either against the truth or those who occupy leading positions in the message.

Perhaps there is no spot on this continent where there is less known of Seventh-day Adventists than in Texas. Tents could be successfully run here the entire year. A good many of our people in the North are looking to a warmer climate, and I would say to such as have been writing me that perhaps there is no part of the country better adapted to persons of small means than Texas. As it is, strictly speaking, a new country, the manners and habits of the people are all very primitive; lands are cheap and very productive, and some crops can be raised the year round. It costs nothing to raise stock here, the mercury seldom running lower than 16° above zero in winter, or higher than 96 in summer. It is a very healthful country, the air being so pure and dry that meat will cure out in the open air in summer-

But I do hope that those who come here to make it their home will come thoroughly imbued with the spirit of the truth, and we can then form a southern wing to the great army of the Lord, which may be very efficient in the blessed cause of the Master.

There are very large bodies of Swedes, Danes, and Germans in the Brazos country, 150 miles west and south of here; this is said to be as fine a country as the sun ever shone upon, and it would afford a fine field for labor in those tongues.

Rice, Navarro Co., Texas.

Quarterly Report of the California T. & M. Society.

THE second quarterly meeting of the State T. & M. Society of California was held at Napa, Napa Co., April 3, 4, 1875.

Meeting opened with prayer by Eld. James White, Eld. J. N. Loughborough Owing to the absence of the State secre-

tary, A. W. Everts was elected secretary State report was read as follows:-

Rec'd for membership, \$ 24.00 by donations, book sale, 10.90 24.05for almanacs, 1.60" Kansas relief, 22.05" Reformer and Instructor, 11.00

> \$ 93.60 Total,

No. of families visited, 220; letters written, 266; new subscribers for Signs, 72; tilled year after year without enriching, but | Tidende, 10; REVIEW, 3; Instructor, 93; shows no signs of being any poorer than at Reformer, 50; Svensk Harold, 3; REVIEWS first. It has been sparsely settled until quite distributed, 375; Instructors, 63; Reformers recently. Now northern emigration begins to 50; Signs, 457; almanacs, 27; pages of tracts and pamphlets loaned, 22,054; given away, 71,010; total, 93,064; bound books loaned, 17.

Remarks were made by Eld. White on the best method of sustaining the Signs of the Times. He stated that with a circulation of 5000 copies at \$2.00 a year for a volume of fifty copies, or at \$4.00 per hundred copies, all the expenses of the publication of the Signs would be fully met.

On motion, the following preamble and resolution, offered by Eld. White, were adonted :-

Whereas, 5,000 copies of the Signs of the Times can be published at the rate of \$4.00 per hundred copies, or at \$2.00 for a volume of fifty copies, therefore,

Resolved, That we recommend as the best method of sustaining the Signs that the Tract and Missionary Society use the surplus copies of the paper to a great extent instead of our denominational tracts.

Two requests for books to be placed in libraries were read and accepted. One signed by Henry F. Lampshire, Brownsville, Clear Creek Co., Colorado; the other signed by T. C. Branch, Modasto, The first mentioned application was referred by vote to Eld. White, and the second to Eld. Loughborough to be supplied by the California Conference.

The matter of increasing the circulation of the Signs was again discussed; and by motion Eld. J. N. Loughborough, Bro. Charles Chittenden, and sister A. M. Driscall, were chosen as committee to see that the measures were carried out as expressed by the foregoing resolution.

Meeting adjourned to call of President. J. N. Loughberough, Pres. A. W. Everts, Sec. pro tem.

Fifth General Quarterly Meeting of the Iowa & Nebraska T. & M. Society.

This meeting was held at Marion, Iowa, April 11, 1875. Meeting was called to order by the President; prayer by Bro. Shireman.

Of the nine directors, three were present, from districts Nos. 1, 2, and 3. Reports were had from districts Nos. 1, 2, 3, 4, and

6, which present the following summary:
No. of districts, 9; increase of membership, 18; No. families visited, 245; No. of letters written, 126; No. of subscribers for Voice of Truth, 445; Reformer, 403; Instructor, 70; Advent Tidende, 12; Svensk Harold, 9; REVIEW, 17; Signs, 3; No. of copies of papers distributed, 918; pages of tracts and pamphlets, 127,122; pages furnished libraries, 6000.

