

THE ADVENT REVIEW

And Herald of the Sabbath.

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

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TERMS: See Last Page.

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VOICES.

1. THE VOICE OF THE DISCIPLE.

ONE fate with Thee, my Master, I will share;
Shame were it to rejoice where thou didst weep;
Where thou didst wake, my Lord, I would not sleep,
Or faint where thou didst bear.

Far off I follow thee in spite of strife,
Returning to thee, though awhile I stray,
In spite of thorns and briars in the way,
Still on the path to life.

And not alone, because thy presence fills
My midnight darkness and my midday light;
And so, though friend-bereft, I am not quite
Guideless upon the hills.

2. THE VOICE OF THE BELOVED.

My child, thou doest well to trust my love—
Can any save thee if I let thee die?
Has the world proved to thee more kind than I
That thou shouldst doubt and rove?

The world gives tinsel, and I give thee gold;
I cast not off my friend for being poor;
Come, sad and desolate, unto my door,
Or totter, even when old.

Who suffer here, hereafter reign with me,
If only they trail not their spirit-wings,
Or tire them, by pursuing earthly things,
For my eternity.

—Sunday Magazine.

OUR PRESENT POSITION:

or, the Waiting, Watching Time.

BY ELDER JAMES WHITE.

NUMBER TWO.

TEXT: "Take ye heed, watch and pray; for ye know not when the time is." Mark 13:33.

THERE is strength in our position, as manifested in the conversion of infidels, Universalists, common worldlings, and professors from all the churches to the religion of the Bible, and in the united action and stability of our people. Their position being clear and satisfactory, they are not exposed to such influences and discouragements as shattered and nearly destroyed the once united, happy and strong body of not less than fifty thousand believers when the time passed. Their false positions on time, after the passing of the true time, proved their ruin.

And the position of those who rejected the light upon the sanctuary and its cleansing, and held that the periods reached to the coming of the Lord, and who at the same time rejected the new published times for the second advent, was a trying one, and drove many to adopt the several times upon the flimsiest evidences; while those who adopted the new times were doing their part to confuse the body of Adventists, undermine their faith in the Advent movement, and disgust the world.

The hand of God was evidently with William Miller in his conversion from deistical sentiments, his study of the Sacred Scriptures, and his public labors in the presentation of his views of the prophecies. When his positions were assailed by the theological giants of our country, he so successfully defended them as to give him still greater influence over the public mind, which resulted in bringing over to his views not a few of the ministers of the several denominations, and thousands out of their flocks. Among these were some of the ablest of the American clergy.

But age and infirmities were enfeebling the powers of the Low Hampton farmer. He had endured the hardships of the war of 1812, the toils incident to active farming life in a new country, and at the age of fifty entered upon his extremely laborious and successful career as a lecturer and writer, and was sixty-three years old at the time of the great disappointment in 1844. His work—the specific work to which God had called him—evidently closed with his disappointment. In his Apology and Defense, published in 1845, he speaks of his labors and their results as follows:—

"I labored extensively in all the New England and Middle States, in Ohio, Michigan, Maryland, the District of Columbia, and in Canada East and West, giving about four thousand lectures in something like five hundred different towns.

"I should think that about two hundred ministers embraced my views, in all the different parts of the United States and Canada; and that there have been about five hundred public lecturers. In all the sections of country where I labored,—not only in the towns I visited, but in those in their vicinity,—there were more or less that embraced the doctrine of the advent. In some places, only a very few, and in other places there have been a large number.

"In nearly a thousand places Advent congregations have been raised up, numbering, as nearly as I can estimate, some fifty thousand believers. On recalling to mind the several places of my labors, I can reckon up about six thousand instances of conversion from nature's darkness to God's marvelous light, the result of my personal labors alone; and I should judge the number to be much greater. Of this number I can recall to mind about seven hundred, who were, previously to their attending my lectures, infidels; and their number may have been twice as great. Happy results have also followed from the labors of my brethren, many of whom I would like to mention here, if my limits would permit.

"In all my labors I never had the desire or thought to establish any separate interest from that of existing denominations, or to benefit one at the expense of another. I thought to benefit all. Supposing that all Christians would rejoice in the prospect of Christ's coming, and that those who could not see as I did would not love any the less those who should embrace this doctrine, I did not conceive there would ever be any necessity for separate meetings. My whole object was a desire to convert souls to God, to notify the world of a coming Judgment, and to induce my fellow-men to make that preparation of heart which will enable them to meet their God in peace. The great majority of those who were converted under my labors united with the various existing churches. When individuals came to me to inquire respecting their duty, I always told them to go where they would feel at home; and I never favored any one denomination in my advice to such."

