

# The Advent Review

## AND SABBATH HERALD.

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

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#### WAITING FOR CHRIST.

We wait for Thee, all-glorious One!

We look for thine appearing;  
We hear thy name, and on the throne  
We see thy presence cheering.  
Faith even now  
Uplifts its brow,  
And sees the Lord descending,  
And with him bliss unending.

We wait for thee, through days forlorn,  
In patient self-denial;  
We know that thou our guilt hast borne  
Upon thy cross of trial.

And well may we  
Submit with thee  
To bear the cross and love it,  
Until thy hand remove it.

We wait for thee; already thou  
Hast all our heart's submission;  
And though the spirit sees thee now,  
We long for open vision;  
When ours shall be  
Sweet rest with thee,  
And pure, unfading pleasure,  
And life in endless measure.

We wait for thee with certain hope—  
The time will soon be over;  
With child-like longing we look up  
Thy glory to discover.  
Oh, bliss! to share  
Thy triumph there,  
When home, with joy and singing,  
The Lord his saints is bringing.

—From the German.

### The Sermon.

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

#### IS THE END NEAR?

BY ELD. D. M. CANRIGHT.

Text: "So likewise ye, when ye shall see all these  
things, know that it is near, even at the doors." Matt.  
24:32.

The end will come sometime; the Judg-  
ment will set; probation will close; Christ  
will return. God has promised it. We be-  
lieve it. Do you? Why may it not be  
so? Somebody will live to see it. Why  
not we? Do you say that you see no signs  
of its coming? Have you watched for  
them? Have you thought upon this sub-  
ject? Do you know what the signs are to  
be? If they should come to pass, would  
you recognize them? Have you studied  
the Bible upon this point? or have you  
been so intent upon other matters that you  
have given this subject no thought? Or, if  
you have thought of it, has it been with  
anxiety and effort to ascertain the truth?  
Or does not force men to see and believe  
the truth. His promise is to those who are  
watching, and searching, and praying.

The popular churches can give you no  
light upon this subject; for they are in the  
dark themselves. The advent of Jesus is  
ignored and scoffed at by them. We warn  
you to be careful that that day does not  
come upon you unawares. In Daniel 2,  
God has given a prophetic outline of the  
history of the world under the image of a  
man. Commencing with Babylon, there  
are to be four great kingdoms, the last  
divided into ten parts. Then the end of  
the world should come. Please read that  
chapter. This prophecy is now all fulfilled,  
excepting the end, as you must know if you  
have examined the subject at all. The great  
prophecy of the 2300 years of Daniel 8:14,  
pointing to the cleansing of the heavenly  
sanctuary, which is the work of the Judg-  
ment, also ends about this time. See Scott,  
Cretcher, and others upon this question.

There are ten distinct chains of prophe-  
cies in the Bible, each one pointing to the  
end of time and the setting up of God's  
kingdom. A slight examination of these  
must convince any one that we are in the  
last link of each of them. Now notice  
some of the New Testament prophecies.  
In answer to the question, "What shall  
be the sign of thy coming and of the  
end of the world?" Matt. 24:3, Jesus says,  
"And this gospel of the kingdom shall be  
preached in all the world for a witness un-  
to all nations; and then shall the end come,"  
Matt. 24:14.

He does not say that all nations shall  
believe the gospel, be converted by it,  
and have a thousand years millennium  
before the end. No; it is simply to be  
preached to all nations for a witness against  
them. Then, not a thousand years after,  
shall the end come. Is this prophecy re-  
liable? Do you believe the words of Je-  
sus? Well, have they not been fulfilled?  
Do you not know that the whole world  
has the gospel preached to them to-day?  
There is not a nation who has it not. List-  
en to the following testimonies upon this  
point. The editor of the *Christian Union*  
says, "The whole world has been ransacked  
and explored; there is not a corner on the  
globe where Christianity is unknown." The  
Bible has been translated into about  
three hundred languages. Every nation has  
now heard the gospel. The prophecy of  
Jesus is fulfilled. Will his promise now  
fail? No, never. Then the end is at hand.

Another fact has a strong bearing on this  
question. The light of God's truth com-  
menced in Eastern Asia, as far back as the  
days of Abraham. Steadily it has been mak-  
ing its course westward, till, like the sun, it  
has gone around the world. Asia had it first;  
next Africa stretched out her hands to God;  
then Greece and Italy were lighted up by the  
labors of Paul and his successors; soon the  
heart of Europe was warmed by the great  
Reformation, in the days of Luther and  
his successors; next the pure gospel under  
Wesley came West, not only to England,  
but it shone across the waters of the Atlan-  
tic, and lightened up all America. And now,  
quite across this continent, yea, among all  
the islands of the Pacific, this light is shin-  
ing clearly. The end has been reached,  
the globe has been girdled, all nations have  
heard, God's appointed time has come,—  
the harvest of the Lord. Come to Judg-  
ment, ye nations of earth. Your allotted  
race is run.

Another fact has a strong bearing upon  
this question. It has been the faith of the  
church that at the end of the six thousand  
years the end would come. This faith  
has been well founded. There is some-  
thing peculiar in the number seven in the  
Bible. Six days of creation; the seventh,  
the Sabbath of rest. Six years the Jews  
were to till their land; the seventh it had  
to rest; and so in many other instances.  
Just so we believe that after six thousand  
years, the seventh will be a thousand years  
of rest to the earth. Jesus will come, take  
his saints to Heaven, destroy the wicked  
from the face of the earth, and then it will  
be entirely desolate a thousand years, and  
thus enjoy its Sabbath. That the six thou-  
sand years are now just closing is agreed  
by all. Of course no one can tell just the  
year of the end, but that it is not far from  
this time is evident. This strongly indi-  
cates that the end of the world is at hand.

As a definite sign of the end, and that  
the last generation has come, the Lord has  
foretold that the sun and moon should be  
darkened, and that the stars should fall.  
This sign is made very prominent in the  
Bible, every time in the same order, with  
the same events following. See Joel 2:10,  
11, 30, 32; Joel 3:13-16; Matt. 24:29-34;  
Mark 13:24-30; Luke 21:25-32; Rev. 6:  
12-17. Please read these scriptures, as I  
have not space to quote them. You will  
find them very plain. All three of these

signs have been remarkably fulfilled.  
May 19, 1780, the sun was darkened ac-  
cording to the prophecy. Beginning to  
grow dark about the middle of the fore-  
noon, it became so dark at noon that per-  
sons could not see to read without lighting  
their lamps. The legislature of Connecticut,  
being in session, had to adjourn. It was  
so dark that the fowls went to roost; cattle  
came lowing to the barn-yard; frogs began  
to peep, the night hawks came out, and  
everything bore the appearance of gloom  
and night. The uncommon darkness lasted  
fourteen hours, or till after midnight. It  
could not have been an eclipse of the sun,  
as a total eclipse lasts only about five min-  
utes. Scientific men have never been able  
to give a reason for it. So remarkable was  
this day that Noah Webster has noticed it  
in his dictionary, as the "DARK DAY." See  
Explanatory and Pronouncing Vocabulary  
of Webster's Unabridged Dictionary. That  
night, though the moon had full the day  
before, was so dark that white paper could  
not be distinguished from the blackest vel-  
vet a few inches from the eyes. One  
writer says it was so dark that the darkness  
could be felt. The general impression was  
that it was a sign of the day of God, and  
that the Judgment was at hand.

Nov. 14, 1833, the stars fell. Thousands  
are now living who witnessed the remark-  
able shower. Prof. Olmstead, the celebra-  
ted astronomer of Yale College, says,  
"Those who were so fortunate as to witness  
the exhibition of shooting stars on the  
morning of Nov. 13, 1833, probably saw  
the greatest display of celestial fireworks  
that has ever been since the creation of the  
world."

So remarkable was the falling of the  
stars that it is put down in books on phys-  
ical geography, natural philosophy, and  
astronomy, as the most wonderful ever  
known. They fell thick and fast like snow-  
flakes in a heavy storm. It looked as  
though the very heavens were raining balls  
of fire. This is just what the prophecy  
foretold. The Lord says when you see  
these things, know that the end is near at  
hand.

Modern spiritualism is another marked  
sign of the end. If I had space I could  
quote many scriptures plainly foretelling  
spiritualism, as the last sign just before the  
end. Here is one: "And I saw three un-  
clean spirits like frogs come out of the  
mouth of the dragon, and out of the mouth  
of the beast, and out of the mouth of the  
false prophet. For they are the spirits of  
devils, working miracles, which go forth  
unto the kings of the earth and of the  
whole world, to gather them to the battle  
of that great day of God Almighty. Be-  
hold, I come as a thief." Rev. 16:13-15.

When is this to be? When Jesus is  
just about to come as a thief in the night,  
and when the battle of that great day of  
God Almighty is at hand. Then the prophe-  
t says the spirits of devils will go every  
where over the world, working miracles to  
deceive the people. To the same effect see  
Matt. 24:23, 27; 1 Tim. 4:1-3; 2 Thess.  
2:8-12.

Spiritualism arose in 1848. In about a  
quarter of a century it has made 10,000,000  
converts and it is spreading with wonder-  
ful rapidity. It does do miracles. It per-  
forms wonders. It claims to be the work  
of spirits. The Bible says it is the spirits  
of devils, and that it is a sign of the end  
at hand.

Wonderful storms by sea and land, and  
earthquakes, are to be another sign of the  
end. See Luke 21:25; Rev. 11:18, 19;  
Rev. 16:17-21. Every observer must be  
aware that the last few years have been re-  
markable in this very respect.

Of the frequency of earthquakes the  
*Christian Statesman*, of July 17, 1875  
says, "The continued occurrence and  
great severity of earthquakes has distin-  
guished the period in which we are now

living above all others since the records  
of such phenomena began to be generally  
preserved."

The *New York Observer* says, "There  
has been a perfect epidemic of sad dis-  
asters by storm and flood during the pres-  
ent summer."

Look at the terrible fires, destructive  
floods, fearful storms of thunder and light-  
ning, which have occurred in the last few  
years. These are only precursors of the  
wrath of God which is soon to destroy a  
guilty world.

Just before the end the earth was to be  
morally corrupt, as in the days of the  
flood. See Matt. 24:37; Gen. 6:5, 12.  
That the world is becoming fearfully cor-  
rupt is testified to on all hands.

Says the *Scientific American*, "It is  
admitted by all parties that crimes of the  
most outrageous and unprecedented char-  
acter abound through the country, and prob-  
ably throughout the world, to a degree  
wholly unparalleled."

Testimonies like these may be read from  
almost any paper. Lying, cheating, for-  
gery, stealing, adultery, murder,—these are  
the order of the day, and rapidly increas-  
ing. Look at the corruption of our great  
cities. If God overthrew Sodom for its  
crimes how much longer can he spare these  
cities?

A spirit of war, and great preparations  
for war was to be another sign of the  
end. See Rev. 11:18; Joel 3:9-15. Now  
look over the world. See the vast military  
camps. Not less than five millions of sol-  
diers are in arms. See the wonderful pre-  
parations for war everywhere, the terrible  
weapons of destruction which are being  
formed. They are preparing for the bat-  
tle of the great day.

Religiously, the professed church of  
Christ is in just the condition foretold in  
the Bible, as another sign of the end near. See  
2 Tim. 3:1-5. Particularly love of money,  
love of pleasure, formality, etc., were to be  
prevalent sins among those professing god-  
liness. This was to be the condition of  
things. Alas, the picture is but too truly  
filled up. The old simplicity and the power  
of God has died out of the churches. They  
are asleep, dreaming of a temporal millen-  
nium. Their pastors are fattening on high  
salaries, and feasting with the ungodly,  
while they are mocking at the coming of  
the Lord. But hark! what do I hear? All  
over this land, in every city, through the  
villages, out in the country, everywhere, is  
heard the solemn message of warning,  
"The Lord is coming; the Judgment is at  
hand; the day of wrath is near." For nearly  
forty years this solemn cry has been sound-  
ing through the land, though hated and dis-  
believed by the great mass, just as Jesus  
said it would be. See Matt. 24:37. I re-  
peat my text again, "So likewise ye, when  
ye shall see all these things, know that it  
is near, even at the doors." "Can you not  
discern the signs of the times?"

Reader, stop; open your eyes, and give at-  
tention. Look at this subject. We warn  
you, if you do not, you will soon repent of it.  
Are you ready? Are you reconciled to  
God? Are you prepared to meet your  
Judge? In the words of the apostle we  
warn you, "Beware therefore, lest that  
come upon you, which is spoken of in the  
prophecies; behold, ye despisers, and wonder,  
and perish; for I work a work in your days,  
a work which ye shall in no wise believe,  
though a man declare it unto you." Acts  
13:40, 41.

A PASTOR visited one day a person who  
pretended that he could not believe. He  
tore a leaf from his memorandum book and  
wrote these words: "I do not believe that  
Jesus Christ is my Saviour!" "There, sign  
that," said he, handing him the paper. "No,  
never, I will not sign that," replied he with  
energy. "You see, then, that you do be-  
lieve in Christ, but were afraid to acknowl-  
edge it to yourself."

## WEARY.

When shall I ever be at rest,  
From sin and care set free?  
When shall I join the good and blest,  
Where none can trouble or molest,  
And my Redeemer see?

When shall I on Mount Zion stand,  
A crown of life to wear,  
And join that holy, happy band,  
Whose tears are dried by God's own hand,  
And dwell forever there?

When He who is my life appears,  
Descending from on high,  
Then, freed from all my doubts and fears,  
I'll reign with him a thousand years  
In mansions in the sky.

O weary heart, with care oppressed,  
That morning soon will dawn;  
He knows thy longing heart's behest  
And he will give thee perfect rest  
When all thy work is done.

Then, with the glorified above,  
My thankful heart I'll raise  
To Him who by his death did prove  
He loved us with undying love  
In songs of grateful praise.

M. E. KELLOGG.

Berkshire Center, Vermont.

## Progress of the Cause.

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

## CHATAQUA CO., N. Y.

HAVE commenced meetings in a field entirely new. Have had three meetings with good congregations and good interest. Have a home with Bro. and Sr. Carpenter, who were converted under Bro. Matteson's preaching in the West, something like two years ago, and soon returned to this their native place. I ask prayers for the success of this mission. My P. O. address is Watts Flats, Chataqua Co., N. Y.