Money received on memberships, \$18.00 " donations, 78.95" 66 " book sales,

35.11 " " widows and ophans' fund.

19.00 \$151.06 Total, The treasurer's report was as follows:-

Rec'd during quarter, 834.84 Paid out during quarter, Balance, \$707.40 Amt. due the REVIEW Office, **\$76**8.41

Cash on hand from last quarter,

Widows and orphans' fund. \$128.70 Cash on hand from last quarter, Received during quarter, 54.94Paid out during quarter, 160.50

Balance,

508.89

The following resolutions were adopted:-Resolved, That the time and place of each general quarterly meeting be fixed three months in advance.

Resolved, That our next quarterly meeting be beld in connection with our State camp-meeting.

Resolved, That we pay the traveling expenses of all officers attending meetings, from the general fund.

Resolved, That the widows and orphans' fund be held sacred for the purpose for which it was originated.

On motion, L. McCoy was requested to act as secretary until the election of officers at next quarterly meeting.

H. NICOLA, Pres. Adjourned, L. McCoy, Sec. April 11, 1875.

Light Springing Up.

THE following letter from a lawyer in Edina, Mo., has been of such interest to us, that we take the liberty, though it is a private letter, to give our readers the privilege of its

Editor Review and Herald, Dear Sir:

the truth pertaining to this age of the world; and that all things combine to indicate, not only some universal crisis, but that that crisis is the last conflict of the church and the coming of the Son of man in the clouds of heaven.

I was before strongly inclined to this view, but I may say I no longer feel any doubt in regard to the very near consummation of all things, and that the truth appropriate to such a state is with those who have long been derided, but who through all have held the torch burning against the gathering darkness.

I adore God that he has as last brought me to the truth. Through many years, I have been tossed by doubts and fears as to the truth of common theology, and in my own mind, at many times, had concluded it in the wrong, but feared to step from the ground I was already on, till firmer footing should appear else-

I can scarce refrain from crying out, as these truths open up in resistless demonstration before my mind. The Lord God be praised that light is sprung up to them that sat in the regions and shadow of death.

In gratitude I shall enroll myself among those who have the commandments of God and the faith of Jesus.

Still, though fully satisfied as to the conclusions, I desire you to send me some work which traces the prophecies from their origin through intervening events to the present.

I have a general idea of the leading themes of the prophets, and understand how our own country is made to explain a portion of Revelation, but the other prophecies of Revelation are, to a great extent, a mystery to me.

H. W.

April 16, 1875.

Lovers of Pleasure.

A CORRESPONDENT from St. Lawrence Co., N. Y., sends us a description of a scene that recently took place in a church in that vicinity, which too truly illustrates the nature of much of the religion of the present day. We condense from it the following statements:-

Somewhere within the boundary of St. Lawrence Co., New York stands a lit-tle brown church, built for, and dedicated to, the service of the most high God. Well do I remember hearing the founder

of this little church relate the happiness he felt in contemplating this highly original idea of his of using a small portion of his vast accumulation in building this little Bethel, wherein prayer-loving people might meet to worship, with none to molest and none to make afraid. And perchance some idle Sabbath-breaker might stray in and, for the first time, hear of the merits of the blood of the crucified and risen Saviour, be reclaimed, and become a shining star in his crown in Heaven. This was a united church, owned by the M. E. and Presbyterian societies. So strenuously did they adhere to their first idea of keeping it a holy and consecrated temple, that about one year ago, they sanctimoniously closed and locked its doors against a minister of that sect called S. D. Advent-

Now mark the sequel. Last week, learning by advertisement and the common chat of the people, that there was to be a common-school exhibition in that place, and urged by a particular friend, I consented to attend. Imagine my surprise as I found this temple of God, this very holy place fitted up for a scene of fun and frolic. The pulpit had been removed, and a large platform, or stage had been erected, divided off by partitions suitable for the occasion, and draped with fancy curtains, and the silver communion service reverently set aside. In short, the church was fitted up, pro tem, for a theater. An organ was placed upon the stage, and soon its notes resounded through that crowded room; but it was not a grandly solemn hymn of praise and thanksgiving fitting for the place, nor yet a funeral dirge, as I had often heard in that same church, but a lively, fitful opera air, fitting the occasion, and but an echo from the unsanctified heart of the per-

Now the curtains rose, and the performance begun. Light, frivolous songs in which the Methodist chorister took part, love scenes, tableaux, comic negro songs walked out to time by the blackened singers, and finally a dance! only a cotillion to be sure, but where was it? In the very place where prayer was wont to be made. In the very place where I had see many persons (and some of the same were present) kneel at the altar and receive the baptismal rite and partake of the sacrament, the bread and the wine, those solemn symbols of Christ's broken body and shed seen the form quiver with suppressed grief, the tears fall, and heard the agonized wail from so many mourners over the lifeless clay of some near and dear relative, loved while present, and forgotten so soon. Not many of the actors but had taken part in some one of the above-described scenes.