In the same address he also says: "My labors are principally ended. I shall leave to my younger brethren the task of contending for the truth. Many years I toiled alone; God has now raised up those who will fill my place. I shall not cease to pray for the spread of the truth."

And again he says, in the following words

which show the Christian spirit, and wisdom of the man whom God had called to put the armor on, and to fight in his cause under reproaches and abuses above measure, but who was meekly laying the armor off, and softening in spirit, and ripening for the hour when his probation should close:—

"I would exhort my Advent brethren to study the word diligently. Let no man spoil you through philosophy and vain deceit. Avoid everything that shall cause offense. Let your lives be models of goodness and propriety. Let the adversary get no advantage over you. We have been disappointed; but disappointments will work for our good, if we make the right use of them. Be faithful. Be vigilant. Exhort with all long-suffering and patience. Let your conversation be in Heaven, from whence you look for the blessed hope. Avoid unnecessary controversy and questions that gender strifes. Be not many masters; all are not competent to advise and direct. God will raise up those to whom he will commit the direction of his cause. Be humble, be watchful, be patient, be persevering. 'And may the God of peace sanctify you wholly, and preserve you blameless unto the glorious appearing of the great God and our Saviour Jesus Christ.'"

While suffering under a sense of his disappointment, and witnessing the decline of the cause he had labored to build up, the apostasy of some and the fanaticism of others whom he had loved in the truth, he looked back in obedience to the apostles injunction—"call to remembrance the former days"—to that period in which God made him a leader in the work of giving the first message, Rev. 14:6, 7, with great pleasure.

"When I look back to the period when we began to publish the news of a coming Saviour, I think it the happiest time of my life. How were our hearts refreshed by the readiness of the dear brethren in Christ to hear, believe, and obey, the simple gospel of the kingdom! With what delight have I, in company with many of the dear, anxious children of God read and re-read the Scriptures, searched diligently and compared the prophets, Jesus Christ, and his apostles, to see if these things were so! What glorious light I have often seen in that holy book while thus engaged! And with what joy have I taken sweet communion with kindred hearts in the house of God, where our faith was more and more established by the word of His grace; where our prayers were mingled at the same altar, and arose together as incense to the mercy-seat of our Redeemer, for a preparation to meet the coming glories, which we then expected shortly to realize; where our hearts burned with love and gratitude to God for the good news of the near approach of the King of kings; where our songs of praise and hallelujahs to the Lamb cheered our drooping spirits, and prepared us more vigorously to pursue our weary pilgrimage to the land of promise, which, from evidence to us conclusive, and which I am not ashamed of, we soon expect to reach!

"Then, heart beat in unison with heart, soul mingled with soul, and love, holy, heavenly, divine, united us in that oneness of gospel truth; and prejudice and party were dissipated from our thoughts like midnight darkness, or the morning mists by the rising sun. This was a time of love, a time of faith, working by love and purifying the

heart. It was this hope, "the blessed hope," that made us purify ourselves from our sectarian prejudices and bigotry.

"I have often thought that we then enjoyed a foretaste of the love and fellowship of the saints in light. Why is it not so now? The reason is as obvious as the sun at noonday. We have been drawn from our *first principles* by wicked and designing men, who have crept in among us and drawn us into parties, to follow men instead of God, and to form new tests instead of the Bible. Some of our lecturers first began the confusion, by declaring an unholy crusade against the sects, which brought in men of blood instead of men of peace. True, after the manner of men, the sects had provoked us to the course we took by all the wicked arts and misrepresentations of our views and motives that human and satanic agency could invent,—by slanders, ridicule, and wresting the word of God from the meaning which had long been laid down in their own creeds, and departing from those rules by which their fathers, for centuries, had applied mystic Babylon to the church of Rome. We were not called, in my humble opinion, to engage in so universal a war. I think we have, in this, 'left our first principles,' which were, to preach the blessed hope, and beseech men to be ready for the 'glorious appearing of the great God and our Saviour Jesus Christ,' without personal or denominational considerations. While we pursued this course, God blessed us in our work. We were commanded by the word to be patient, sober, to judge not, not to be high-minded, but to fear, and, by so doing, manifest the same spirit that was in Christ. What have been the fruits of this departure from the plain line of duty? Surely they have not been love, peace, and joy, such as we formerly experienced, when we believed in our hearts that Christ was at the door."