R. F. COTTRELL.

April 10, 1876.

## CANADA.

SINCE I have been laboring in this part of the Province, and some have decided to obey the truth, many have expressed their desire that some one of the five preachers that hold meetings in this place and vicinity should make an effort to support the Sunday institution, either in giving some lectures on the subject in our hearing, or in having a public discussion with me on the Sabbath question. Many have thought for months that we might have the truth; but they kept back from obeying on the ground that they wanted to hear on both sides of the question. They could not get one of these ministers to meet us.

The preachers were asked if they would be willing to converse with us on the subject at their own dwellings. Two of them said they would talk with us if we would call on them. I spent nearly a whole day with a Methodist preacher at his dwelling; I spoke much on the subject of the Sabbath, but he did not run the risk of saying a word upon it. The other preacher who agreed to visit with us was a Baptist. A friend went two miles with me to his house to hear us talk on the subject. But, lo! when we were there, though he was very free to talk on other subjects, I had to do all the talking on the Sabbath question.

While an Adventist preacher was holding a meeting, and was palming off, at a high rate, his no-law and no-Sabbath views, I happened to go into his meeting just as he was saying in his sermon that our faith was such that we could only proselyte, and that we had no conversions of sinners. But as soon as he saw us he changed his tactics, and we heard nothing more from him about the law and Sabbath. At the close of his discourse, I met his misrepresentations against us, and spoke about thirty minutes on the two laws and the Sabbath, to counteract what he had said against our views.

But the time has come—the people are all awake—they have found a debater. The preacher is coming to meet me next Sunday. I am not in favor of holding discussions; but the people demand it, and I have agreed to affirm that the seventh-day Sabbath of the fourth commandment is binding upon God's people in this dispensation by divine authority. The Bible alone will be the man of our counsel—our text-book. Pray God that he may give strength and wisdom in holding up and defending the truth.

A. C. BOURDEAU.

Knowlton, P. Q., April 4, 1876.

## WISCONSIN.

COMMENCED meetings at Weister Creek in the United Brethren meeting-house on the 3d of March, and have continued four weeks. The weather and going were very unfavorable most of the time, yet our congregations were good and the interest increased all the time. Several families have already commenced keeping the Sabbath, and many others are convinced that what they have heard preached is the truth. As the roads are bad, I have closed my meetings indefinitely, except the Sabbath meetings. Will still meet with them on the Sabbath, and visit among the people till the roads settle, and then I will commence another series of meetings.

This is a large, promising field. The people for miles around are nearly all Americans from Ohio, and seem to listen to the truth with much candor. I now expect to pitch the tent within a few miles of this place as soon as the weather is warm enough, as I think I see enough to do in this section to keep me busy till camp-meeting. My P. O. address, until further notice, will be Dell, Vernon Co., Wis.

I. SANBORN.

April 5, 1876.

## NEBRASKA.

HAVE closed meetings at Farmer's Valley. Twenty who were strangers to the Lord's Sabbath before these meetings commenced have signed the covenant. Fourteen are heads of families; six are children. A Sabbath-school and meeting have been organized, in which a love, as well as a theory of the truth is manifest. Family altars are erected where the voice of prayer was never before heard.

Notwithstanding the closeness of money twelve dollars were raised, without my knowledge, and presented to me, for which I extend the thanks of the Conference to the donors.

A general interest is awakened, and calls are being made for miles around for a living minister to present this message. Surely the fields are ripe for the harvest.

CHAS. L. BOYD.

Sutton, Clay Co., Neb., April 2.

## EUREKA, KANSAS.

SINCE my last report I have been following up the interest at Eureka and holding a few meetings at school-houses near; but as the weather has been very unfavorable, and the streams past fording, much of the time I could do but little.

Bro. Stevens left to go to a new place as soon as we were through our public lectures, and although we had seen but little accomplished we felt that this was an important place, and we would be justifiable in spending more time in trying, if possible, to get a little company of Sabbath-keepers. Ten have commenced to keep the Sabbath since we came. These, with those that were keeping it near here, make sixteen that have signed the covenant, and pledged themselves to sustain meetings and Sabbath-school.

The Disciples kindly granted us the use of their church building for all of our meetings, free of charge, and offer it for Sabbath meetings and at any other time when they are not using it.

We have sold between \$15 and \$20 worth of books, obtained a few subscribers for the Review and Instructor, and left them with a promise to visit them again soon. I feel the deepest interest for the prosperity of the cause. During the past two months I have formed pleasant associations, which I trust may be renewed in the kingdom of God. Others will embrace the truth if those who represent it will do their whole duty and live near to God. Brethren and sisters, be faithful.

SMITH SHARP.

Bloomfield, Kan., April 6, 1876.

## ROSSIE, N. Y.

CAME to this town in November, and commenced a series of meetings. Labored mostly in two school-districts. From twenty-five to one hundred and twenty were in attendance. The desire to hear the word increased until the interest became very general. Have met with but little opposition. One Methodist minister in my absence gave out that he would prove from the Bible that Sunday is the Christian Sabbath, or he would step down from his high position as a Christian minister. Before my return he made the attempt. A friend took notes, and I reviewed him with good

liberty. His effort was a failure. The people generally think he has stepped down; for, up to the time of my leaving, he had not filled an appointment, giving us the entire field. Honorable people, not a few, believe we have the truth. Hope they will obey before it is too late.

Nine or ten expressed a determination to keep the Sabbath. Have sold a few dollars' worth of books. Received twenty subscribers for our periodicals. Bro. A. H. Hall was with me one week, and assisted in speaking and visiting. Eld. B. L. Whitney visited the place and preached three times. Shall return to them again as soon as the roads become settled.

HENRY H. WILCOX.

March 20, 1876.

## SWEDISH LETTERS.

[The following letters were received by Bro. James Sawyer, of this Office, who translated them for the Review.]

WOLLSJO, SWEDEN, FEB. 7, 1876.

DEAR BROTHER: I will state how your publications are received here. Some read them readily and acknowledge the truths which are taught in them, especially what pertains to the Sabbath. Farther than this they have not gone; yet I believe there will be fruits here in time.

Have your people decided upon any one yet to come here? I met a teacher three weeks ago to-day who asked me if I was continuing to read the American papers. I answered heartily, Yes! He said he had obtained a letter from his brother in America, in which he warned him to take care of the false doctrines of the Seventh-day Adventists, for they intend to send a preacher to Sweden.

You see there is nothing new under the sun. The old serpent, who is called the devil and Satan, keeps men in darkness. They are so drunken with the wine of fornication that it is almost impossible for them again to be made sober. They have covered themselves with a self-made veil of righteousness, which they neither can nor will take from their eyes. They have made a covenant with death, and with hell are they at agreement. Isa. 28:15. But what use of painting before you this scene? You knew it before.

Let the peace of the Lord be with you.

J. E.

NEW SWEDEN, ME.

DEAR BROTHER IN CHRIST: May God's peace be with you, and may he bless your work. His people shall be rewarded when the great Prince cometh.

Some say, "My Lord delayeth his coming," and are following their own imaginations. These are perilous days; for many profess to be servants of God, while they are hearers of the word only. They are deceiving themselves. When their attention is called to the commandments of God, the cry is: "We are not under the law, and if we are under the law then we lose Christ." This is truly a time to put on all the armor. "If God be for us, who can be against us?"

When the HAROLD was first sent us, it was said that it must be sent back again; for it was Antichrist. One, however, had courage to send for the paper when he found that it was free to the poor. I borrowed some of the papers, and after reading them awhile found that I stood on a wrong foundation in respect to God and his word. As soon as I became enlightened in regard to the commandments and obtained grace to accept the promises of God, my heart went out for others, that they might also receive the same light.

There are now five families that meet on the Sabbath to read from the Bible, converse, and pray. We hope others will join us soon.

I have great reason to thank God for the good which has been done by means of the HAROLD. One family in particular were sunk in darkness and indifference respecting God's word. I visited them a few times with the paper, and conversed with them. They are now happy, and the Bible and prayer are precious to them.

N. T. C.

## OHIO T. &amp; M. STATE QUARTERLY MEETING.

THE Ohio Tract and Missionary Society held its second quarterly meeting for the present year with the church at Clyde, April 1 and 2, 1876. Meetings of Friday evening and Sabbath were solemn and profitable.

The evening following the Sabbath was

spent in considering matters pertaining to the interests of the T. & M. work. The reporting system was explained by the agent, who spoke of the importance of studying the blanks, and considering duty to God and our fellow-men, that would put forth an effort to fill them. System and promptness in doing quarterly for the support and advancement of this work was recommended. (I think) favorably considered by present, as an opportunity to present things to the Lord, and a wise precaution to avoid the necessity of making pledges from time to time to meet emergencies. Let all our brethren and sisters who are members of the T. & M. Society carefully guard the dimes and dollars, giving each quarter, keeping in mind the "By Donations," found on each blank. Our T. & M. treasury be well filled by quarterly sacrifices and offerings of those who love this good work. And while keep in mind this item, and labor to make our offerings to the Lord quarterly, let us remember that every other item that constitutes our blanks should share our attention, and be filled every time so far as possible.

Business meeting of T. & M. Society convened at the hall at 10:30 Sunday morning. Opening exercises as usual, which the report of previous meeting was read and accepted, followed by the reading of reports from the various districts, which showed the following results:—

No. of families visited, 436; No. of letters written, 218; No. of new subscribers for REVIEW, 16; INSTRUCTOR, 52; FORMER, 18; SIGNS, 81; total, 167. No. of periodicals distributed, 953; No. of manacles, 1,340; tracts and pamphlets, 145,006.

The following is a statement of the membership, reports, and donations of the various districts:—

Districts,	Members- ship,	Reports,	Donations
District No. 1,	16	16	10
" " 2,	37	18	10
" " 3,	30	20	20
" " 4,	61	38	20
" " 5,	68	40	30
" " 6,	16	16	10

It was voted that Ashland County transferred from Dist. No. 2 to Dist. No. 1. Voted, That some person be appointed to write an essay to be read at our quarterly meeting.

Voted, That the State secretary write the essay for the next meeting, giving the rise and progress of the Society from organization.

Adjourned to call of President.

H. A. ST. JOHN, Pres.

M. E. UNDERWOOD, Sec.

## THE TRACT WORK.

It is exceedingly interesting to note the progress of the third angel's message from its rise to its present strength and power.

It is nearly thirty years since Eld. James White, and a few associates, began the work of scattering the light upon the commandments of God and faith of Jesus. At that time, one person carried the weekly paper from the printing office to the post office in a satchel; now, how great the work! It seems a clearly proven fact that Eld. White's labors in this direction have been abundantly owned and blessed of God. We need not dwell upon this subject; the prosperous state of the Battle Creek and Oakland publishing houses attest the fact that God's hand is in this work.

But how shall these publications, prepared with such care and skill, find their way to all the world? Within the past few years the Tract Society has arisen, and the work of Eld. S. N. Haskell, and others, has been greatly blessed of God, in this direction.

Some of us who have a long time been endeavoring to work in this cause, giving a tract here and a paper there, without a well-digested system, have a feeling that though our old way was good enough, and we do not like so well to keep a record of every little tract given away, and then report every three months.

We are like some ancient warriors who preferred fighting on their own account, from behind a tree or a stump, as they could best manage it, and then retreat when the thought best to some other cover, from which they might contend in a skirmishing kind of way.

But to make any headway against an organized foe, it is necessary to organize and work in concert. We find system and

ertaining work wonders in any cause;—why k. The use these agencies in God's good work? y the P. The Tract Society brings the good d- tance of utor in close brotherhood with the rich dering who perhaps has not so good ability n, that distribute tracts; thus one furnishes them and the other works in visiting and ss in do distributing tracts.

The Tract Society furnishes the printed d advance at wholesale prices, and, by its ex- ended, sive influence and membership, scatters l by the light evenly over the world; and by the esent of caution and ability of its leaders, it is ing heal to instruct its members in the wisest meet em- ways of doing good.

The man who works alone is more ex- M. Soci- sence and the enemy's guns, and often he lollars, d- spend much time and labor to no ac- id the its- unt, or at least may find his work nearly dless; but in association with the hosts lled by the Lord, he will find results to be vic- s of the- ly and peace.

All may work in harmony and union. or to br- carnal mind is ever at cross-points with erly, let- d; the new man is in harmony with the n that c- k of God. Let us then seek for a whole our att- nsecration of heart to his work.

JOSEPH CLARKE.

#### QUARTERLY MEETING OF N. Y. & PA. T. & M. SOCIETY.

This meeting was held at Ulysses, Potter Pa., March 25 and 26.

Owing to the circumstances, and the fact at the district in which the meeting was d is not centrally located, the attendance directors was small, but all the districts nished reports, and the attendance of the ethren in the locality was good. The lloving is the report of labor for the arter:—

Whole number of members reporting,	101
No. of families visited, 911; No. of let-	18
ters written, 275; No. of new subscribers	7
for REVIEW, 18; INSTRUCTOR, 122; REFORM-	23
ER, 176; distribution of periodicals, 2620;	30
ages of pamphlets and tracts distributed,	3
10,025; No. of copies of SIGNS subscribed	
during the quarter, 540.	
Rec'd on membership,	\$ 4.00
" by donations,	157.36
" on book sales,	89.82
" " widow and orphan	
fund,	10.00
" " periodicals,	274.80
Total,	\$535.98

Quite a number of those to whom the voice was sent last year were reported as having subscribed for the REVIEW or the SIGNS OF THE TIMES, and several were reported as having embraced the truth from reading the VOICE.

A good degree of courage is manifested on the part of the members of the Society, and special efforts will be made during the coming quarter to increase the circulation of the SIGNS OF THE TIMES and REFORMER.

B. L. WHITNEY, Pres.

E. H. WHITNEY, Sec.

#### "BABYLON IS FALLEN."

I AM more and more convinced that the popular time-serving churches of our day are mentioned prophetically in the Bible, and that the language found in Rev. 14:8, and placed at the head of this article is now emphatically true. Every child of God within the pale of such religious organiza-

tions should know it and "come out" as all are plainly told to do in chapter 18:4. The following extract, taken from the Governor Times, published in St. Lawrence Co., N. Y., is significant, showing how the churches with their ministers join in with the world in fun and frolic.