That dancing scene was the last I saw; for I then hastened from the place; but I understand the revelry was kept until a

Would you like to know by what miracle this great change in the feelings of the joint holders of the church was wrought? I will tell you. Years ago, the fathers of the church, bought a couple of stoves for which they gave their notes on interest, and which had now run up to the formidable sum of twenty dollars, more or less, and for this paltry sum, as one expressed to me, they had sold their church, their religion, their respect and honor.

COMFORT IN SORROW.

The following thoughts were suggested by the death of our aged friend, father Norton, whose Christian sympathy and counsels are trea ured among our most sacred memories; and whose loss has left a vacancy which can not be filled until we meet again upon the other shore.

A FATHER has left us, his spirit has fled; He is taking his rest with the lowly dead; His joys and sorrows alike are gone; We leave him to rest while we tarry to mourn.

Yes; we leave him there in his long repose, All free, yes, free from life's cares and woes. Naught now will disturb his peaceful rest, For angels watch o'er the graves of the blest.

We leave him in silence and darkness to sleep, No light can enter his chamber deep. We mourn, for the king of terror reigns; Our loved ones rest in his domains.

We well may mourn, for no light can come To the chamber of darkness, to scatter its gloom. From the chill, the silence, and damp of the grave, None of us can our loved ones save.

But we catch a glimpse of a brighter day, When the shades of death will have passed away; When a glorious morning will dawn again, And a Prince will come, on earth to reign.

Hark! a sound salutes the listening ear; 'Tis Gabriel's trump peals through the air; It breaks the stillness of the tomb; It scatters death with its shades of gloom.

Children of Zion! awake and sing, Rejoice! rejoice! let earth's caverns ring. For the King of glory comes to reign; He comes, and the tyrant, death, is slain.

Tis not a dream, nor a poet's song, But a vision of prophers, ye've heard it long. The word of our God by his Spirit spoken, 'Tis the word of our God which can ne'er be broken,

That his loved who sleep shall wake ere long To the conqueror's palm and the victor's song. This is his pledge of promise given, That Jesus died, and rose to Heaven.

He comes! these words of triumph ring, O death, O death, where is thy sting; Where is thy victory, O grave? We conquer through Him, the mighty to save.

A blood-washed company come forth, From east and west, from south and north. Angels obey the Saviour's word, "Gather my chosen to their reward."

There's a banquet spread 'neath the crystal dome; The marriage of the Lamb has come. The bride in her beauteous robes is drest, Her jewels are their righteousness

Earth's weary ones no longer roam; Their rest has come; they are gathered home. By the river of life, immortal and fair, They will evermore dwell—may we meet them there. ELMIRA O. DAVIS.

Battle Creek, Mich.

The Old Controversy.

THE spirit of slavery still lives in its old home. Nothing stands in the way of its re-establishment but the lack of power; and in the troublous times before us, this obstacle may disappear. The following is from The Christian Press, of March 1875:-

Shall our colored people be free or slaves? Strange, after all the blood and treasure spent by the nation to secure their freedom that this should be still a question. But it is, as the following extract from the report of the Congressional Committee on Louisiana, just presented to Congress, shows. The report says: The laws passed by the Legislature of that State in 1865, 1866 and 1867, must have been designed to put the negro in a state of practical servitude. 1865, chap. 10, provided that, under the penalty of fine or imprisonment, no person shall carry fire-arms on the premises or plantation of any citizen, without the consent of the owner, thus depriving the great mass of the colored laborers of the State of the right to keep and bear arms, a right always peculiarly prized and guarded by his white employer.