We have quoted largely from the addresses of William Miller after the time passed, that the reader may understand the real position of the man whom God had led in the great movement which we solemnly believe occurred in the fulfillment of first message of Rev. 14. Seventh-day Adventists believe that the third message, now being proclaimed, and the preparatory work for the coming of the Son of man now in progress with those who embrace it, is by the direct providence of God, in fulfillment of certain portions of his word. And this position makes the conclusion that the first and second messages of the same series were given under the same providence, and that God raised up William Miller to bring out the great truths of the first message, appear, to say the least, very reasonable. Hence we are the more willing to let him speak for himself, that the candid reader may correctly view this representative and providential servant of Jesus Christ, whose name is associated in the public mind with Adventism everywhere.

A Methodist presiding elder, of near kin, once remarked to us, "But few public men grow old gracefully." William Miller entered upon his public labors as a lecturer upon the prophecies in the strength of manhood, after acquiring habits of self-reliance, firmness, and undaunted courage as an army and civil officer. And this stamp of character, sanctified by the grace of God, constituted one of the important qualifications

necessary to meet the different forms of determined opposition and persecution which he met. And then, after nerving himself to the battle for thirteen years, forming the strongest combative habits, at that period of his life, as he was about sixty years of age, when strong men's habits generally become very strongly established, to see him calmly, and gently, laying off the armor; and under his bitter disappointment, to witness his resignation to the will of God, and his affectionate appeals and warnings to his younger brethren to be holy men of God, ready for the coming of the Son of man, carries the strongest conviction to candid minds that God had raised him up to do the very work which he did do. As he thus laid his armor off he said to his brethren that his work was done. In this we can see the hand of God. He had spent the strength of his ripe manhood in giving the first message. His burden fell off, which he interpreted, for a short time, that the work of warning sinners was done. But the great work of the third message was then in the future, and if God designed to use him in giving it, he would have given him a new lease of life, and opened the subject to his mind. But he did not see this work and feel its importance; and why should he? He had done his work faithfully and well, and was soon to sleep in Jesus.

It is proper here to state that William Miller did not view the second message as we do. Neither did he change his views upon the immortality and Sabbath questions. Having finished his mission in giving the first message, and having reached the point in respect to age, and debility from his extremely arduous labors as a lecturer for thirteen years, with no periods of cessation, only when compelled by sickness, the candid reader can see the love and wisdom of God in not impressing his mind with those subjects which he could not investigate and vindicate before the people.

Having done, and well done, the great work given him to do, the probation of public labor with him successfully past according to the will of God, he could say in the language of Paul, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." 2 Tim. 4:7, 8.

It is just what might be expected, that those who understandingly embrace the principles of the third message, would first inquire relative to the second and first messages; and would feel the deepest interest in the man whom God raised up to lead off in the opening work of giving the great threefold warning to the world.

Those who have been continually publishing a new time upon the heels of a failure, have been not only disgusting the public, but, at each effort, have been virtually condemning the position of William Miller on the time question, and losing regard for his valuable labors. These can have but little, if any, interest in his life and views.

And on the other hand, those who stood with him on the time question in 1844, and have confessed to the world that they were in error, and have given up their past second-advent experience, virtually condemn his positions and work, and can take, comparatively, but little interest in the history of his life, views, and labors. Both of these classes have departed from the position of William Miller, and have denied, or, at least, hold very lightly, their past second-advent experience, and have left the field to Seventh-day Adventists who stand upon the "original advent faith." And while occupying the position we do relative to the past movement, the public have reason to expect that, while we hold that William Miller moved in the providence of God in his work,

we should publish the facts as they existed in his life, views, and labors, in explanation and defense, so far as such facts constitute a defense, of our position.

Seventh-day Adventists still love the Advent name, and hold it very dear to them. And while they hold the name, consistency would lead them to cherish, and also hold dear, the very means that made them Adventists. To still hold the Advent name, and turn round and curse, or deny, or even hold lightly, the means God employed to make them what they are, seems the very climax of inconsistency. When Seventh-day Adventists can no longer honor the great second-advent movement, and feel called upon to confess to the world that the pioneers of the cause were mistaken on the very calculation that shook the world, and which resulted in making Adventists a separate people, then they will drop "Adventists" from their name, and pass for simply Sabbatarian Christians.

An Indoor Tragedy.