At a spelling-school in St. Lawrence Co., N. Y., "a committee of three ladies were chosen to decide who was the homeliest man—and their united decision placed the Rev. R. J., D. D., of Richville, N. Y., in possession of the prize, whereupon he was named as a committee to pick out the handsomest woman. After passing once around the room, he put on his 'spectacles' and went again, amid the hearty laughter of all present, and the prettiest looks of many anticipating fair ones.

"And true to the taste of all old men, the Dr. selected a young lady, and the exercises closed by a promenade between them. The Rev. Dr. representing one extreme, and his fair companion representing the other, walked side by side, making a pleasant and interesting finish."

I will only add that the Rev. D. D., mentioned above, opposed the work of proclaiming the "third message" last winter, and made a statement in public (on a funeral

occasion when I was not at liberty to make any reply) that we had no Sabbath in this dispensation, and he could find a good many passages of Scripture where Sunday was called the Lord's day.

JACOB WILBUR.

West Hoosick, N. Y., April 4, 1876.

#### THE T. & M. LOOKING-GLASSES.

THE demand for these, in Ohio, during the last three months has been quite good. Some districts in the State returned to the State quarterly meeting one of these "Reports of Labor" for every member of the Society in the district. This is just as it should be. When every member shall have learned to report quarterly, according to the rules of our organization, we shall then feel that one important step has been made in the direction of efficiency. One district that made no report at all the first quarter came forward nobly the second quarter, presenting a report from every member; and what was better still each report represented a donation; that is, every member made a donation. Every district was represented, and each did well.

It seems to me that we cannot be otherwise than profited by a frequent examination of ourselves in the light of the T. & M. Looking-glass, and as we seat ourselves at the end of each three months before this mirror to make out our report of labor in the Lord's vineyard, we do certainly bring three months of our life in review.

Let the demand for these mirrors increase, and let each director see to it that each member has one upon which to represent his labor every quarter. We are much encouraged in the good work; for progress is manifest.

H. A. ST. JOHN.

#### WALK IN THE LIGHT.

[The following article was written for "The Gleaner," and read before our Tract and Missionary Society at Adams Center, N. Y. MARY L. BROWN.]

"Walk in the light, so shalt thou know  
That fellowship of love,  
His Spirit only can bestow  
Who reigns in light above."

God calls upon us as his followers to walk in the light. As he is the light of the world, so are we the children of light if we walk in his footsteps; but if we follow not him, we become the children of darkness. And again, if "we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Oh, the unspeakable privilege of being cleansed from all sin! This preparation of heart will only be attained unto by overcoming everything unholy, impure, and wrong, in the sight of God; and we are able to do this by keeping the commandments of God and the faith of Jesus. Shall not the thought of standing without fault before the throne of God inspire us cheerfully to suffer and toil on in the work of overcoming? Is it not sufficient to make up for all our tears and trials? Let us remember, "He that overcometh shall inherit all things."

When we walk in the light and are keeping God's commandments, we do not feel like standing still and doing nothing, but we have a desire to move forward, and feel we must make advancement in the work of the third angel's message; and the more we work the more of the Spirit of God do we feel in our hearts. Each of us has some work to do. We cannot, as followers of Christ, remain with our hands folded and have the favor of God. The Tract and Missionary Society opens before all a means of doing good. The highest in rank may be approached (and perhaps with less offense than by any other method) by sending them a few tracts. The Holy Spirit can go with and bless the smallest effort for souls, and has often used the feeblest instruments for bringing about the most glorious results. May we all feel the worth of souls, and realize the shortness of time, each feeling anxious to do something that may benefit others and glorify God; then his blessing will surely follow; and if faithful unto the end, beauty and bliss untold and unending, shall be ours.

#### SCOLDING.

SCOLDING is mostly a habit. There is not much meaning to it. It is often the result of nervousness and an irritable condition of both mind and body. A person is tired, or annoyed at some trivial cause, and

forthwith commences finding fault with everything and everybody in reach. Scolding is a habit very easily formed. It is astonishing how soon one who indulges in it at all becomes addicted to it and confirmed in it. It is an unreasoning and unreasonable habit. Persons who once get in the way of scolding always find something to scold about. If there is nothing else, they fall to scolding at the mere absence of anything to scold at. It is an extremely disagreeable habit. It is contagious. Once introduced into a family, it is pretty certain in a short time to affect all the members.

People in the country more readily fall into the habit of scolding than people in town. Women contract the habit more frequently than men. This may be because they live more constantly in the house, in a confined and heated atmosphere, very trying to the nervous system and the health in general; and it may be, partly, that their natures are more susceptible and their sensitiveness more easily wounded. The proper remedy for the habit, if formed, is to experience an endowment of that divine love shed abroad in the new heart by the Holy Ghost, the characteristics of which are that it "is not easily provoked," "thinketh no evil," and "beareth all things."—Bible Banner.

#### ANOTHER WITNESS TO THE DARK DAY.

THE following item will most likely be of interest to the numerous readers of the REVIEW:—

In this county, and four or five miles from this place, lives a colored man, Joseph Gunn, who claims to have reached the ripe old age of 110 years—his age, as he says, being on record in the Bible of his old master who died long since. From the incidents that he is able to recollect, we presume he is not mistaken. He was born a slave to Thos. Foster, in Maryland Co., Va. He was taken from Va. to North Carolina, and brought from North Carolina to Missouri by Thos. Gunn, deceased, about fifty-four years ago. He says he has seen Gen. Washington often, and recollects many of the incidents of the Revolutionary war, being a good-sized boy at that time, large enough to carry water to the soldiers, as he claims to have done.

He says he remembers the dark day very distinctly, being engaged in hauling wood from a clearing at the time, when it became so dark that he could not see his oxen. His impression was that the great day had come, and he hastened to the house where he found all the family of the same impression. He says it remained dark until late in the evening. He says he was also a witness to the falling stars, being at the time camped out on the way from North Carolina to Missouri. His master hearing a noise where the horses were fastened waked him up to go and see what caused it. He returned and told his master that the stars were all falling, and that the Judgment must be at hand.

This old man claims that his physical powers are good with the exception of his eyesight, which is poor. He says he can walk several miles without tiring, and is able to work about the premises. He says he is a Methodist and was converted early in life. He seems to be of a very religious turn, and sensible in his conversation. Who knows but this old man may live to see the Saviour come? How earnest ought we to be in the work of giving the last warning message!

J. M. GALLEMORE.

Salisbury, Mo.

#### THE DAY IS AT HAND.

My night is far spent, my day is at hand. The wilderness is nearly traversed; Canaan and Jerusalem are almost within my view; the summits of the everlasting hills are already appearing. What manner of person, then, ought I to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God!

I must press forward; and so much the more as I see the day approaching; I must be consistent and heavenly-minded, so walking worthy of my calling, and setting my affections on things above. For what have I, who have a crown in prospect, a kingdom in reversion, to do with the vanities or pleasures of this poor and passing world? My eye is above; my treasure is in Heaven: shall not my heart be there also? If I am in Christ, I must seek to be like him, and to follow him more and more closely, as the night is hastening to an end, and the day

about to break. If I am in sorrow, I shall call to mind that weeping endureth but for a night, but joy cometh in the morning. If I am in comfort, I must see that this prosperity which God has given me is making me a holier man, and a more self-denying worker for Him who loved me and washed me from my sins in his own blood. If I am poor, I shall rejoice that my day of wealth is just at hand. If I am rich, I shall take this gold which my Lord has given me, and lay it all at his beloved feet. Mine must be no half discipleship—no service of two masters—no divided heart. The night is far spent, the day is at hand. What remains of this brief life of mine must be given wholly to the Lord.—H. Bonar.

A JEWISH rabbi of Chicago is anxious to have a legal settlement of the question, "Is Christianity a part of the common law of this country?" He has written a letter on the subject to the Albany Law Journal. He asks American jurists to investigate his question, to let Jewish citizens know how far the practical application of legal Christianity may possibly go, and to take proper steps for the abolition of the un-American principle of established Christianity. But whatever any lawyer may have told this Chicago rabbi, his question is one which he should not have been under the necessity of asking. He should have known, as an intelligent citizen, that the Christian religion forms no part of the common law, or of our legal system, any more than it does of our political legislation or constitutional system. There are men who desire the adoption of an ecclesiastical amendment to the Constitution making Christianity the recognized religion of the country. But the mere fact that such an amendment would disfranchise more than fifty thousand Jewish citizens and voters who must refuse to take the oath to support and maintain it, is itself conclusive evidence that it could not be adopted. The Jews are perfectly safe in the enjoyment of all their religious and political rights.

To every one man who reads the Bible, there are one hundred who read you and me. Remember that fact. We are known and read of all men, and if we would preserve God's kingdom on earth we must become living witnesses of its power to save the world and to ennoble the hearts of sinful men.

#### Obituary Notices.

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

FELL asleep in Jesus, the 29th of March, 1876, at his father's residence in Washington, N. H., Bro. Albert F. Ball, aged twenty-seven years. His disease was consumption. At the time Bro. and Sr. White were at that place, eight years ago last February, he, with thirteen others, commenced to serve the Lord. Of this number three have now fallen asleep, and rest in hope. Bro. Albert has ever manifested that evenness of character which is so commendable in a Christian; also a willingness to bear such responsibilities as the providence of God indicated that he should. His last words to his mother were, "Be faithful." He was asked when dying if all was well; he whispered: "All is well." He leaves a wife and child to mourn their loss, but not without hope.

"He sleeps in Jesus—peaceful rest—  
No mortal strife invades his breast;  
No pain, nor sin, nor woe, nor care,  
Can reach the silent slumberer there."

Remarks at the funeral, from 1 Thess. 4:13-18, by the writer. S. N. HASKELL.

DIED, in the triumphs of a living faith, of consumption of the bowels, at Omaha, Neb., March 16, 1876, John Whitlock, in the 65th year of his age. Father Whitlock embraced the faith of Adventists about sixteen years ago in Munoy, Pa. He embraced all the commandments of God two years ago while living in Rock Island, Ill., under the personal labors of Eld. R. F. Andrews, and kept the Sabbath faithfully up to the time of his death. He was a firm believer in the soon coming of Christ, and longed for that event. He leaves a wife and six children. "Blessed are the dead that die in the Lord from henceforth."

THEO. F. KENDALL.

DIED, of Paralysis, Feb. 16, 1876, at Albert Lea, Minn., our dear mother, Diadama Squier, aged fifty-nine years. Mother embraced present truth three years ago this winter, under the labors of E. H. Ellis, and H. F. Phelps, and has lived it ever since, and loved it, though she had to keep the Sabbath alone during the last year and a half of her life. She sleeps in Jesus, awaiting the resurrection morning. She leaves five sons and four daughters, and many friends, to mourn the loss of her good counsel.

M. H. & L. BROWN.

DIED, probably of a rupture of a blood-vessel in the head, after an illness of less than two days, at Lodi, Columbia Co., Wis., April 5, 1876, Etta M., youngest daughter of N. M. and F. L. Jordan, aged three years and nine months. We mourn our loss, but she sleeps in peace. Funeral service by Eld. Boman, Baptist, from John 19:41.

N. M. JORDON.

## The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, APRIL 20, 1876.

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

### THE SANCTUARY.

Sixteenth Paper.—Points of History.

THE object we now have before us, the tabernacle built by Moses, is one of exceeding interest. Its erection marks one of the most important epochs in the religious history of the world. Like the full orb moon, shining with a light borrowed from a central sun, a new dispensation was now rising upon the world to reflect the glory of the coming ministration of the Messiah. A people long schooled in the furnace of Egyptian servitude, were now brought forth amid such displays of God's consuming judgment, and overwhelming power, as were fitting to his purpose and to that occasion. Such a migration of an entire nation from one land to another the world had never seen. With that people God purposed to maintain henceforth a visible symbol of his presence; and this purpose called for the erection of a suitable dwelling-place. Of this he gave to Moses a pattern throughout, and calling Bezaleel and Aholiab endowed them with heavenly wisdom for their sacred work.

This marvelous structure, the tabernacle, was the result, with its gold plated walls, its gold covered furniture, its wonderfully embroidered curtains, its holy places, and its solemn service.

In the center of that vast camp of more than three millions of souls that tabernacle was set up, and over it stood in towering majesty the pillar of cloud, a shade and refreshment by day, but glowing like a blaze of fire, the light and glory of the camp by night, to govern and guide and guard that living multitude.

In and around this tabernacle, the Lord met with his people. There he told Moses he would commune with him. Ex. 25:22. There the Spirit came upon the seventy elders and they prophesied. Num. 11:24, 25. Thither Aaron and Miriam are called out, when they rebel against the servant of the Lord. Num. 12:4. There the glory of the Lord appears after the unfaithfulness of the twelve spies. Num. 14:10, and the rebellion of Korah and his company, 16:19, 42; and the sin of Meribah, 20:6. Thither, when there was no sin to punish, but a difficulty to be met, the daughters of Zelophehad came to bring their cause before the Lord. Num. 27:2. And there, when the death of Moses drew near, the solemn charge was given to his successor. Deut. 31:14.

For all these reasons, this structure is an object of surpassing interest, and entitled to our careful consideration; but chiefly for this, because Paul says plainly that this was the Sanctuary of that first covenant which immediately preceded and ushered in the present. It will be worth our while, therefore, to notice further the important place it held in that dispensation by looking at some of the chief features of its history.

According to the commonly-received chronology, the sanctuary made its entrance into the promised land on the 10th day of the first month, B. C. 1451. Up to this time, neither the children of Israel nor the sanctuary, had had any long continued abiding place. But now as the former enter upon their promised inheritance, the latter begins to be more permanently located.

The first encampment, after the passage of the Jordan, was in Gilgal. Josh. 4:19. Here it abode seven years, and was then removed to Shiloh, according to God's promise that he would choose the place of its location. Josh. 9:27; 18:1. Shiloh was about 15 miles north from Jerusalem, and nearly in the center of the whole land. Here, according to our Bible chronology, it remained from B. C. 1444, to B. C. 1141, a period of 303 years. But Paul makes the time still longer; for he says that after the dividing of the land by lot, God gave them judges about the space of 450 years until Samuel the prophet. And it was not till after the call of Samuel the prophet that the ark was removed from its place by the infatuated and backslidden Israelites, and in the disastrous campaign which it was meant to redeem, fell into the hands of the Philistines.