"1865, chap. 11, punishes by fine and impris I am satisfied that your publications contain | blood. In the very place where I had comment the entering upon any plantation with hope.

out the permission of the owner, thus preventing any person from seeking intercourse with the negro for the purpose of giving him political or other information, except such as his master should approve.

"1865, chap. 12, authorizes any Justice of the Peace, on complaint that any person is a vagrant, on summary process to require such person to give bond for his good behavior and future industry for one year. On failing to give such bond, the Justice shall issue his warrant to the Sheriff to hire out such person for twelve months under such regulations as may be made by the municipal authorities, provided that, if the accused be a person who has abandoned his employer before his contract expired, the preference shall be given to such employer of hiring the accused, thus putting it into the power of any local magistrate, on summary process, to remand the laborer to a condition of practical slavery.'

The report quotes two other acts of the same character, passed in 1865, and also mentions an act of 1867, imposing a poll tax of fifteen dollars for highway purposes, under which it would be possible to raise \$2,612,000 in a single year.

These laws perished with the government that enacted them in 1867, but they show the animus of the rebel element now striving through means of the White League to gain control of all the Southern States. Let them gain this control, with a President and Congress in sympathy with them, and the present freedom of the colored prople would soon be a thing of the past. The old beacon fires must be kindled. The old liberty guard must shoulder arms once more in defense of the golden rule: "Whatsoever ye would that men should do to you, do ye even so to them."

"Do n't shiver for last year's snow"—a saying of Archbishop Whateley's, peculiarly applicable to those who make themselves miserable over troubles that are past.

Obituary Aotices.

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

MAGGIE A. LOUGHBOROUGH, wife of Eld. J. N. Loughborough died of consumption at St. Helena, Cal., March 24, 1875, in her thirty-fifth year. She took a severe cold at her home in Santa Rosa, Cal., in July, 1872, after taking care of a consumptive lady for three weeks, who died in the house. From that time she had been troubled with a cough, more or less, until her decease. For the last year she had been a great sufferer; but bore all without a murmur. She was remarkably sustained by the grace of God.

Sister Loughborough professed religion and joined the Methodist church at the age of 21 years. Three years later she became a Seventh-day Adventist, and continued in this faith till her death. She was married to Eld. Loughborough at Victor, N. Y., June 12, 1868, and came immediately to California to endure the hardships and privations and trials of missionary life with her husband. She ever desired to see the prosperity of the cause, and only three months before her decease wrote to her husband not to leave the work of God on account of her sickness, and, if she should die while he was away from home not to grieve for that. Eld. Loughborough, however, was at his home in St. Helena, and watched the last days of his beloved wife, and administered to her wants after she was unable to walk about the house.

She often said in her last sickness that she did not know what she should do at such a time with-out the Christian's hope, and that it paid well to live a Christian life for the consolation it afforded in her last sickness. Her desire and prayer had been that her last moments might be without great suffering. Her petition was granted. She retained her senses to the last, and died as calmly and peacefully as a child goes to sleep. "Tell all my friends when I am gone," said Maggie a short time before she slept, "to meet me in the kingdom."

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

The services at the funeral were conducted by Eld. M. G. Kellogg, of Woodland, Cal.

JAMES WHITE.

DIED, of slow paralysis, at the residence of her daughter, Mrs. E. Y. Fisk, in Stafford, Conn., Feb. 9, 1875, Mrs. Louisa M. Bartlett, aged 64 years and 8 months. Our mother was a faithful Bible student, so that in her younger days, she could repeat from memory nearly all of the New Testament. She was brought up a Congregationalist, and joined that church Sept. 5, 1830. She embraced the Adventist views about 1850. Her sister, Miss Hannah Moore, sent her the ADVENT REVIEW and other publications. From her diary of Dec. 28, 1867, we quote: "I now keep the Sabbath of the Lord my God, the seventh day." Since that time she has taken the Sabbath publications and circulated them. She was buried in baptism by Bro. P. C. Rodman, June 30, 1872. From her youth she lived a consistent Christian life. During her sickness she manifested a cheerful resignation, and fell asleep in hope of a better resurrection.
E. Y. & L. B. Fisk.

DIED, of consumption, at Oakland, Wis., Jan. 6, 1875, sister Laura A Sern, in the thirty-first year of her age. Sister Laura embraced the truth unter the labors of Bro. I. Sanborn, at Little Prairie, in 1850. Although she was a great sufferer she was patient to the last. We trust she rests in

The Review and Herald.