WELL nigh half a century ago a newly married couple settled in one of the western counties of Pennsylvania. They had what their neighbors deemed a fair capital to begin life—a well stocked though small farm, sound health, good common sense, and a more than average amount of shrewd intelligence and culture. Under all this was a sincere trust in God, and a jealous, sensitive love for each other, neither of which their neighbors knew much about. American backwoods farmers take a pride in covering their emotions under a hide as tough as that of their own beebes. They had three or four children, and night after night, over the kitchen fire, the problem they set themselves to answer was, what is the best thing we can do with them, and for them; the question asked daily with such a wrenching of hearts in myriads of homes, and answered so differently. The fear of God seemed to Jacob and his wife the best heritage to give them; the next best, plenty of money. To give them the first, they began by hedging the children's lives with a system of rules, borrowed half from the Jewish laws, half from the theory of their sect. Strict morality, the keeping of Sunday as a periodical day of penitence and wretchedness, the learning, under penalty of dark closets and thrashings, of the chief duty of men—therein was their religion. Life, they were shown as a strait and hard path through a dark valley, with the terrors of Sinai behind, and the traps and pitfalls of a flaming hell on either side. Even Jacob's wife, Mary, holding her darlings to her breast, than which no mother's ever ached or throbbled with more tenderness, had no other sermon to preach to them. It never occurred to her or her husband that it was into just such fields of grain as those about them, under just such towering cedars, that Jesus led his disciples and taught them, by the sunshine and the rain, the tender mercies of God. The world grew green around them, faded again and wrapped itself in snow, year after year; the river sang its mysterious songs to the woods at their very door; and overhead the stars that had declared to the patriarchs of the old world the infinite secrets of Jehovah, blazoned them forth still, unregarded. Day unto day uttered speech, and night unto night showed forth knowledge of Him, but both farmer and wife were deaf and blind. God was to be approached only through a dog-eared catechism, and fields and rivers were worth only so much fish and wheat per year.

The children's salvation being thus provided for, the next thing to be insured was money. Husband and wife worked and stinted as only a Scotch-Irish farmer's family can work or stint. All produce that was salable went to the market; the children were reared on the refuse, the skim-milk, the poorest bacon, and water potatoes. Their clothes were coarse and patched, their feet bare and chilblained. The house grew barer year by year, the father's back more bent, his face harder, but the balance in bank increased dollar by dollar. As for the plump, bonny Mary, she had long ago joined that sisterhood of lean, yellow-skinned, toothless women, who, with dirty calico dresses and wisps of hair twisted up behind, are sometimes found in farm-houses like ghastly megrins, or daylight specters of

wasted life. When churning and scrubbing were done she would sit up until near morning, washing and darning their clothes, that they might look more "genteel" than she, dragging her aching body to look at them when they slept, praying for them with a fierce longing to have power to be God himself—to be able to protect and care for them. The boys had certain strong animal propensities and physical tendencies which required skill and knowledge to guide or restrain. One had a morbid imagination; another, a tendency to alcoholic poisoning, against which his diet and training from infancy should have defended him. The girls, left to themselves, were filling their brains with sickly false fancies of life and their work in it. But what time had Mary to read or acquire in any way the power to comprehend or help her children? There was the scrubbing and churning to be done, the money to be saved. Boys and girls were sent to colleges and seminaries; every advantage that education could give them was theirs; the only mistake Jacob and his wife made in this respect was not to educate themselves as well. The children went forward; they sat down and grubbed.

What is the end of it all? The daughters grew up dyspeptic and sickly for the lack of early proper food; they married and died before middle age, brilliant, hard women, and neither of them in any sense religious. One son went into politics, was successful, is now a member of Congress, one of the most influential of his party. Jacob and Mary read of his life at Washington, his wife's receptions, his popularity. But long ago he was a stranger to them. It is years since he crossed the old threshold. What is there in common between him and the ignorant, boorish farmer and his wife? A few weeks ago the last of the sons came home to die; the one of all the children who had real power of intellect; the only one who was not ashamed to talk of "mother" fondly to the last. He died in her arms, a drunken, worthless sot. The thin, haggard woman closed his eyes without a tear. "I have lost all my children," she said. "I must have made a mistake somewhere in the beginning, God knows."

Is no other mother making this mistake?
—N. Y. Tribune.

"My Trust Is in Jesus."