This instructive episode in the history of the sanctuary demands a passing notice. In the long period of the continuance of the sanctuary at Shiloh, Israel had greatly apostatized from God. In the yearly feast and solemn dances, Judges 21:19, 21, the religion of Israel had sunk far toward the orgies of heathenism.

Troops of women, shameless as those of Midian, assembling at the tabernacle as the worshipers of Jehovah, became the concubines of his priests. 1 Sam. 2:22, margin. "A state of things which was rapidly assimilating the worship of Jehovah to that of Ashtaroth, or Mylitta, needed to be broken up." So God forsook his habitation, and raised up the Philistines to chastise his rebellious subjects into the right way again.

Israel unmindful of their only source of strength went boldly out to meet the enemy, but as any one might have foreseen, were routed before them. And now they were left to pursue a course which would show both to themselves and others how low they had fallen. They doubtless had learned how in former times their fathers had been beaten by their enemies when they took not the ark with them to battle, as in the case of the Canaanites, Num. 14:44, 45, and how they had succeeded with it around the walls of Jerico, and resolved that the ark should be brought forth, vainly supposing that that alone would preserve them, when the God of that ark had departed from them. Therefore in an evil hour the ark of the covenant of the Lord of hosts was carried forth by its adulterous priests, into the midst of a sinful and God-forsaken army. But God was not long in teaching them by sad experience that the ark was no safeguard against their enemies when their transgressions had cut them off from his strength. Smitten again before their enemies with great slaughter, they fled every man to his tent, the ark was taken, and the two sons of Eli, Hophni and Phinehas, were slain.

Eli, the aged high priest, well-meaning but weak, so weak that he would suffer his sons to make themselves vile and restrain them not, so weak that he had permitted the ark to go forth under all these forbidding circumstances to battle, sat upon a seat by the wayside, anxiously waiting the result of the engagement; for "his heart trembled for the ark of God." A messenger soon returned in hot haste from the army, and in four brief sentences made known to him the sum of their misfortunes: 1. "Israel is fled before the Philistines." 2. "There hath been a great slaughter among the people." 3. "Thy two sons, Hophni and Phinehas, are dead." Did not this bring the climax of his grief? No. All this, sad as it was, he bore with comparative composure; for there was another object which held a higher place in his heart, and for which he was more solicitous even than for these; and that was the precious ark of God; was the ark safe? The dregs of this tale of bitterness were yet to come: 4. "AND THE ARK OF GOD IS TAKEN." And when this terrible report from the ark broke upon his ears, "he fell from off the seat backward by the side of the gate, and his neck brake, and he died." The ark of God was more deeply enshrined in the affections of this venerable but misguided man, than even the welfare of Israel or the fate of his two sons. In his anxiety for that he had overlooked all other calamities, but when his hopes in regard to this were crushed, and his worst fears realized, he could no longer endure the weight of such accumulated disasters. Nature yielded, and he found his own grave by the side of his sons whom he had failed to rule, and thus helped to precipitate this dire calamity upon all the country.

So dark was the cloud which Israel's wickedness had raised to obscure the sun of their prosperity. They were now dishonored in the sight of the heathen. The name of the Lord would be blasphemed. The loss of the ark showed that God had departed from them; and the destruction of their nation and the ruin of their religion must have been to them no distant prospects. The language in which they embodied the burden of their woe was this: "The glory is departed from Israel; for the ark of God is taken." And when in after years, the Lord would make the people understand the utter destruction he threatened against Jerusalem for still unchecked wickedness, he had only to say, "I will do to this house, as I have done to Shiloh, and make this city a curse to all the nations of the earth." Jer. 7:14; 26:6.

U. S.

### ROMANS FOURTEEN.

As several correspondents have written for light on the 14th chapter of Romans, we offer the following brief comments upon the chapter, as an answer to them all. And first of all we give the introductory remarks of Dr. Clarke in his notes on Romans, they set forth so concisely the subject upon which the apostle is treating in this chapter:—

"It seems very likely, from this and the following chapter, that there were considerable misunderstandings between the Jewish and Gen-

tile Christians at Rome, relative to certain customs which were sacredly observed by the one and disregarded by the other. The principal subject of dispute was concerning meats and days. The converted Jew, retaining a veneration for the law of Moses, abstained from certain meats, and was observant of certain days; while the converted Gentile, understanding that the Christian religion laid him under no obligations to such ceremonial points, had no regard to either.

"It appears, farther, that mutual censures and uncharitable judgments prevailed among them, and that brotherly love and mutual forbearance did not generally prevail. The apostle, in this part of his epistle, exhorts that in such things, not essential to religion, and in which both parties, in their different way of thinking, might have an honest meaning and serious regard to God, difference of sentiments might not hinder Christian fellowship and love; but that they would mutually forbear each other, make candid allowance, and especially not carry their gospel liberty so far as to prejudice a weak brother, a Jewish Christian, against the gospel itself and tempt him to renounce Christianity. His rules and exhortations are still of great use, and happy would the Christian world be if they were more generally practiced. See Dr. Taylor, who farther remarks, that it is probable St. Paul learned all these particulars from Aquila and Priscilla, who were lately come from Rome, Acts 18:2, 3, and with whom the apostle was familiar for a considerable time. This is very likely, as there is no evidence that he had any other intercourse with the Church at Rome."

VERSE 1. Him that is weak in the faith receive ye, but not to doubtful disputations.

Some of the Jews were doubtless very slow to realize the full extent and nature of the change that took place, when the Mosaic economy gave place to the gospel; and still regarding distinction in meats and days as essential to salvation, might well be considered weak in the new faith.

But you, Gentiles, who pay no regard to these things, are to "receive" such; associate with them, take them into your fellowship; but when there do not enter into religious alterations over these points on which their consciences are yet tender. The word "doubtful" means rather, "discriminating," and seems to refer to discussions involving nice points of distinction.

VERSE 2. For one believeth that he may eat all things: another, who is weak, eateth herbs. 3. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth; for God hath received him.

One, the Gentile, believes that whatsoever is wholesome and nourishing, whether herbs or flesh, may be used by Christians with no violence to the conscience. Another, the Jew, not yet free from the influence of early training and views, regards these distinctions as still in force, and when in a Gentile community, like the Jews in Rome, for fear of being defiled, abstains from meat entirely, and lives on herbs or vegetables. Now, Gentiles, you must not despise this brother with his weak conscience, because he eateth not such things as you eat, and you, Jews, must not judge and discriminate against the Gentiles who eat such things as you will not, as though they were unsound in the faith. They both have an honest regard for God, and God receives them.

VERSE 4. Who art thou that judgest another man's servant? to his own master he standeth or falleth; yea, he shall be holden up; for God is able to make him stand.

Who has the right to condemn the servant of another man, in things pertaining to his own master? If the master is satisfied with him, that is sufficient. To him he stands or falls, not to you. And these persons being sincere, God shall make them stand, or guard them from error on any point essential to their salvation. Let these honest, though over-scrupulous, persons still remain in the church.

VERSE 5. One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. 6. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.

The days here referred to, are such as are included in the subject upon which Paul is treating in this chapter, which is the Jewish ceremonial law. Connected with this were three festivals and seven yearly sabbaths. This has no reference whatever to the weekly Sabbath, which is an institution of another nature entirely. Associated with the ceremonial regulations in regard to eating, some still continued to observe these festival days. Let every man, says Paul, be fully persuaded in regard to observing these festivals, or not observing them. Do not condemn a man for what is indifferent in itself.

Those who regard the festival day, do so though with mistaken sincerity, to honor God by so doing. And those who regard it not now required, are equally sincere before God. God accepts both, and they should consequently bear with each other.

But some may say that the weekly Sabbath must be included; for it says "every day." We answer that the expression "every day," no more includes the Sabbath here, than it does in Ex. 16, where the same expression occurs, and the Sabbath is excepted. The Lord says, "And the people shall go out and gather a certain rate [of manna] every day, that I may prove them whether they will walk in my law or not." Verse 4. Yet there was none to be given on the Sabbath, and when the people went out on that day the Lord rebuked them, and said, "How long refuse ye to keep my commandments and my laws?"

VERSE 7. For none of us liveth to himself, no man dieth to himself. 8. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore, or die, we are the Lord's.

"Greek writers," says Dr. Clarke, "use the phrase, living to one's self, to signify acting according to one's own judgment, following one's own opinion." We are not to carry our views and opinions into practice, as though everything in this world was concentrated in ourselves, and there were no others to whom we should pay some deference, and make some concessions. And no man dieth to himself. Either in life or death we are not isolated beings, but parts of the great human family, and are to give our account at last to the Lord.

VERSE 9. For to this end Christ both died, and was revived, that he might bring both the dead and living.

By his death and resurrection Christ is shown to be the Lord both of the dead and the living. And from this it is evident that we are not our own, but in life and death are the Lord's.

VERSE 10. But why dost thou judge thy brother? or why dost thou set at naught thy brother? For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. 12. So then every one of us shall give account of himself to God. 13. Let us not therefore judge one another more; but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way.

Why dost thou, Jew, judge thy brother, Gentile? And why dost thou, Gentile, set at naught thy brother, Jew? Heylin on this verse says, "The superstitious are prone to judge those who are not superstitious are prone to despise." We must all be judged by our Master in Heaven. Let us not therefore judge one another, only be careful not to put a stumbling-block in another's way.

VERSE 14. I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but him that esteemeth anything to be unclean, to him it is unclean.

A strong declaration that the distinction between clean and unclean does not hold in this dispensation. But if any one thinks that this distinction is to be observed, and then overrides it, he is just as guilty as though it did really exist, and he had disregarded it; for he violates his own conscience in this case, just as much as would in the other.

VERSE 15. But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy him with thy meat, for whom Christ died. 16. Let not then your good be evil spoken of; 17. for the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

If a brother whose conscience is not yet enlightened is grieved that you eat some things which he considers unlawful, so much so that he cannot walk with you in your freedom, and is liable to stumble and fall in consequence, you are not charitable if you persist in your course. Be accommodated yourself to his prejudices until he is better informed. For the kingdom of God is not meat and drink. Your title to the kingdom will not be endangered if you don't eat everything you have a right to eat, but refrain from some things to help the conscience of your weak brother.

VERSE 18. For he that in these things serveth Christ is acceptable to God, and approved of men.

To walk in the charitable manner the apostle here recommends, is rendering service to Christ, and is approved by all right minded men.

VERSE 19. Let us therefore follow after the things which make for peace, and things wherewith we may edify another. 20. For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offense.

For such indifferent things as the observance of some of the obsolete distinctions of a ceremonial system that has passed away, destroying the work of God, put not a stumbling-block in the way of one who is trying to serve God. But if you cannot bring yourself to see that these distinctions no longer exist, it is evil for you not to observe them, so long as you so feel.

VERSE 21. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

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his verse is simply another statement of the general principles previously laid down. It is not to offend by your liberties, a weak brother. Hast thou faith? have it to thyself before. Happy is he that condemneth not himself in that which he alloweth. 23. And he that doubteth is damned if he eat, because he eateth not of faith: for whosoever is not of faith is sin. Have you faith that it is lawful for you to eat things, even though forbidden in the ceremonial law? are you "fully persuaded" that it is so? If you are among those who think differently, have this faith to yourself before. But he must be miserable who allows himself to do those things for which his conscience upbraids and accuses him. He who eats, doubting the propriety of so doing, is condemned to do so, for while he makes a distinction in his own conscience, in his practice, through false shame, base compliance, or perverted appetite, he makes none, and thus he comes under sin and condemnation. This chapter lays down most excellent principles to govern the church in their Christian

U. S.

### THE CONFERENCE.

We have the following additional items of business to present, upon which action was taken subsequently to the publication of the first report in No. 14. At a meeting of the delegates, at the REVIEW, April 4, 1876, Bro. White made very plain and clear remarks on the subject of church order, and the course to be pursued with murmurers and complainers; whereupon it was Voted, That we endorse the sentiments expressed, and request Bro. W. to put them in the form of a resolution to be incorporated in the resolutions of the Conference. In accordance with this request, he shortly submitted the following which was unanimously adopted. Resolved, That it is the sense of this Conference, that the simple organization of our churches, the Conferences, and the General Conference, be good and satisfactory; therefore should be respected by all our people. Resolved, That church and Conference Officers should be sustained in the performance of their duty while held in Office, and that all persons, whether preachers or common members, who willfully or negligently disregard the rules and by-laws of our organization become subjects of censure and discipline. It was then, Voted, That Eld. Jas. White and U. Smith be appointed a committee to prepare a Conference Address on subjects which have come up at this meeting.

JAMES WHITE, Pres.

U. SMITH, Sec.

### INFLUENCE.

As a pebble into the midst of a pond. A small portion of the water will at first be agitated; but the wave set in motion will spread over the surface till it reaches the shore in every direction. So it is with the influence we cast. Wrong action or position does not cease its influence at once, but its influence continues to be felt. We cannot tell how much harm may be done by one wrong act, small and unimportant as we may view it. Our influence should tell in favor of the cause and work of God. The influence of the remnant of the people of God into unity, and so prepare them for translation into the Kingdom of God. The influence of believers in the Kingdom of God should tell toward this object—the truth should tell toward this object—the Kingdom of God. But we fail of this, and set in motion a wave of influence subversive of this end, and tending to create and foster distrust and doubt, the evil cannot be computed. The Judgment can reveal it. How careful then should we be, to do nothing against the work of God. And wherein have we failed, and exerted an evil influence, no time should be lost in taking measures to counteract it. We are naturally too slow to see and appreciate this. This has been the case with me. But I desire to confess my faults clearly my own soul. I intend by the help of God to give the weight of my influence, be it more or less, to the upbuilding of the cause of God and unity. And I exhort all to do the same. Do you love the cause of God, and desire to aid in the work of salvation? Be in haste to correct your faults, counteract every evil influence, and take a decided position with the Kingdom of God. The sooner this is done, the better and the more acceptable to God. Be entreated to leave your doubtful thoughts and make speedy and thorough work.