Battle Creek, Mich., Fifth-day, April 29, 1875

We hear of disastrous floods in the valleys of Colorado, caused by the melting of the immense snow deposits in the mountains. Sixteen bridges are reported carried away on the Central Pacific R. R., interrupting for the time being the railroad communication with California. We presume it is for this reason that the continuation of Bro. Waggoner's article on the Law of God and other matter has not been received for this number.

In another column will be found a complete list of popes, as claimed by Catholics. Bro. Loughborough copies it from the Irish World, as a supplement to his articles on Catholicism. It will be found useful as a document for reference.

Historical Chart.

WE have recently been shown a copy of "Lyman's Historical Chart, presenting the World's History by Centuries, and containing all the prominent events of the civil, religious, and literary history of the world, from the earliest times to the present day." We judge this to be a work of immense value. It is to the study of history what a good atlas is to the study of Geography. The course of empire, the rise and fall of nations, is presented as in a panoramic view before the eye. Of course it only aims to present the main points of history; but it is so arranged that the cotemporaneous history of the world for each century, in its leading features, is presented at one view before the eye. We see no reason to doubt the claim put forth in behalf of this work, that more of history can be learned with it in three months, than in a year by the common method; and in this age of steam and telegraphs, this is what is wanted. Sold only by subscription. Bro. Levi Turney is agent for this place.

The New Crop of Grasshoppers.

IT PROMISES TO BE EQUAL TO THE LAST.

CHICAGO, April 22: A Kansas lady, writing to a friend, here, under date of April 19, says "I spent the day at the farm last Thursday, and I never saw so many grasshoppers in my life. They are very small, not a quarter of an inch long. The planks around our flower-beds were completely covered with them, and it was impossible to walk without killing them. Mamma's rosebuds and all the plants were stripped of every leaf, and not a blade of grass was left. The wheat is completely ruined. As if that were not bad enough, the chinch bugs are waiting for the corn to come up."

A Few Hints for 1875.

It is better to live in a little, mean, two-story, frame house, than in a jail; it is a good thing, when you are talking of another man's defalcation, to make sure that you could have handled as much money, with like opportunities for dishonesty, and not fallen before temptation. If you are wondering what makes your former schoolmate's hair so gray, or what makes such a one so wrinkled, or why such another one is growing so stout, just take a look in the glass. Do not imagine, because you have resolved to practice charity and to speak well of everybody, that everybody has made the same resolution regarding you.

If you are heart-sick with regret that you were not more tender and thoughtful toward the dear ones you have lost, just try to avoid further repentance in future by being good to those still left to you. Don't put off enjoyment. If you are not ready to enjoy things as they come, when you are ready they won't come. Planning to enjoy friends and fortune in the future is a most insecure investment. The chances are wofully few that you, your friends, and the fortune will all come together in the future. If you have any good deeds to do, or happiness to enjoy, to-day is the time. It is only when we are arguing ourselves into the committing of some act where we believe the end will justify the means, that it pays to wait till to-morrow. In such a case one cannot wait too many to-morrows.—Sel.

War Preparations.

Even the most superficial observer can scarcely fail to notice the very extensive preparations being made on the part of the five great powers | questions." A beautiful reply.

for the coming European conflict, which sooner or later is bound to come. France has about completed the re-oganization of her army, increasing the rank and file, and is manufacturing artillery and fire-arms with unparalleled rapidity. Germany too is giving its army every attention, and Krupp's foundry is at work night and day turning out the famous steel guns which did such effective service during the late war. So complete is the organization of the army that it is claimed by a German paper that at a given moment the number of German troops, which hitherto has numbered at the most only 1,329,-600 men, may be brought up to 1,600,000 men, in consequence of the formation of a fourth battalion in case of mobilization or war. The same paper states that the French army, which numbers only 1,089,400 men, may eventually be raised to the same number as the German army, by drafting into it the whole newly-created territorial army.—Christian at Work.

Scolding.