PRECIOUS words! uttered but recently in the dying moments of a beloved sister. Precious in connection with her memory; they are also the sweet expression of every Christian heart. In joy or sorrow, in the vigor of life, or when called to pass death's chilling billow, the Christian's trust is in Jesus. When health and strength fail, and the shadow of death steals over us, who but Jesus can bear us safely through. He alone can smooth the dying pillow. Friends, loving and tender, may yearn to give relief, but their aid is powerless in such an hour. Jesus, only can speak peace. His smile alone can light up the dark valley and enable the dying Christian with calm confidence to say, "My trust is in Jesus." How precious is such a trust. No price can count its worth. What depth of meaning in these few words. Let such be the language of the heart.

"And, wanting all beside, with these shalt thou be rich.

Though all around be woe, these shall make thee happy.

Though all within be pain, these shall bring thee health."

Give Jesus thy whole heart, thy perfect trust, and,

"Life shall have no labyrinth but thy steps can track it;

For thou hast a silken clue, to lead thee through the darkness."

There is no joy like that which springs from love to Jesus; and having once tasted its sweetness, can we go back? "Lord, to whom shall we go? thou hast the words of eternal life." No service is so rich in compensation as the service of Jesus. "I love them that love me; and those that seek me early shall find me." "Riches and honor are with me; yea, durable riches and righteousness. My fruit is better than gold." "The gift of God is eternal life through Jesus Christ our Lord."

Life here, with all its toils, and cares, and sorrows, has much of sweetness; but, oh! how sweet will be eternal life: with no pain, no tears, no sickness, no death, nothing to mar its perfect joy. Devotion to Christ has its reward even in this life.

The worldly and the pleasure seeking know not the secret of the Christian's

joy. They know not the blessedness of trusting in Jesus. How could we be happy amid life's uncertainties without this trust? And when this troubled life is over, what then? Then this world with all its brightness will be nothing to us. But if our names are written in the Lamb's book of life, all will be well. Happy will be the portion of those whose trust is in Jesus, even an inheritance in Christ's heavenly kingdom.

NELLIE F. HEALD.

Temple, N. H.

The Jesuits of New York.

Zion's Herald calls attention to a paper recently prepared for and published in one of the New York weeklies, respecting the rapid and threatening advancement of the Roman Catholics, or rather of the Jesuitical body, in New York city, in the erection of sectarian schools with the public funds. It says:

Readers will be astonished at the immense amounts which have been wrung from the public treasury during the years of the domination of the "Ring"—amounting to many millions—for the erection of imposing Catholic school and reformatory edifices. These buildings have been placed by the side of the common-school structures, and, by the vigilance of priests, have been crowded with pupils, while the adjoining public schools have been depleted—and all this at the public expense. The School Board has changed by this covered priestly hand, and been made to operate in the interest of the Roman body. It is easy now, as the eye glances over these imposing edifices, one of them the Catholic Reformatory—drawing between one and two hundred thousand dollars a year from the city treasury—to see the dangerous character of the movement, perpetuating sectarian controversies and segregating one portion of the community from the other; but it is not so easy, now that the mischief is done, to remove the cause.

One institution, fifty years of age—the House of refuge—which has been a perpetual blessing to the exposed children of the city of New York, has been nearly shorn of its moral and reformatory power by the persistent and malignant attacks upon it of the Jesuit body. The public school, defended from a sectarian bias, is the great nursery of a common and intelligent patriotism. The hand that touches it, seriously effects a vital interest of the Republic.

A Soft Pillow.

WHITEFIELD and a pious companion were much annoyed one night at a public house by a set of gamblers in the room adjoining where they slept. Their noisy clamor and horrid blasphemy, so excited Whitefield's abhorrence and pious sympathy, that he could not rest. "I will go to them and reprove their wickedness," he said. His companion remonstrated in vain; he went. His words of reproof fell apparently powerless upon them. Returning, he laid down to sleep. His companion asked him, rather abruptly, "What did you gain by it?" "A soft pillow," he said, patiently, and soon fell asleep.

Yes, "a soft pillow" is the reward of fidelity, the companion of a clear conscience. It is a sufficient remuneration for doing right in the absence of all other reward. And none know more truly the value of a soft pillow than those parents whose anxiety for wayward children is enhanced by a consciousness of neglect. Those who faithfully rebuke and properly restrain them by their Christian deportment and religious counsels can sleep quietly in the day of trial.

Parents, do your duty now, in the fear of God, in obedience to his law, at every sacrifice; and you may lie down on a soft pillow, assured of His favor who has said, "Train up a child in the way he should go, and when he is old he will not depart from it."

CHAS. H. BRISBIN.

Weston, O., Dec. 22, 1872.