R. F. COTTELL.

### LOCLE, SWITZERLAND.

#### The Cause Onward!

LAST week we reported that the willingness of the brethren in Locle to receive help, and their faithfulness in the missionary work, had led us to comply with their desire that we should give a brief course of lectures in Locle for the benefit of the public at large, before leaving for Bale. We had thoroughly advertised, and as the result our hall was well filled. We have held meetings in Locle less than two weeks, and at least eight persons have decided to obey the truth. Among these is the first teacher of the college, the person I referred to in my last report. His good wife and one of his sisters have also taken their stand in favor of the commandments. We expect that others will obey, and that there will yet be a large church of Christian Sabbath-keepers in Locle. The prosperity of the cause in Europe will depend largely on publishing our works in the different languages. We rejoice in the prospect of a publishing house owned and controlled by our people, well supplied with presses, turning out the truth in all the languages of Europe by millions of pages, according to the plan of the General Conference. Will Bro. White soon join us in this important work, and give us the benefit of his experience? In many respects we have a harder field to labor in than we had in America, yet, from the reception we have met in Switzerland, we have formed a favorable opinion of the European people, and we cheerfully resolve to spend our energies and means to aid in pushing forward the cause of present truth among the French-speaking nations of Europe and Africa, till the Master shall release us. May we never bring disgrace upon the cause by a lack of consecration and by leaning to our own understanding. We desire to work in the order of God, and in harmony with the counsels of our brethren.

D. T. BOURDEAU.

Locle, Switzerland, March 27, 1876.

### THE MORAL LOOKING-GLASS.

Is the law of liberty, James 2:12, the ten commandments? We answer, Yes; various other classes say, No. Ministers who oppose the Sabbath and law tell us that the apostle is showing the excellences of the gospel. We think, however, that we can satisfy the candid that the moral law of God is meant. It is clear that the same law is called the royal law. Verse 8. The gospel cannot be called the royal law, the adjective royal being applied to it shows that it is the law of the King. Being of the royal line, it is primary, and must continue in force as long as the authority of God endures. The gospel is a remedy used by the King's Son to cure the maladies of those subjects whose systems have become impregnated with the malaria of sin, which was introduced into this realm by an enemy to God and his law, and all who will take the healing balm according to the directions given by the Great Physician may be healed. Those who will not employ this Physician must die. Again, this law requires us to love our neighbor as ourselves. This is a quotation from Lev. 19:18. Paul gives a divine commentary on this law. Rom. 13:8-10. "He that loveth another hath fulfilled the law. For this [love], Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet." And he further says, "If there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself." Notice: Any other commandment, whatever it may be, is included in this saying. Not that the saying is the commandment; but this comprehends all others; so that whosoever commits sin is convicted of the law that he is a transgressor; for all sin is selfishness; but the person that loves his neighbor as himself is not selfish. The apostle has given us a beautiful illustration of this subject in the figure of a man beholding his natural face in a glass. James 1:23-25. Hold up this law before the natural man, and he is enabled to see himself in all his deformity. Every defect can be discerned, and if he will continue to examine himself in the light of this divine reflector, he will become tired of his ugly appearance and seek for some way to remedy the defects he discovers in himself. But, on the other hand, if perchance he should look once and see his visage marred, yet his attention be called to something else before he has become impressed with his unsightly appearance, he goes away and forgets what kind of a man he is.

This is a striking figure. The Christian is an invited guest to the marriage supper of the King's Son. He must be robed in spotless purity. Every article of dress is fully described in the royal law. This law is held up before him as the mirror is placed before a man who is preparing for a reception at a royal wedding supper. He first sees that he must thoroughly cleanse himself from all physical impurities. Again he appears before the glass. This time he detects a scowl, and he is dissatisfied. Now he must get rid of this morose disposition. He must think upon soul-inspiring themes and be cheerful. Then comes the robing. When each article is arranged as best it may be, he again appears before the mirror. He immediately discerns spots of dust. Again he applies the remedy and removes the dust. Next, he perceives the wrinkles in his robe, and these must be smoothed away; and thus he goes on with the preparation until all is complete, and he has on the wedding garment without spot or wrinkle or any such thing.

Thus by the aid of the glass he is enabled to discern every defect in his appearance and dress. Yet the glass is not used as a remedy in a single instance. So it is with the law and the gospel. The law enables us to behold just what kind of creatures we are, and, beholding, we desire to improve until we are clothed with the mantle of purity. The gospel is the means of grace used in the cleansing process, and if we continue to examine ourselves in the light of God's moral law, all our defects of character may be revealed. But the gospel does not reveal those sins to us. It hides them. See James 5:20. Our sins which are revealed by the law, are removed by the gospel.

Our antinomian friends propose to complete their toilet without the aid of a looking-glass. According to their teaching, Christ broke the mirror, and the gospel has covered up the pieces. This does not accord with the expectations of the Father concerning his Son; for he said he should "magnify the law, and make it honorable." Isa. 42:21. So instead of this moral looking-glass being shaded and dimmed by the shadow of the cross it becomes a magnifying mirror in the Christian dispensation, so that sin may appear exceeding sinful. Rom. 7:13.

WM. COVERT.

### THE GENERAL CONFERENCE.

IN spirit I was present, though not in person. I expected to be cheered by the report from it; and am not disappointed. It is truly cheering to one who has for more than twenty years been witnessing the rise and progress of this work, believing it to be the work of God in fulfillment of prophecy, to see the present aspect of the spread of the truth among "many peoples, and nations, and tongues," and to see that our leading men are of good courage in devising means to carry forward the work in a manner to correspond with its magnitude, as it is opening before us in the providence of God. I am thankful that there is nothing to discourage those that have faith in God, and have the spirit of that unity, which the last gathering message so evidently requires.

The humble believer will gladly hear and heed the watchword, Go forward. No honor can be greater than to be humble enough to engage heartily to build up this cause and take a part in it till its close. I ask for nothing higher than a humble share in this work; and I hope so to consecrate myself to God, that I may be endowed with power from the Spirit of God, to do the very work he would have me to do. My courage is good, my confidence in the work undiminished, and the sweet spirit of unity with the chosen servants of God brings peace and joy to my heart.

R. F. COTTELL.

### TRUE REPENTANCE.

"TRUE repentance is never too late, but late repentance is seldom true."

Upon reading the foregoing remark, which appeared in a late religious journal, my mind was forcibly impressed with the truthfulness of the sentiment expressed in the latter clause; and although we may safely say that true repentance is never too late, yet in some cases repentance may fail to be true on account of being too late.

True repentance, as brought to view in the Bible, involves, 1. Godly sorrow for sin; 2. Confession of sin; 3. Reparation for wrong acts when in our power to make it; and, 4. Change of conduct, so that we cease to transgress and ever after obey. 2 Cor. 7:10, 11.

These four distinct steps in the work of repentance are prompted by the operation of the

Spirit of God upon the heart. In speaking of the advent of the Spirit after his departure, our Saviour said, "And when he is come, he will reprove the world of sin, and of righteousness." John 16:8. Though the Spirit first comes to us as a reprover, yet it is the medium through which God conveys to us a true sense of our condition as indicated by his holy law, and is, therefore, but an exhibition of divine goodness and mercy on the part of God, that we may cease to transgress his commands and receive pardon through Christ.

But if we do not heed the promptings of the Spirit, it is grieved and driven away, until, under a counter influence, we become hardened, and our hearts lose that susceptibility to virtue they once had, and we are left to pursue a course of our own to the brink of destruction. Solomon says, "He that being often reproved hardeneth his neck shall suddenly be destroyed, and that without remedy." Prov. 29:1. The apostle would warn us against this end when he says, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

Again, in writing to the Hebrews, he said: "He that despised Moses' law died without mercy under two or three witnesses." Heb. 10:28. The law of ten commandments pointed out sin then as it does now, the result of which was death; but the sinner could resort to the law of Moses, and that pointed out the sacrifice required of him as a sin-offering, which would stay the judgment in his case. If he despised the provisions made in that law, and would not bring an offering, he died without mercy. Now says the apostle, Of how much sorer punishment shall he be thought worthy who counts the blood of Christ of no effect, and does despite unto the Spirit of grace? That is, Of how much greater punishment shall we be worthy, if we by our stubbornness resist the Holy Spirit, and grieve it away, until we are left to follow our own inclinations?

Many find an excuse for putting off the service of God because of the parable of the man who went out to hire laborers into his vineyard, and in the final settlement gave those who went in at the eleventh hour the same wages as those who went in early in the day, and they are heard to say: "Oh, I can repent at the eleventh hour and be saved." But, hold, my friend! If you can truly say at the eleventh hour, as did those in the parable, that you have not been bidden to go to work, I have no doubt but you, too, will receive the reward. But if we have slighted the offers of mercy all our lives by grieving away the Spirit of God, and when we must bid farewell to the world and its pleasures—the hour of probation nearly closed, and the Judgment staring us in the face—then to try to throw ourselves upon the mercy of God would almost seem like an insult to high Heaven.

It is dangerous to delay the service of God, to say the least; for how many have been deceived about their standing in his sight, when on a sick bed they have solemnly vowed to serve him if their lives could be spared. Afterward, when health has been restored, they have relapsed into their former condition, and confessed that through fright alone they had been induced to call upon God. How much better in health and strength to move out in his service, and by a consistent and godly life, show the power of true repentance.

J. O. CORLISS.

DURING the five years ending December, 1875, says the New York Times, there were two hundred and eighty-one homicides committed in the city of New York. Some of them were premeditated, many of them were unprovoked, and a large majority were utterly without palliation. Nevertheless, out of all this appalling number of man-killers, the perpetrators who suffered death were only seven. Only twenty-four were sent to prison for life. And reviewing this dreadful list, we discover that more than one-fourth of the criminals were never brought to trial at all. Some of them escape, and are never followed up and arrested. A few have ended their own worthless lives after they have committed crime, and more evade detection. These are in hiding to this day. Possibly some of them, variously disguised, return to their old haunts and live securely in the belief that "the thing has blown over."

If men perish, though God is not willing they should; if he wishes them to repent, and yet they do not; if he has no pleasure in the death of the wicked, and yet the wicked die;—then the simple fact that God desires the salvation of all men does not prove that all men will be saved.

# A SOLEMN MESSAGE OF WARNING.

Rev. 14:9-12.

In the 14th chapter of Revelation may be found a message which contains the most solemn warning and fearful threatening anywhere to be found in the word of God. This proclamation is called "the third angel's message," and is the last warning which God has in reserve for the world just prior to the second advent of our Lord. This message warns against worshipping the beast and his image, and the reception of his mark, and says, If you do these things you "shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation."

By turning to the 16th chapter of Revelation, we learn what the judgments are which are to be visited upon those "who worship the beast." They are nothing less than the seven last plagues, and of these plagues it is said, "For in them is filled up the wrath of God." Rev. 15:1. Wrath having no mixture of mercy has never been experienced by any, and cannot be, as long as Christ is presenting his blood before the Father.

But there will come a time when his intercessions will cease, and this time is referred to by the prophet when he says, "I beheld and there was no intercessor." The description of the first plague sets us on the track of their chronology; for it is poured out upon those who have the mark of the beast, and who worship his image—the identical work against which the third angel's message warns us. This message therefore can apply to none other than that generation which will live in the closing work of probation. By comparing Rev. 14:10, with Rev. 16:1, 2, 11, it will be seen that the very individuals who reject the warning of the third angel will not only drink of the first vial of the wrath of God, but will also suffer the fifth plague.

But it is objected to by some that these plagues are in the past. We reply, If these plagues are in the past the image of the beast and his worship are in the past. If these are past, the two-horned beast which makes this image, and his work are in the past. If these are past, then the third angel's message, which warns us in reference to this work, is in the past; and if this is past, that is, ages in the past, where this view locates the commencement of the plagues, then the first and second messages which precede the third are also ages in the past.

But there is a large class of people, not in any way connected with us, who believe that the first and second messages have been given in our own day. If this position is true, then the time has come for the third and last warning message to the world; and if the time has come, the message is already in the world, and it is none other than this, which claims to be the promised message. And if the "wine of the wrath of God," filled up in the seven last plagues, is to fall without mercy upon all who reject this message, we inquire, dear reader, Should not this subject demand your serious thought and most prayerful consideration?

From the solemn declaration of the third angel we see that it is of the utmost importance that we clearly understand what the "beast" is, what is his "mark," and what constitutes his "worship," in order that we may avoid his worship and his mark, and thus escape drinking the "wine of the wrath of God." But, says one, if I could only ascertain the meaning of the terms of the warning most gladly would I obey, but it is impossible to arrive at the clear truth, and know for a certainty just what the "beast" and his "image" and his "mark" mean. In reply, we inquire, Would God put forth such a solemn declaration, attaching as a penalty the wine of his wrath without any mixture of mercy, to be inflicted upon all who "worship the beast and his image," and then leave us to guess at what these things mean? Would not such a position charge God with folly and the height of injustice?

Would it not be more reasonable to conclude that the *clear truth* most certainly exists on this point, and that it is not only the privilege, but the *duty*, of all who profess to be God's children to learn and obey it, and thus escape the storm of his wrath, which is soon to burst upon the heads of all that have the mark of the beast and that worship his image?

God does not punish the wicked without their knowing, or having full opportunity to know, for what cause the punishment is inflicted. And as he has given us

in his word a most solemn warning against the reception of the mark of the beast, accompanied with the most awful threatening of his unmingled wrath against all who do not heed the warning, we inquire if it would not be unjust in God thus to threaten men, if it were impossible for them to ascertain the meaning of the terms of the warning. Most certainly it would.

The message containing this warning is the last to be given before the revelation of our Lord from Heaven; and as all Adventists agree that we have reached the last days, and the two preceding messages have been fulfilled in the past, and as facts compel us to admit that the third and last message is now being proclaimed, we are forced to the conclusion that the time has come when it is not only our privilege, but our duty, to understand what the mark of the beast is.