Of all the disagreeable habits the world was ever tormented with, scolding is the most annoying. To hear a saw filed, to hear a peacock scream, or an Indian yell, is music compared with it. Since we were little children we have always felt a mortal abhorrence to scolding. And if we had been scolded as some children are, we know not that we should ever have been good for anything. It is no wonder so many children are bad. The good is all scolded out of them. It is stunted or killed by early frosts of cold, icy scolding. What a frost is to the spring buds, is scolding to all the child hearts. Scolding folks at home! How miserable! Lightning, thunder, hail, storms, and winds, rather than the hurricane of scolding. Let all the powers that be wage a war of kindness on all the scolders, that they may be overcome with a better spirit.—Sel.

A SHARP RETORT.—Bishop Reinkens has responded to the pope's terrible curse upon him in a letter, in which he says:-

"The pope who was most feared, and who was surrounded with the greatest splendor on earth, Innocent III., condemned the English Magna Charta, cursed it, appealed to the heavenly and terrestrial powers against it, and struck it with his anathema and interdict. Nevertheless, the Magna Charta did not fall; it made the people of England great; and who will say that the English nation has lost it's Christianity?"

PRAYER.—In the very moment when thou prayest, a treasure is laid up for thee in Heaven. No Christian's prayer falls back from the closed gates of Heaven. Each enters there like a messenger-dove. Some bring back immediate visible answers; but all enrich our store of blessings there, and all return to the heart with the fragrance of peace on them, from the holy place where they have been. The Christian, even when he is walking for recreation, in his converse with others, in silence, in reading, in all rational pursuits, finds time for prayer. And although he is only thinking on God in the little chamber of his soul, and calling on his Father with silent aspiration, God is near him and

Illinois Camp-Meeting.

WE wish to say through the REVIEW that the place for our camp-meeting is the same that we occupied last year, on the farm of Bro. Alfred Hobbs, near Sheridan, La Salle Co., Ill. The brethren and sisters in this Conference are very desirous that Bro. and sister White should attend our camp-meeting, so we will leave the time for them and the General Conference Committee to arrange as may best suit them, suggesting that, if practicable, the meeting should be held early in June, or in the latter part of August or first of September.

It is also our judgment that Bro. Bourdeau should return to labor among the French in this State at as early a date as possible. Our French brethren here are anxiously looking for his return among them, and it will be a great disappointment to them, and a discouragement should he not return. We take this means of calling the attention of the General Conference to this

JOHN H. BENNETT, Conf. Lucius Winston, Com. R. F. ANDREWS, Gilman, Ill., April 19, 1875.

A CHILD was asked, "What is faith?" She answered, "Doing God's will and asking no

Appointments.

And as ye go, preach, saying, The kingdom of He aven is at hand

*_{**}* Services in Chicago, every Sabbath (seventh day), at 9 West Erie St. All Sabbath-keepers spending a Sabbath Chicago are invited to attend.

Quarterly Meetings in Minnesota Conference.

(Tuesday),

May 1, 2, 1875.

BLUE EARTH CITY,

Tenhassen

Cherokee,	" 8, 9,	44
Mankato,	" 15, 16,	"
Kingston,	" 22, 23,	• 6
Litchfield (Wednesda	\mathbf{y}), " 26 ,	46
Koronas,	" 29, 30,	"
Churches at Grove La		
Union, at Grove Lake,	June 5, 6,	66
Corinna,	" 12, 13,	"
Chisago Lake,	" 19, 20,	"
River Falls,	" 26, 27,	"
Concord and Kenyon		
at Kenyon,	May 8, 9,	"
Greenwood Prairie,	" 8, 6,	"
Pine Island,	'' 22, 23,	44
Lake City and Maider		
at Maiden Rock,	June 5, 6,	
Stewartsville,	" 12, 13,	"
Wells,	May 8, 9,	"
Riceland,	" 15, 16,	"
Steel Centre,	" 29, 30,	46
Golden Gate,	June 12, 13,	"
Medford,	" 19, 20,	"
No providence preven	ting, one of th	e Cor
	_ '''	

Com. will attend all the above meetings, and as these meetings will be the last in this Conference year we hope that all our churches will prepare to come up to our next Conference with our s. B. all paid up.

HARRISON GRANT.

QUARTERLY meeting for Dist. No. 1, N. Y., & Pa. T. & M. Society, in connection with the regular quarterly meeting at Lancaster, May 15, 16. We would like a special effort on the part of each of the librarians to be present with their reports. Those who come from Buffalo on the afternoon train will find teams in waiting at Grimesville.