STOP AND WEIGH.—One morning an enraged countryman came into Mr. M.'s store with very angry looks. He left a team in the street, and had a good stick in his hand.

"Mr. M.," said the angry countryman, "I bought a paper of nutmegs here in your store, and when I got home they were more than half walnuts; and that's the young villain that I bought 'em of," pointing to John.

"John," said Mr. M., "did you sell this man walnuts for nutmegs?"

"No, sir," was the ready reply.
 "You lie, you little villain," said the countryman, still more enraged at his assurance.
 "Now, look here," said John. "If you had taken the trouble to weigh your nutmegs, you would have found that I put in the walnuts gratis."
 "Oh, you gave them to me, did you?"
 "Yes, Sir. I threw in a handful for the children to crack," said John, laughing at the same time.
 "Well, now, if that ain't a young scamp," said the countryman, his features relaxing into a grin as he saw through the matter.
 Much hard talk and bad blood would be saved if people would stop to weigh before they blame others.
 "Think twice before you speak once," is an excellent motto.

HIS COMING.

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God."—ISAIAH.
 "And then shall they see the Son of man coming in the clouds, with power and great glory."—MARK.

SEVEN centuries had passed away,
 As time sped on with rapid sway;
 Yet sure as prophet's tongue had spoken,
 And from his lips the accent broken,
 "The voice" was heard on Judah's hills,
 From craggy rocks by sparkling rills,
 Where Jordan rolls its waves along,
 And the Dead Sea chimes in with song,
 A requiem for them that sleep,
 The cities slumbering in the deep.
 "He crieth in the wilderness,"
 Yet not a cry of sore distress—
 "Prepare the way and make it straight,
 Repentance is the only gate,
 The heavenly kingdom is at hand,
 The paradise of Eden land."
 He spoke the message he had heard,
 Forgetting not a single word;
 And when they heard the prophet's fame,
 Out from Jerusalem they came,
 And were baptized as we are told,
 Where Jordan's waters calmly rolled.
 "Then cometh Christ from Galilee,"
 The incarnate Son of Deity;
 Demanding at the hands of John,
 To be baptized—God's only Son;
 "But John forbade him," with the plea,
 "I have more need to come to thee;"
 But Jesus said with meek address,
 "Suffer it now for righteousness."
 And when he from the water came,
 God's Spirit fell in holy flame,
 Descending gently like a dove,
 Upon the object of his love;
 "And lo, a voice from Heaven, 'tis done;
 Saying, This is my beloved Son,
 In whom I am well pleased. I give
 Him for a way, that man may live."
 A grander coming soon shall be,
 Than e'er was sung by minstrelsy;
 No prophet from the desert bare,
 Clothed with a coat of camel's hair,
 Nor the "young child" that Bethlehem's star,
 Guided the shepherds to from far,
 By night, across Judea's plain,
 The Lamb of God on Calvary slain;
 But Judah's Lion in his might,
 On clouds of everlasting light,
 With glory crowned from Heaven's bright dome,
 Will come and take his children home,
 Who cry to him from morn till night,
 For crowns of gold, and robes of white.
 The mountains then shall be made low,
 The lofty hills their heads shall bow,
 The crooked, straight, "rough places, plain,"
 Without one wrinkle, spot, or stain,
 All that through Adam's fall was lost,
 Will be redeemed at Jesus' cost;
 "The kingdom under the whole heaven,"
 Restored and to the ransomed given;
 Then he will rule from zone to zone,
 Forever king on David's throne.

E. L. SANDS.

Decatur, Neb.

Do the Scriptures Teach the Annihilation of the Wicked or Finally Impenitent?

BY S. S. GRISWOLD.

If the annihilation of the wicked be a fact in the eschatology of mankind, the evidence of such fact must be drawn almost, if not entirely, from revelation in the Bible. The almost, if not quite universal instincts, intuitions, consciousness, and beliefs of mankind, have ever been in the direction of the opposite, viz., that mankind have endless existence. The endless misery of the wicked, or their final restoration, has been the almost universal belief of mankind. As mankind have almost universally believed in the existence of God, and atheists have ever been but a small fraction of mankind, so mankind have as universally believed in their endless existence, and annihilation has ever been as small a fraction of belief. It is pertinent to inquire, Why have men so universally believed in their endless existence, and so few in annihilationism? Nor is the answer equivocal. It is because the human mind was so constructed by the Creator that it could not, without perversion, believe otherwise. Such a belief, as consciousness, intuition, or instinct, was therefore necessitated; except when the mind by false reasoning perverted its own inherent consciousness or intuitions. The normal belief of mankind is in endless existence; the abnormal, annihilation. Now I ask, Would the Creator have so constructed the human mind as to make it so universally believe a falsehood? For if annihilationism be true, and if the human mind is so constituted as to almost universally believe the contrary, then has not the Creator made man to believe that which is not true in fact. The intuitive beliefs of mankind are not to be lightly set aside. Any supposed revelation that sets aside those laws of being which are written on the heart must be closely questioned. Melancthon says: "Those precepts which learned men have committed to writing, transcribing them from