No matter if your learned minister can give you no light on the subject. He may possibly be of that class of shepherds described by the prophet Isaiah: "Shepherds that cannot understand;" or, as Paul expresses it, "Ever learning and never able to come to the knowledge of the truth." 2 Tim. 3:7. But the angel declared to Daniel concerning these last days, "The wise shall understand." Chap. 12:10. "The time of the end" has arrived, and the warning voice of the third angel (Rev. 14:9-12) is already being heard. Consequently the time has fully come for us to know what the mark of the beast is, that we may avoid it and escape the threatened wrath.

And now, dear reader, if you have become interested in this subject, and desire to know what the mark of the beast is, for a full discussion of this subject we would cite you to such works as these: "Mark of the Beast and Seal of the Living God;" "The Three Angels' Messages," &c., published at the REVIEW and HERALD Office, Battle Creek, Michigan. It is evident that the proclamation of the message of the third angel is being attended with the special blessing of God. This is no small evidence in favor of the correctness of our position. Yet it would be extremely unsafe for us to settle down upon this evidence alone, without being able to give from the Bible the reasons of our faith. Those that heed the warning which is now being given to the world against worshipping the beast and his image and receiving his mark, will soon realize a mighty deliverance, be sheltered from the seven last plagues, in which is filled up the wrath of God, and sing the song of Moses and the Lamb on Mount Zion.

In view of an eternal life of glory in the kingdom of God, saved from sin and all its consequences, we beseech you, dear fellow-mortals, to heed the warning voice of the last message of mercy to poor fallen man. Despise not this warning. Its last notes will soon die away and then will,

"Stern justice lift the avenging sword,  
To slay the mockers of God's word."

Oh! then, improve the present; for yet a little while and the sweet voice of mercy will be heard no more. Fear not the reproach or revilings of men, but be willing to suffer persecution. Be wise, and sacrifice all for glory, and do it now. Let the signs of the times admonish you to make no delay. The days are evil; therefore redeem the time.

CHARLES P. WHITFORD.

Berkshire, Vt.

## THE TWO EVENINGS.

HAVING recently had an objection brought against the Sabbath based upon John 20:19, it may not be amiss to say a few words upon the point.

"You claim," says the objector, "that the day begins at the setting of the sun." We answer, Yes. "Then," he continues, "Christ arose on the first day, after the evening was gone, the morning had come, and evidently the greater part of the day had passed." John says, in verse 19, "Then the same day at evening, being the first day of the week," &c. Does not this show that this writer adopted the Roman method of reckoning time? that is, commencing the day at midnight; and if the *time* of commencing the Sabbath was changed without any record of it, it is possible, yes, quite probable, that the *day itself* was changed."

If we show from the margin of Ex. 12:6 that the day had two evenings, or quote the Bible Dictionary upon the point, the objector replies that he has no Dictionary, and as for his Bible there isn't a marginal reference in it.

To such we can say, You need neither to prove the point of two evenings. But turn to the evangelists and read their account of the miracle of Christ in feeding the multitude. Says Matthew, "And when it was evening, his disciples came to him, saying, This is a desert place, and the time is now past;" chap. 14:15; "and when the day was far spent;" Mark 6:35; "and when the day began to wear away." Luke 9:12.

From the above words of these three writers we have an account of the five thousand being fed. Jesus commanded the multitude to sit down, then he took the loaves and fishes, blessed and break them; and after eating they gathered up the fragments that remained; all this work required considerable time, and yet we are to remember that it was *evening* before it was even entered upon. See again Matt. 14:15.

Now, with this information before us, let us read verse 23: "And when he had sent the multitudes away, he went up into a mountain apart to pray; and when the evening was come, he was there alone." See also Mark 6:46, 47: "And when he had sent them away he departed into a mountain to pray. And when *even* was come, the ship was in the midst of the sea, and he alone on the land."

With the acknowledged fact before us that each day had two evenings, there is a perfect harmony in the words already quoted. In no other way can this seeming contradiction be taken out of the hands of the infidel.

On this point the Bible Dictionary says, "The Hebrews reckoned two evenings in each day. . . . According to the Pharisees and the Rabbins, the first evening began when the sun inclined to descend more rapidly; that is, at the ninth hour; while the second, or real, evening commenced at sunset."

We are ready not only to admit but to maintain that the day was far spent when Jesus met with his disciples, that is, the first evening had come, but the real one had not,—the sun had not set. So it was, as he says, "the same day at evening."

D. A. ROBINSON.

## AS A THIEF.

PAUL says, "Of the times and seasons, brethren, ye have no need that I write unto you; for yourselves know perfectly that the day of the Lord so cometh as a thief in the night." 1 Thess. 5:1, 2. "Yes," says one, "that is just what I believe. The day of the Lord will come as a *thief*,—unexpectedly. Those are plain words,—a child can understand them." We agree with you, fully. They are plain words; but are not the words of the next two verses just as plain? Let us notice carefully, the *reason* that this will be so; for we are not left in doubt in regard to it. "For when they shall say, Peace and safety; then sudden destruction cometh upon them, . . . and they shall not escape." Verse 3.

The reason that that day will come as a thief to some is, they will not be found watching with the armor on. Although the word of God contains ample proof that we may know, and also that it is our duty to know, when that day is near, even at the doors, yet many choose rather to close their eyes to these plain texts of scripture, and conclude not to trouble themselves, as nothing can be known relative to it.

Here is a "peace and safety" cry, which may be heard from the lips of thousands at the present day: "Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation." 2 Pet. 3:4. "Why," they say, "everything remains just as usual. It is not for us to know—Christ may not come for a thousand years for aught that we know." If this is not a fulfillment of this scripture, then we ask, When will it be fulfilled?

Says Jesus, "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24:37-39. This is plain language, and shows us that the state of the world, just prior to the second advent of Christ, will be similar to that of the days of Noah. Let the world, testify, paralyzed as it is with sin and pleasure, and crying, "Peace and safety," that that time is fully upon us; and yet they are

wholly unconscious of the extreme nearness of the day of the Lord.

But are the children of God in darkness concerning the most important event which will ever take place in the world's history? Paul answers, in the same chapter, which we have already quoted: "But brethren, are not in darkness, that that should overtake you as a thief. Ye are the children of light, and the children of the day; we are not of the night, nor of darkness." Verses 4, 5.

D. A. GRANT.

Patten, Me., April, 1876.

## THE CENTENNIAL SABBATH MUDDLE.

BRO. R. THOMPSON, of Philadelphia, sends the following items from the *Living Express*, concerning which he says:

"I send you the following scraps, you may see the muddle the Sunday-ers are in about the Centennial and the called first-day Sabbath. I thought have drawn out a reply to my strictures the inconsistencies in their use of the Sabbath and Sunday, but no response has been made. The secular and semi-religious press are very chary lest they should their patronage, and also condemn themselves. This, as well as the school of the day, is a question of the day; keep it before the world. The Lord never was a loss for instruments to proclaim his message. Many are waiting for this who have never heard it yet. What responsibility rests on us to publish it! I am glad that your printing-presses are at work. May the Master bless your endeavor for his own righteous cause."

"CENTENNIAL EXPOSITION AND SUNDAY."

"MESSRS. EDITORS: The question of keeping open the Centennial Exposition Sunday is being again agitated, but apparently without result. The Centennial Commission disclaim to enter into controversy, silently abiding by their direction to keep the doors on Sabbath, principally upon the ground that those in charge of the commission six days of the week need one day of rest as well as other mortals. It might be suggested, in addition, that were the Exposition open on Sunday the Commission would not only need upon his feet a man employed during the week, but a large additional force to maintain order and circulating room among the multitudes of visitors recruited on Sunday from the classes who cannot spare a working day for that occasion. These classes are not only numerous, but respectable, and entitled to an equal consideration of their rights and wants. At the same time, pecuniary circumstances would probably not permit them to indulge in the Centennial visit more than once or twice during the period of the Exposition, and in case one or two Sundays per month were sufficient for their accommodation. During the other Sundays the buildings would be closed, but the grounds left open to the public, as they now are, without requiring more than the usual force of special police. We suppose, of course, that, whether the suggestion is carried out or not in regard to the buildings, the Commission intend to leave at least the grounds open on Sabbath, were it only to prevent the usual throng who may happen to lie on Sunday in the city from seeking less reputable places and modes of amusement."

"H. E."

To the above Bro. T. replied as follows:

"INFORMATION WANTED."

"MESSRS. EDITORS: My attention has been called to an article in your paper of the signature of 'H. E.' entitled 'Centennial Exposition and Sunday,' in which writer six times uses the name Sunday and twice Sabbath, as applied to the first day. It appears to me that there must be some mistake in such a loose way of writing before the world. In this age of inquiry and thought surely we ought to be more definite. We Protestants want to see Scripture for our faith, not tradition, but 'saith the Lord!' Now I would like to know where in the Bible the Sabbath is the fourth commandment is called by the heathen epithet Sunday. Also, where in the Bible is the first-day called Sabbath? Will your correspondent let us have more light on the subject?"

R. T.

The real wants of nature are the measure of enjoyments, as the foot is the measure of the shoe. We can call only the want of what is necessary, poverty.

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A. GRANT

## MY CROSS.

not heavy, agonizing woe,  
aring me down with hopeless, crushing weight;  
ing of comfort in the gathering gloom,  
heart bereaved—a household desolate.  
not sickness with her withering hand,  
leeping me low upon a couch of pain;  
Ye are d  
night, for weary day to come again.  
not slander, with her evil tongue;  
is no presumptuous sin against my God;  
reputation lost, or friends betrayed,  
that such is not my cross I thank my God.

BATH  
is a daily cross of petty cares,  
little duties pressing on my heart,  
little troubles hard to reconcile,  
inward struggles—overcome in part.

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not heavy, Lord, yet oft I pine;  
is not heavy, but 'tis everywhere.  
day and night each hour my cross I bear;  
are not lay it down—thou keep'st it there.

are not lay it down. I only ask  
at, taking up my daily cross, I may  
ow my Master humbly, step by step,  
rough clouds and darkness, unto perfect day.

## SO MANY CALLS.

was a brisk, clear evening in the latter  
of December when Mr. A— returned  
at his counting-house to the comfort of  
a bright coal fire and warm arm chair in  
his parlor at home. He changed his heavy  
slippers, drew around him the folds  
of his evening gown, and then, lounging  
into his chair, looked up to the ceiling  
about with an air of satisfaction. Still  
there was a cloud on his brow,—what could  
the matter with Mr. A—?

to tell the truth, he had that afternoon re-  
flected in his counting-room the agent of one  
of the principal religious charities of the day,  
who had been warmly urged to double his  
year's subscription; and the urging had  
been pressed by statements and arguments  
which he did not know well how to reply.  
"People think," soliloquized he to himself,  
"that I am made of money, I believe; this  
year the fourth object this year for which I  
have been requested to double my subscrip-  
tion, and this year has been one of heavy  
expenses,—building and fitting up  
a new house,—carpets, curtains, no end to the  
things to be bought, I really do not  
know how I am to give a cent more in charity.  
There are the bills for the girls and  
boys—they must have twice as much now  
before we came into this house,—wonder  
I did right in building it?" And Mr.  
A— glanced uneasily up and down the  
room, and around on the costly furniture,  
the Centennial, and drowsy; his head began  
to swim, and his eyes closed—he was asleep.  
A month would he thought he heard a tap at  
his door; he opened it, and there stood a  
poor-looking man, who in a voice  
regularly low and sweet, asked for a  
moment's conversation with him. Mr.  
A— asked him into the parlor, and drew  
a chair near the fire. The stranger  
sat attentively around, and then turn-  
ing to Mr. A— presented him with a pa-  
per. "It is your last subscription to mis-  
ery," said he; "you know all the wants of  
the cause that can be told you; I called to  
you if you had anything more to add to it."  
This was said in the same low and quiet  
voice as before, but for some reason unac-  
countable to himself, Mr. A— was more  
harassed by the plain, poor, unpretend-  
ing man than he had ever been in the pres-  
ence of any one before. He was for some  
moments silent before he could reply at all,  
and then in a hurried and embarrassed man-  
ner he began the same excuses which ap-  
peared so satisfactory to him the afternoon  
before—the hardness of the times, the diffi-  
culty of collecting money, family expenses,

the stranger quietly surveyed the spa-  
cious apartment with its many elegances  
and luxuries, and without any comment  
took from the merchant the paper he had  
given, but immediately presented him with  
another.

"This is your subscription to the Tract  
Society, have you any thing to add to it;  
you know how much it has been doing,  
and how much more it now desires to do,  
Christians would furnish means; do you  
feel called upon to add something to  
it?"

Mr. A— was very uneasy under this  
measured, but there was something in the still,  
odd manner of the stranger that restrained  
him; but he answered that, although he re-

gretted it exceedingly, his circumstances  
were such that he could not this year add  
to any of his charities.

The stranger received back the paper  
without any reply, but immediately present-  
ed in its place the subscription to the Bible  
Society, and in a few clear and forcible  
words, reminded him of its well-known  
claims, and again requested him to add  
something to his donations. Mr. A—  
became impatient.

"Have I not said," he replied, "that I can  
do nothing more for any charity than I did  
last year? There seems to be no end to the  
calls upon us in these days. At first  
there were only three or four objects present-  
ed, and the sums required were moderate;  
now the objects increase every day—all call  
upon us for money, and all, after we give  
once, want us to double and treble and quad-  
ruple our subscriptions. There is no end to  
the thing; we may as well stop in one  
place as another."

The stranger received back the paper,  
rose, and fixing his eye on his companion,  
said in a voice that thrilled his soul:—

"One year ago to-night, you thought that  
your daughter lay dying; you could not  
sleep for agony—upon whom did you call  
all that night?"

The merchant started and looked up.  
There seemed a change to have passed over  
the whole form of his visitor, whose eye  
was fixed on him with a calm, intense, pen-  
etrating expression that awed and subdued  
him. He drew back, covered his face, and  
made no reply.

"Five years ago, when you lay at the  
brink of the grave, and thought that if you  
died then you should leave a family of help-  
less children entirely unprovided for, do you  
remember how you prayed—who saved you  
then?"

The stranger paused for an answer, but  
there was a dead silence. The merchant  
only bent forward as one entirely overcome  
and rested his head on the seat before him.