W. H. EGGLESTON, Director.

NEXT monthly meeting for Jefferson Co., N. ., at Adams Centre, the first Sabbath in May. The ordinances will be celebrated. I expect to be present. Let the gathering be general.

C. O. TAYLOR.

BIBLE lectures in the Christian church, at Moscow, Muscatine Co., Iowa, evening after Sabbath, May 1, Sunday following at 11 o clock A. M., and at night. Any who receive this no-tice living near are invited.

JESSE DORCAS.

Partello, Calhoun Co., Mich., May 8, 9. Fennsville, Allegan Co., May 15, 16. Hope to see a general attendance of the brethren at these meetings. There will be opportunity for bap-H. M. KENYON.

ROCK CREEK, Osage Co., Kan., Friday evening, May 7. I hope there will be a general turnout as the subject of organizing the church will be considered. Meetings will continue over Sunday. The following Sabbath and Sunday, May 15, 16, where the Richland and Belvoir churches may arrange. There will be an opportunity for baptism at all these places.

SMITH SHARP. SMITH SHARP.

MEETING of the friends at Eaton Rapids, Mich., May 22 and 23, 1875. Bro. E. R. Jones will be present. We hope the friends at Potter-

ville and Springport will meet with us. Meetings will be held at my house. B. F. LEWIS.

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. Neighoring churches are invited. Meetings to com-Can Bro. O. A. commence Sabbath evening. Olsen attend?

In behalf of the church, C. W. Olds.

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. Further appointments will be made at that time. At these meetings I greatly desire to see friends of this sacred cause from Richland and Jefferson Counties. There will be opportunity for baptism; and to celebrate the rites of our dying Lord.

G. W. COLCORD.

No providence preventing, I will meet with the friends in Dartmouth and New Bedford, May 14, 15. Meetings will be held where Bro. Jarvis Ashley may appoint. Let all who can, possibly, be at these meetings.

D. A. Robinson.

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

J. S. Wicks, Director. 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.

John McGregor.

Business Peyartment.

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

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

One Hundred Dollars Each.

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

Previously Acknowledged \$3400.00. M. J. Olds...... 100 Geo. Lowree..... 100 C. B. Tower......100 Truman Loomis...100 H Hilliard......100

We have received a communication from B. Sunderland, Washington. Can any one give us the State that we may have his address?

RECEIPTS

For Review and Herald.

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

\$2.00 BACH. Mrs D Sterling 47-18, Mrs A M Rathbun 47-19, O F Brockway 47-1, Geo Klopfenstein 47-18, Hannah Craw 47-18, Mrs Wm H Harrison 47-18, Mrs Hannan Craw 47-18, Mrs Wm H Harrison 47-18, Mrs W White 47-16, Timothy Harriman 47-18, A G Swedberg 47-17, Bruce Graham 47-14, Mrs James Rynd 50-14, Mrs B G Allen 47-16, Nancy A Beatty 47-24, W m Edgar 47-18, Mrs D P Bisbee 47-22, Thos Newman 48-20, J F Ballenger 46-18, P Scarborough 47-15, Wm E Graham 47-18, Charles Cowles 47-15, Samuel Thurston 47-18, Th. Russel 48-1

Graham 47-18, Charles Cowles 47-15, Samuel Thurston 47-18, I N Russel 48-1.

\$1.00 Each. Wm Graven 46-10, Ellis Clark 47-18
Charles H Higgins 46-17, Wm Buchanan 46-16, Lewis Hadden 46-10, Martha Campbell 45-1, Mrs N V Chaney 46-18, G H Truesdell 46-16, James Gramer 46-17, Sarah J Noyes 46-16, Edwin Wolcott 46-15, Emeline Griffin 46-16, Lucia Fogg 46-18, J G Benton 46-18, Chas Osborn 46-15, L Dable 47-18, Wm H Towle 47-18, Wm V, Nary 47-18, Christona Beak 47-18, Wm J Branin 47-1, Harriet I Wescott 47-1, Mary Green 47-17, James M Hall 46-14, H W Pierce 46-17, J Hoff 46-1, C J Doremus 47-17, D T Shireman 46-19, Wm S Morgan 47-17, Lewis Wade 47-17, Mrs A Beckwith 47-13, Gardner Story 48-15, Clara Robinson 46-18, E B Potts 46-22, Alphonso Geer 46-6. Alphonso Geer 46-6.