the common reason and common feelings of human nature, are to be accounted as not less divine than those contained in the tables given to Moses; and that it could not be the intention of our Maker to supersede, by a law graven on stone, that which is written by his own finger on the table of the heart." The question now is, Has God revealed in the Scriptures the annihilation of the wicked when he has so universally revealed the contrary in the intuitive consciousness of the human mind? Has God contradicted himself?

The Scriptures affirm that man was made in the image of God. Man must then have been a partaker of the divine nature which is immortal, incapable of annihilation. This, of itself, is proof irrefutable that the wicked are not annihilated. But should we concede this fact (which we by no means do) and admit that death and annihilation were synonymous, the apostle Paul positively affirms that as in "Adam all die, so in Christ all shall be made alive." Hence if death was annihilation, all are made to relive. Nor is this reliving conditional. For to the same extent (whatever that is) that men die in Adam, to the same extent are they made alive by Christ. Now put what meaning one pleases to death, from that death all men are made alive. If death by the first Adam means annihilation, then life from the second Adam (Christ) is a resurrection or reliving from that annihilation. But is not the "second death" annihilation? The wicked, we are told by the revelator, were cast alive into a lake of fire burning with brimstone, and with the devil are to be tormented day and night forever and ever. That is the second death. Now whatever may be the import of the figures or symbols there used, annihilation is not one. For as we have shown in the previous article that men exist immediately after death, and that death is not a cessation but a continuance of existence, it naturally follows that such existence will ever be continuous.

But there is one feature of annihilationism which seems most abhorrent, so abhorrent that all true ideas of justice, goodness, mercy, or love, seem to forbid its being true, viz., that the wicked are restored to live for the sole purpose of punishing them, and that, too, in a manner that must ever shock every benevolent mind. For, according to the annihilationist theory, the wicked become unconscious or cease to exist at death, and would ever thus continue unconscious, except the divine power of God restores them to life again. And why are they restored to life? Not that they may repent and be saved, but simply and alone that they may be tormented again, and again made to endure the agonies of dying by the slow process of pain the most intolerable, and in cases of great sinners, of almost infinite duration, where the incorrigible ones will writhe and shriek and blaspheme the name of that being who rewoke them from unconsciousness for the very purpose of thus subjecting them to the unmitigated sufferings of being tormented while being consumed by inches. And this is said to be a more merciful doom than the orthodox one of endless misery. Admitting the orthodox hell to be a fact (which I do not), it would be a heaven compared with this feature of annihilationism, as far as either the justice or mercy of the divine character is concerned. But the Scriptures teach neither the one nor the other; but that the final punishment of the wicked is consecutive as well as retributive, that our future life is the continuance of this in such a way as that there we reap what we sowed here. "For whatsoever a man soweth that shall he also reap."

Some annihilationists deny that there is any resurrection or reliving of the wicked, in order to get rid of the awful view above referred to. In his conversation with the Sadducees concerning the woman of seven husbands, Christ denies annihilationism by affirming that mankind become like angels in the future state, indestructible, and that such cannot die any more. The apostle most explicitly affirmed the resurrection or future state of both the wicked and the righteous.

The use of the terms, life and death, by annihilationists as meaning existence and non-existence, find no authority in the Scriptures. The limits prescribed me in these articles forbid the examining, at length, those terms. I can say, that those words, life and death, are never used in Scripture to denote simply existence and its opposite, but as representing the moral effects of sin and salvation from it. Ezekiel 3: 18-21, and 18: 4-24, we have the true import of the terms live and die, where it is said, if a righteous man turn from his righteousness, he shall die, and if a wicked man turn from his wickedness he shall live, and yet, the natural death of neither of them was effected therefor. Hence the words die and live refer to a moral condition.