The stranger drew yet nearer, and said  
in a still lower and more impressive tone,  
"Do you remember, fifteen years since,  
that time when you felt yourself so lost, so  
helpless, when you spent days and nights  
in prayer, when you thought you would  
give the whole world for one hour's assur-  
ance that your sins were forgiven you—  
who listened to you then?"

"It was my God and Saviour," said the  
merchant with a sudden burst of remorseful  
feeling, "oh, yes, it was."

"And has he ever complained of being  
called on too often?" inquired the stranger,  
in a voice of reproachful sweetness. "Say,"  
he added, "are you willing to begin this  
night and ask no more of him, if he from  
this night will ask no more of you?"

"Oh, never, never, never!" said the mer-  
chant, throwing himself at his feet; but as  
he spoke these words the figure seemed to  
vanish, and he awoke with his whole soul  
stirred within him.

"O God and Saviour! what have I been  
saying? What have I been doing?" he  
exclaimed. "Take all—take everything.  
What is all I have to what thou hast  
done for me!"—*New York Evangelist.*

## THE WICKED SHALL NOT PROSPER.

"He that covereth his sins shall not  
prosper; but whoso confesseth and forsak-  
eth them shall have mercy." Prov. 28:13.  
This is a plain declaration of the inspired  
word. We can easily understand that if  
we gloss over iniquity, and hide sin, the  
Lord will not prosper us. Especially is  
this true of those who make loud profes-  
sions of religion. Many seem to prosper  
for awhile, even while covering sins of the  
darkest dye, but could we look into their  
hearts we might not envy them their ap-  
parent happiness. They no doubt have  
many anxious hours of unrest, fearing that  
their sinful practices will be found out.

But those who confess and forsake their  
evil ways shall find mercy. Mercy, Web-  
ster says, is tenderness toward an offender,  
kindness, clemency. Confessing and for-  
saking sin calls forth pardon from an of-  
fended God; with it comes the tenderness  
and love which he so kindly bestows in  
token of reconciliation. "He knoweth our  
frame; he remembereth that we are dust,"  
and "though he cause grief, yet will he  
have compassion according to the multi-  
tude of his mercies. For he doth not  
afflict willingly nor grieve the children of  
men." "Who is a God like unto thee,  
that pardoneth iniquity, and passeth by the  
transgression of the remnant of his herit-  
age? He retaineth not his anger forever,  
because he delighteth in mercy. He will  
turn again, he will have compassion upon

us; he will subdue our iniquities, and thou  
wilt cast all their sins into the depths of  
the sea." Micah 7:18, 19.

How good is the Lord to promise for-  
giveness so full and free to those who will  
comply with the conditions. But it is not  
safe to trifle with his mercy. "Thine hand  
shall find out all thine enemies; thy right  
hand shall find out those that hate thee.

The Lord shall swallow them up  
in his wrath, and the fire shall devour  
them." Ps. 21:8, 9. Judgments will  
surely fall upon the heads of the wicked;  
and if God sees fit to destroy their pleasant  
things, to cut off their brightest hopes and  
most flattering prospects, they can only  
say, "It is just." They have not heeded  
his counsel nor his reproofs, and he has said  
that he would laugh at their calamity and  
mock when their fear cometh. The Lord  
said of the house of Judah, who had  
broken his covenant, "Though they shall  
cry unto me, I will not hearken unto  
them." Jer. 11:11. How terrible to be  
in such a position!

The words of Solomon are only too true:  
"Because sentence against an evil work is  
not executed speedily, therefore the heart  
of the sons of men is fully set in them to  
do evil." Eccl. 8:11. "Though a sinner  
do evil an hundred times, and his days be  
prolonged, yet surely I know that it shall  
be well with them that fear God. . . .  
But it shall not be well with the wicked."  
Verses 12, 13.

The word of God contains ample in-  
structions, so that all may avoid falling  
into error. Few persons can say at last  
that they have not been warned, and none  
will be excused for covering their sins, and  
hiding their eyes from their iniquities.

M. E. McKEE.

## ANTINOMIANS.

The following is published by request  
from the Religious Encyclopedia:—

"These derive their name from two  
Greek words, signifying *against law*;  
their favorite tenet being, that the law is  
not a rule of life to believers under the gos-  
pel. The appellation is also generally  
given to those who carry the doctrine of  
justification by faith without works to such  
an extreme as to separate practical holiness  
from true believing, and injure, if not  
wholly destroy, every obligation to moral  
obedience.

"Antinomianism may be traced to the  
period of the Reformation. Its founder  
was John Agricola, at first a disciple of Lu-  
ther, but afterward an opponent both to  
him and Melancthon. While Luther was  
eagerly employed in censuring and refuting  
the popish doctors, who mixed the law and  
the gospel together, and represented eternal  
life as the fruit of legal obedience, John  
Agricola went into another extreme, and  
took occasion to advance sentiments which  
Luther deemed Antinomian. He is said to  
have taught that the law ought not to be  
proposed as a rule of life, or used in the  
church as a means of instruction; and, of  
course, that repentance is not to be preached  
from the decalogue, but from the gospel  
only; that the gospel alone is to be incul-  
cated and explained, and that good works  
do not promote our salvation, nor evil works  
hinder it.

"In the seventeenth century, some of his  
followers in England are said to have ex-  
pressly maintained that, as the elect cannot  
fall from grace, nor forfeit the divine favor;  
so neither are the evil actions they commit  
really sinful, or to be considered as viola-  
tions of the divine law; and that, conse-  
quently, they have no occasion to confess  
their sins, or to seek renewed forgiveness.  
The Antinomian does things wrong in  
themselves, but they are not wrong when  
he does them, because he is a believer; so  
that were he to steal, the crime commonly  
called theft would in him lose all its crim-  
inality, and cease to be a breach of the  
eighth commandment.

"It does not appear that any set of pro-  
fessed Christians ever called themselves  
Antinomians; it is rather a term of re-  
proach, which one party has too freely ap-  
plied to another, and which therefore re-  
quires to be received with caution. The  
unguarded expressions which some persons  
have used, the bold positions they have ad-  
vanced, and the construction to which their  
language is liable, have led others to charge  
them with Antinomian principles, when in  
reality they meant not so. As when they  
have spoken lightly of good works, or as-  
serted that believers have nothing to do  
with the law of God, without fully explain-  
ing what they mean; when they assert that

God is not angry with his people for their  
sins, nor in any sense punishes them on  
that account, without at all distinguishing  
between fatherly correction and vindictive  
wrath;—these and similar expressions, what-  
ever be the private sentiments of those who  
advance them, have a direct tendency to in-  
jure the minds and morals of mankind,  
though it be under a pretense of enhancing  
the riches and freeness of divine grace.

"Properly speaking, those only are An-  
tinomians who are *avowedly* hostile to the  
law of God; who neither preach nor pro-  
fess to embrace it, but term those legalists  
who do. With them, preaching the law is  
an abomination; and they will have noth-  
ing to do with it, except to vilify and con-  
demn. Others of a similar description, but  
who are not aware of the tendency of their  
own statements, have embraced a system,  
which, by perverting the doctrine of divine  
decrees and efficacious grace, sets aside all  
moral obligation, and destroys the account-  
ability of man. Justification by such a  
species of faith as is not necessarily pro-  
ductive of good works, and righteous-  
ness imputed to it, are the doctrines by  
which this class of professors are distin-  
guished.—*Jones's Dict. of Relig. Opin.*; *Neal's History of the Puritans*, vol.  
vii.; *Hornbeck's Sum. Controv.* 800; *Bellamy's Dialogues, Letters and Es-  
says*; *Mosheim's Church History*, vol.  
v.; *Works of A. Fuller*; *Works of R.  
Hall.*"

## THE CONFLICT OF LIFE.

In the deep recesses of every human  
soul there is a strange game of moral des-  
tiny being played, and a mighty conflict be-  
tween truth and error ever going on. Man  
is frail and mortal; but he has naturally  
some good traits, noble tendencies, pure  
aspirations, and faint desires for a higher  
and holier life. The Spirit of God works  
upon his mind, and in early youth when his  
life is fresh and joyous God's glorious  
footstool seems encircled with rainbows,  
and he walks forth upon it with an un-  
clouded brow and a firm, elastic step.  
Then it is that the great question of good  
and evil is pressed to the gate, and right  
and wrong wrestle with each other. His  
soul is the stake, and during his whole life  
the conflict is carried on and remains un-  
settled.

In this great and awful struggle with sin  
Satan takes an active part. He paints the  
pleasures of this life in glowing colors, and  
works with malicious art upon the human  
passions. Man's guardian angel stands by  
his side, points to the glories of the world  
to come, and seeks to strengthen the good  
resolves which struggle for the mastery in  
his soul. If man yields to the enemy, how  
sad the result! Purity, integrity, hope,  
peace of mind, all are gone; life is wasted  
—destiny ruined—everything lost. Angels  
weep—Satan rejoices.

On the other hand, if man resists the  
evil influences brought to bear upon him,  
sets his face as a flint "Zionward," and is  
faithful to the end, how glorious and rich  
the reward! His feet shall tread the gold-  
en floor of the "King's palace;" his ears  
drink in the soul-thrilling strains of that  
music which is as "the sound of many  
waters;" his eyes behold the "King in his  
beauty;" and he shall taste of that fullness  
of joy known only to the redeemed.

O man! play well thy part. Be the win-  
ner in the great game of life. Thou canst  
be victorious. It is no game of chance.  
The result is in your own hands. It is for  
you to say which you will have—life or  
death, immortality or destruction. Choose  
now. Seek durable riches—Heaven and  
eternal glory.

ELIZA H. MORTON.

Allen's Corner, Me.

The religion which merely performs on  
Sabbath, and never gets out of the meet-  
ing-house, is about the most useless thing  
under the sun. It is easy for men to get  
together, warm into happy feeling, talk of  
millennium and paradise. But to go out  
of church and be just; to defend Christ by  
a holy life and a chaste conversation; to be  
poor for principle; to parry with whisky,  
and pride, and lust; to reprove the im-  
pudence of money; to stoop down in love  
to the despised and offcast; to refuse sub-  
mission to the tyranny and encroachment  
of mammon,—to do these things takes cour-  
age, and marrow, and blood. And these  
are the things which Christ did.

A GREAT nature reveals itself less by its es-  
capes than by its recoveries, as sickness  
shows the native vigor of the constitution.

## The Review and Herald.

Battle Creek, Mich., Fifth-Day, April 20, 1876.

The *Christian Statesman* of April 1, 1876, contains the call for the next National Convention of the National Reform Association, to meet in Philadelphia, June 28, 1876, and a more than ordinary amount of other significant matter. That Association is to publish a centennial edition of the *Statesman*, during the six months of the exhibition, consisting of 12 pages each number, and giving such matter as shall present a comprehensive view of the movement in which they are engaged.

### "Wake up the Mighty Men."

THE leading men of the nations are beginning to utter notes of alarm. Emperors and potentates meet for consultation. Armaments and fortifications are being hastily prepared all over Europe. These things indicate that men are expecting, and fearing, such a struggle as the world has never seen before.

Cardinal Manning, the pope's prince, and legate in England, says: "I consider my commission a commission of war, for a crisis is upon the church such as has not afflicted her for the past three hundred years, and a struggle is approaching which will deluge the world in blood." Gladstone declares the world's crisis is "nearer at hand than most people imagine." President Grant says: "If we are to have another contest in the near future I predict that the dividing line will not be Mason and Dixon's, but between patriotism and intelligence on the one side, and superstition, ambition and ignorance on the other;" and the Emperor of Russia says: "The Queen of England, the Emperor of Germany, and myself will maintain the peace of Europe."

Men may think to avert the struggle, but vain will be their efforts when the Lord says it shall come to pass. The battle of the great day must come; and all the indications are that it is near.

U. S.

### To Correspondents.

R. C. WINTER: Does your opponent understand that by "the other side of the flood," in Josh. 24:2, is meant, before the flood? If so there is the difficulty with him. It only means the other side of the Euphrates. See Smith's Hist. of the World.

J. ADAMS: For our view of the tree of life, see *Thoughts on the Revelation*.

ANSWERED BY LETTER: Wm. Potter, J. O. Corliss, J. W. Lisan, J. E. Hoenes, John Roberts, Smith Sharp, J. A. Holcomb, Eld. H. Drennan, H. P. Bump, R. F. Andrews, Laura P. King, J. Fargo, T. J. Butler, H. A. St John.

### The Appeal.

I HAVE received and carefully read the recent Appeal from our General Conference Committee. I have read it for myself, and not for others; for though I have but little of worldly wealth, the poor are in danger of being covetous, and, from not trusting in God, they fail of sacrificing the time and strength in the cause of God which faith in God and the thrilling truth for our time demands. I hope the Appeal will have the right effect. I believe it will. I feel the assurance that the wants of the cause will be supplied; that our missionaries and publications will be sustained. I want a part in the work; and I have an earnest desire that our people may be aroused and begin to live according to our faith. And now, as the "Appeal" and other documents have been sent out free all over the field, with an invitation for donations to pay the expense of printing and postage, the surplus of receipts to go into the General Conference treasury, here is an opportunity to begin the needed reform. If we have a sincere desire to see our missions to Europe and other places sustained and prosperous, we shall not only refund the \$1,400 to the treasury, but swell that treasury in a manner commensurate to the demands of the times and the importance of the work in which we are engaged. God-fearing men have the handling of the means raised—judicious men, whose hearts are in the work. It is God's cause; it is the last warning of a merciful and long-suffering God to sinful men. Then let our works accord with our faith, and let the work move forward in a way to compel the faith and obedience of every earnest and honest seeker after the truth.

R. F. COTTRELL.

### New Tracts in German.

THE following tracts, in addition to those already noticed, have been translated into the German:—

The Sabbath of the Lord, (Elihu) 16 pp.  
Which Day Do you Keep? and Why? 8 pp.  
Appeal on Immortality, 8 pp.  
The Sufferings of Christ, 32 pp.

### New French Tract.

The Sufferings of Christ, 32 pp.

### The Second Wisconsin Camp-Meeting.

THE Wisconsin Committee change the time of the camp-meeting at Ripon to June 29--July 3.