Alphonso Geer 46-6.

MISCELLANBOUS. Mary Vanda \$1.50 47-1, Daniel Hugunin 25c 45-24, Mrs Mary Webber 50c 46-18, Eunice Shephard 50c 46-7, Frank Bartlett 25c 46-5, Alex Russel 25c 46-5, Mrs Josephine Beetle 50c 46-18, Mr Henry Hutchens 50c 46-18, Henry Reichard 50c 46-17, W C Griffith 50c 46-17, J M Wilkinson 1.30 47-1, Knute Wall 50c 46-11, A Areman 25c 46-4, T B Herris 25c 46-4, Myron W Harris 50c 45-10, M A Olwin 5.00 48-1

Books Sent by Mail.

Books Sent by Mail.

John McGregor \$1.31, James L Dickie 40c, John I Lincoln 15c, William Chinnock 50c, E H Tefft 50c, David Knisely 3.25, T M Steward 5.24, H Wren 1.23, Rufus Baker 50c, Geo R Lamb 50c, John Teples 25c, J Lamont 75c, J T Rogers 1.50, M R De Cow 75c, Edward Taylor 35c, M Simons 25c, Wm Ellsworth 50c, G H Trucsdell 1.00, Margret White 60c, D A Heffner 40c, William Chase 10c, R H Peck 1.50, James M Bute 75c, Geo T Parvin 35c, Joseph W Oakman 50c, Mrs Eliza Rousseau 88c, Wm Larkin 26c, Mrs D P Bisbee 1.30, Wm Edger 50c, J A Goddard 50c, Harrison McCormick 50c, Albert Wike 79c, Henry Waddell 25c, Mrs H M Grant 10c, L M Lindon 25c, Harriett I Wescott 1.00, Mrs N E Burgar 1.00, George Eagy 20c, Wm James Branin 1.00, Mrs Matilda Batchelder 1.00, Dr G L Holiday 50c, E H: Elliott 38c, Betsey M Osgood 1.00, Wm J Boynton 1.00, Rev S H Asay 10c, W I Ludlow 20c, Wm S Nelson 70c, William H Addison 60c, Nehemiah Foster 40c, M T Olds 6.39, Geo A King 10.48, J O Corliss 87c, J R Purinton 50c, J L Jordan 10.70, G B McKown 30c, Miss Katie Kulin 60c, Mrs J Goldsworthy 40c, J M Aldrich 25c, J B Thomas 15c, L J Linn 2.00, R J Rowan 40c, Daniel Call 1.50.

Books sent by Express.

Books sent by Express. Mrs Mary A Robinson Brighton, Ill. 5.00, G A Carlstedt, Chicago, Ill. 3.75.

Books Sent by Freight. B L Whitney, Manlius Station, N. Y. 106.88.

General Conference Fund. Indiana Conf. per S H Lane \$50.00. Swedish Mission.

Hannah Johnston \$5.00, J W Adams 2.50, H

Cash Received on Account.

Ind. T & M Society per S H Lane \$73.48, Wm S Branin 1.00, Iowa & Neb. T & M Society, 700.00, Vt T & M Society per L Bean \$25.00, John Matteson 11.73

Michigan Conference Fund Church at Bushnell (s B) \$30.00, Vassar (s B) 25.00, Newton (s B) 40.00, Convis (s B) 30.00.

Mo. & Kan. Sufferers. Joseph Clark \$10.00. Swiss Mission.

Church at Greenville per J Fargo \$20.00, Betsey M Osgood 1.00, Eunice P Osgood 1.00.

Hygienic Book Fund. Amelia Wilson \$3.00.

Danish Mission.

H M Casler \$2.00.

Mich. T. & M. Society.

Dist. No. 3 (Donations on Periodicals) \$4.50, Hastings per G K Owen (Donations on Periodicals) 10.25.

Pacific Mission

Wm E Newcomb \$50.00.

S. D. A. Educational Society.

Sherman Foster \$50.00, John Fulton 25.00, John Mc. Reynolds 20.00, Robert Patton 10.00, Clara Street 10.00 Thos. McReynolds 5.00.

Shares in Pacific Publishing Association. H M Casler \$20.00. Shares in Health Institute. Wm E Newcomb \$50.00.

S. D. A. P. Association Mary L Randall \$5.00.