### Kansas Camp-Meeting.

THE time for this gathering is drawing very near. We hope all the brethren in the Conference will do their utmost to make this the most interesting meeting ever held by our people in the State. There is no reason why it should not be, if we individually take hold of the work as we should. Let none commence making excuses; but let all come up to this meeting. As a people, we very much need the benefit to be derived from such a gathering. We therefore urge our brethren not to allow the cares of this world to keep them away.

Come, brethren and sisters, and bring your children and friends. God has promised to meet with us at these yearly gatherings; and we know that he will not fail on his part. This may be the last opportunity many of us will have on earth of uniting our voices in praise to our Heavenly Father. We would esteem it a great privilege to meet with our brethren from the Missouri Conference. As we have been so long connected in one Conference, we still have the warmest feelings for them.

This meeting will be held about midway between Long and Rock creeks on the Marias-des-cynges river, about eight miles north-west of Williamsburg, and three miles north-east of Melvern. Teams will be at Osage City and Williamsburg the day before the meeting to take all that come on the cars to the grounds. All coming by rail will please notify E. M. Kallioch or Wm. Fleak (by mail at Melvern, Osage Co.) at which place they will be, so that they can make arrangements to accommodate all.

The Kansas Conference and Kansas Tract and Missionary Society will hold their annual sessions in connection with this meeting. Let all the churches see that their delegates are duly elected and furnished with credentials and church reports. Let the T. & M. Societies have their reports ready before they come to the meeting. Then the directors should hand them to the proper officer as soon as they arrive on the grounds, that there may be as little time spent in business meetings as possible. Delegates should try to be on the ground the day before the meeting, as we design having one session of the Conference the night before the meeting commences, in order to have the different committees appointed, so they can be at work, and not have all the business to do just at the close of the meeting.

Come in season to pitch your tents the night before the meeting, as it not only disturbs the meeting to have the noise and bustle of pitching tents after it has commenced, but you are unprepared to engage in the worship of God, as it is your duty to do in order to secure the blessing that God would be pleased to have you receive by going to such a meeting.

Let all bring tents that can. Thirty-two or forty yards of heavy sheeting make a very good tent, and can be used for other purposes after the meeting is over. Those coming without tents should bring plenty of bedding. There will be tent room on the ground. And if you can bring neither tent nor bedding, come yourselves, and there will be ample provision made for all who may attend. Come praying for the blessing of God. Come determined to do all in your power to obtain it, and then work for it while here. We all need more of the spirit of Christ, that we may be able to lead others into the truth. Shall we have it? Do you want to see your friends in the kingdom? Do you want to be the instrument in God's hand of leading some poor sinner to Jesus? Do you want to hear Jesus say, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord?" If you do, come to this meeting determined to draw nearer the Lord than you have ever been, that you may receive more of his Spirit, and be prepared to work in his vineyard.

J. N. AYERS.

### Camp-Meetings! Camp-Meetings!

THE committee appointed to arrange the camp-meetings for the coming season, having canvassed the matter in conjunction with the delegates to the late General Conference, suggest the following places and dates for camp-meetings the present year:—

KANSAS,—Melvern, Osage Co., May 18-22  
MISSOURI,—Holden, Johnson Co., " 25-29  
ILL.—Waldron, Kankakee Co., June 1-5  
IOWA,—Marshalltown, Marshall Co., " 8-12  
WISCONSIN,—Sparta, " 15-19  
MINN.—Eagle Lake, Blue Earth Co., " 22-26  
WISCONSIN,—Ripon, June 29 to July 3  
MICHIGAN,—Battle Creek, Aug. 3-7  
OHIO,—(place not determined) " 10-14  
VERMONT,—Essex Junction, " 17-21  
NEW ENGLAND,—South Lancaster, " 24-28  
MAINE,—Richmond, Aug. 31 to Sept. 4  
NEW YORK,—Rome, Sept. 7-11  
INDIANA,—Bunker Hill, " 14-18  
SOUTHERN IOWA,— " Oct. 5-9

If upon further consultation, any of the State and camp-meeting committees should prefer other places than those named above, the change can be made by giving seasonable notice. And if any two States wish to interchange with each other in reference to dates, that can be done, if the change will not occasion too much travel on the part of ministers who attend the meetings from abroad.

B. L. WHITNEY, }  
J. HARVEY, } Committee.  
J. T. MITCHELL, }

### Appointments.

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

### Kansas Camp-Meeting.

PROVIDENCE permitting, the Kansas camp-meeting will be held three miles N. E. of Melvern, Osage Co., May 18-22, 1876. All coming on the cars from the west or north come on Atchison, Topeka, and Santa Fe, or the Lawrence and Carbondale, R. R. to Osage City. All coming from the south and east, come on the Kansas City, Burlington and Santa Fe R. R. to Williamsburg. Teams will be at the above places on the day before the meeting, to convey to the ground those that come on the cars.

Arrangements will be made, so that provision and horse-feed can be had on the ground.

The State Conference, and annual meeting of the T. & M. Society will be held in connection with this meeting.

J. N. AYERS, } Kan.  
J. H. COOK, } Conf.  
C. F. STEVENS, } Com.

COLON, Mich., April 27, 1876  
Bronson, Branch Co., " 29, 30, "  
Quincy, " " May 2, "  
Hillsdale, " " 3, "  
Ransom, Hillsdale " " 4, "  
Jefferson, " " 6, 7, "  
Napoleon, Jackson Co., " 9, 10, "  
Jackson, " " 11, "  
Burlington, Cal. " " 13, 14, "  
Newton, " " 15, "  
Marshall, " " 16, "  
Convis, " " 17, 18, "

Meetings to commence at each place at 10:30 A. M. I hope to see a general attendance of all our brethren at these meetings.

E. H. ROOT.

QUARTERLY meeting at Alameda, Mich., first Sabbath and first-day in May, 1876, at their house of worship. Will some preacher meet with us? By order of the church,

D. V. WINNE, Clerk.

THE next quarterly meeting of the church at Appleton, Ohio, will be held at Clay Lick, where Bro. Francis may appoint, April 28, 29. Will Eld. St. John meet with us?

S. I. BOWERS, Clerk.

I will be at Powder Mills, Hart Co., Ky., Sabbath and Sunday, April 29, 30. Would like to see a good representation from Hammonville.

S. OSBORN.

QUARTERLY meeting of the S. D. A. churches of Alma and Ithaca, at Ithaca, May 6, 7, 1876. Sister churches are cordially invited to attend.

R. F. PHIPPENY, Clerk.

QUARTERLY meeting of T. & M. Society of Dist. No. 3, Mich., at Burlington, Calhoun Co., May 13, 14, in connection with Bro. Root's appointment. Will librarians send their reports to J. Warren Wright, secretary, Battle Creek, in season for this meeting?

I. A. OLMSTEAD, Director.

BORDOVILLE, Sabbath and first-day, April 29, 30; West Bolton or Jericho, where Bro. Smith may appoint, Sabbath and first-day, May 6, 7. I hope there may be a general turnout of brethren and sisters, with their children and friends and neighbors, to these meetings. Come seeking the Lord for his blessing.

A. S. HUTCHINS.

THE next general quarterly meeting of Maine T. & M. Society will be held with church at Hartland, June 18, 1876, at 9 A. M. The quarterly meeting of Dist. No. 1 will be held at the same time.

The June monthly meeting will be held at Hartland, commencing the 16th, at 6 A. M. and holding over the Sabbath.

We hope to see a general gathering of friends of the cause at this meeting.

J. B. GOODRICH, P.

QUARTERLY meeting of the church of Prairie, Wis., will be held at Dell Prairie, 13, 14. We cordially invite all who can to meet with us. Members of that church cannot be there are requested to report by letter, as the church has been reorganized and wish to know the standing of each member. We hope that Bro. Atkinson will attend meeting.

GEO. C. TENN.

I AM now, April 14, on my way to Brad Iowa, where I expect to hold a series of sittings, and I desire to see a good representation of all the churches of that vicinity. Will main with them, perhaps, about two weeks.

J. H. MORRIS.

## Business Department.

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

My P. O. address will be Elizabethtown, until Conference.

S. OSBORN.

### RECEIPTS

For Review and Herald.

Annexed to each receipt in the following list, is the Name and Number of the REVIEW & HERALD TO which the money was paid, which should correspond with the Numbers Pastors. If money for the paper is not in due time acknowledged immediate notice of the omission should be given.

\$2.00 EACH. Dorcas Stiles 49-16, Richard Coe 49-14, Amos Zellars 49-9, L. S. Gregory 49-15, Martin 49-14, Tolman Wood 49-15, Allen Potter 49-15, Mariette Jeffers 49-15, Mrs. Elizabeth Huber 49-14, raham Yeager 49-14, Mrs. J. B. Emery 49-14, K. H. 49-14, Timothy Bryant 49-1, B. P. Dawson 49-14, C. Horn 49-16, D. A. Owen 49-15, Anson Worster 49-14, Sarah A. Stem 49-24, Sarah A. Newton 49-16, M. 49-16, J. W. Pierce 49-22, P. F. Robinson 49-20, Woodward 49-14, Z. Brooks 49-17, Wm. Stage 49-14, John Sharpe 49-14, D. Howard 49-11, Adaline Johnson 49-14, Andrew Milne 49-14, Mrs. A. Miller 49-14.

\$1.00 EACH. S. G. Knight 49-14, Mary A. S. 49-14, Mrs. M. C. Adams 49-14, Thos. Crouch 49-14, Philbrick 49-14, Mrs. Geo. Blakeslee 49-14, D. A. man 48-5, Chas. Seaward 48-14, D. M. Stiles 48-10, E. V. May 48-14, John H. Green 48-14, D. R. Brock 48-14, Geo. Tomlinson 48-14, H. P. Geer 49-14, R. J. Daily 48-14, Martin Devere 48-15, Miss Sophia Bouchard 48-14, Mary K. Corbin 48-15, Geo. Jeys 48-11, J. Lamont 48-14, James K. Rogers 48-15, Mrs. Mary Kelley 48-14, Bovee 48-15, Wm. Wellman 48-15, S. A. Street 48-14, Lucy Rathbun 48-14, Geo. D. Crab 49-14, David G. 49-14, Wm. H. Cronk 48-14, Adolphus Smith 48-14, Apfeld 49-14, Elihu Smith 48-16, I. C. Snow 48-14, Fred Davis 49-16, W. C. Ellis 48-16, Emily Shirley 48-14, J. S. Chapman 48-14, Alpheus Brewer 49-16, Mrs. Merrick 48-16, H. C. Q. James 48-16, Mrs. L. Lakin 49-16.

MISCELLANEOUS. D. B. Welch 50c 48-2, H. Campbell 48-2, Samuel Treat 50c 41-1, Geo. Felshaw \$3.00 48-2, J. DeVillie Dennis 50c 48-14, N. Bolinger 1.15 49-10, Mary Honce 50c 48-14, Calvin Davis 50c 48-14, Davis 50c 48-14, Wm. E. Trader 50c 48-14, Elias Searles 3.00 49-22, James Bearse 50c 48-15, Wm. sey 50c 48-15, Lucy M. Showers 50c 48-3, B. R. Hill 48-16, Mrs. Amos Kingsbury 89c 49-16, Delilah Davis 50c 48-16.

### Books Sent by Mail.

Wm. Miles 10c, Alma Drouland 81c, Mrs. Geo. H. 30c, J. Ings 60c, E. A. Sigman 82c, H. Stillman 30c, Mrs. J. H. Meacham 3.00, T. N. Hasselquist 48c, James zenberger 1.61, W. C. Heber 50c, B. Mattern 60c, C. Q. James 30c, Louisa Upson 2.50, Mrs. Mary B. 25c, A. C. Bourdeau 4.17, A. P. Boynton 42c, J. Kingsbury 42c, J. O. Carlson 2.10, Peter Erb 1.50, Boynton 25c, L. A. Kellogg 2.75, M. L. Anderson, Augustus High 87c, H. B. Parker 18c, Mrs. L. H. Lakin, H. W. Decker 5.75, Sarah Bowers 50c, Mrs. J. A. L. ridge 10c, H. L. Bemis 1.00, Mrs. A. E. Stevens 1.25, Sommer 50c, J. James 1.25, Mrs. E. M. Dean 15c, Rawson 10c, N. M. Phillips 25c, Edgar D. Hoagland, R. Thompson 50c, Irvin Fuller 1.00, Mrs. L. M. Stoddard 1.25, Mary A. Chute 25c, Lewis M. Pontius 2.50, Doberg 40c, J. M. Avery 40c.

### Books Sent by Express.

John Ely \$7.84.

### Books Sent by Freight.

E. R. Gillett \$34.32, Nels Jensen 11.17.

### Mich. Conf. Fund.

Montague & Whitehall \$23.03, Otsego 27.50, V. Heber 6.00, E. V. May 1.10, Gaines 25.00, Vergen 90.00, Hillsdale 32.34, Genoa 21.50, Matherton 17.00, Marshall 26.00, N. W. Nichols 4.35, N. C. Nichols 1.00.

### Cash Rec'd on Account.

O. M. Olds \$4.52, Wis. T. & M. Society 100.00, Ind. M. Society per G. W. White 30.00, Geo. A. King 7.00, Conf. J. Q. Foy 3.50.

### Danish Mission.

August Rasmussen \$9.00.

### Gen. Conf. Fund.

B. F. Link \$2.50.

### Mich. T. & M. Society.

Dist. No. 1 \$34.50, Dist. No. 3 (Marshall) 50.00.

### Swiss Mission.

John Ely \$42.57, D. A. Owen 36.86, Alex. Paton 50.00, Brighton 6.50, J. Q. Foy 5.00.

### Pacific Mission.

Alex. Rankin \$25.00, Lydia Rankin 25.00, Melissa Rankin 25.00, Ida E. Rankin 10.00, J. Q. Foy 11.50.

### S. D. A. E. Society.

Carrie Althouse \$5.00, J. Q. Foy 5.00.

### School Apparatus Fund.

S. Nettie Smith \$8.00.

### Educational Aid Fund.

J. Q. Foy \$5.00.

### Ill. Tract Debt.

Nettie Smith \$10.00, C. A. Constantine 10.00.

### Book Fund.

Mrs. Stephen Perkins \$5.00.