Stress is laid upon the word "destruction" as being synonymous with annihilation, but whoever will examine the use of the word in the Scriptures will see that it has no such meaning. In fact, annihilation is never used in the Bible as referring to the final condition of the wicked, if it is ever used at all. Annihilationists have coined a word to teach this doctrine, as the Scriptures utterly fail to give them one. This of itself is suspicious of the unscriptural support of this doctrine.

The Bible doctrine of a future life, as believed by the Jews and as taught by Christ and his apostles, and universally accepted and believed by the Christians of the first, second, and third centuries, was that mankind at death immediately entered upon a conscious existence in the underworld, or the place of the dead, called by the Hebrew, sheol, and by the New-Testament writers, hades. These were not the grave or place of the sepulcher for the body, but the place of departed spirits. Into this condition or place of the unseen world all souls or spirits of the dead immediately entered at death. In the 14th of Isaiah we have a most graphic description of the entrance of the king of Babylon to these regions. Thus the Jews said respecting the death of their friends, "They were gathered to their fathers;" thus Jacob went down to sheol to meet his son whom he supposed to be dead and gone there. It was into this region, hades, that Christ went after his death, and previous to his resurrection, which was a coming up out from the dead, the spirits of the departed to whom he had been preaching, during his sojourn there, and it was the vast multitude of the righteous dead who had long been in that world, in hades, who accompanied him in his resurrection or ascension out from among dead ones, joined his grand triumph over hades, and ascension to glory, by which he abolished death, or the hades region, and brought life, eternal joy and glory to light. The Catholic doctrine of purgatory is the corruption of this once cardinal doctrine of the Bible: but which has almost been annihilated by modern Christianity. And not until the church returns to the faith once delivered to the saints upon the doctrine of the future life, will she eliminate the errors of annihilationism, and other errors which have led to it. The doctrine of the personal return of Christ to this earth, the

unconscious state of the dead, the annihilation of the wicked, the literal resurrection or reconstruction of the body, the burning of the world, and the return of the saints to re-inhabit this world, involve such a similar exegesis, that they will stand or fall together. The inherent immortality which man had given him by creation will necessitate an unending existence to the race.

REMARKS.

If this immortality of which Bro. G. speaks is anywhere declared in the Bible to be the natural possession of man, all we have to do is to receive it. But no such fact is revealed. The statement that he was made in the image of God, no more proves his immortality than it proves his omnipotence, his omnipresence, or his infallibility. That expression does not involve any such attributes of the deity.

The universal belief of mankind does not prove it. While God has implanted in every heart something of a sense of moral obligation, a distinction between right and wrong, which Paul calls the "work of the law written in their hearts," it is a singular idea that God has also written there the great truths of the revelation he had to make to man. If we may go to the heart for doctrines, the revealed will of God as contained in his word is a superfluity.

But what is the nature of the heart as a source of authority? From Eden the majority of the race has been apostate. They "became vain in their imaginations and their foolish heart was darkened. Professing themselves to be wise they became fools, and changed the glory of the uncorruptible God, into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." Of the thirteen hundred millions of the human race, over one thousand millions believe in, and practice in some shape the worship of images. Why? Because the "inherent intuition" of their darkened and foolish minds teaches them that it is the right way to worship the deity. We venture to say that this is, and has been, more universal than the doctrine of the immortality of the soul. Is it therefore true?

It is under the same cloud of darkness, superstition and error that the dogma of the immortality of the soul has flourished. The pedigree of this doctrine, it is not difficult to trace. It is the cause of all the woe and ruin that sin has wrought in this world. It was the first thing that disturbed the peace of Eden. The devil first proposed it as an article of faith to Eve. She was unfortunate enough to accept it and act accordingly. Its illustrious father found congenial soil for the same theological tenet in the masses of heathendom. From them it was received into that mixture of heathenism and Christianity, the papal church; and unfortunately the reformed churches that have come out from that communion have not been careful to leave behind that ingredient of the wine of her fornication.

Not long after the doctrine was announced in Eden, "Ye shall not surely die," the experience of the race apparently gave it the lie; for death actually came into the world. The devil could then save his reputation only by making the living believe that what they saw was not death, but that the real man, invisible, intangible, unrecognizable, far removed from the province of any and all of our senses, lived right on in a higher and larger sphere. ("Ye shall be as gods.") And, strange to say, he saved his first assertion by finding many to receive the second. And notwithstanding the daily sight of our eyes, multitudes sinking cold and stark and stiff into the silence of death, and the corruption of the grave, men still believe and assert that there is no death. The devil bewitched Adam and Eve out of all proper faith in God and his word; he has bewitched their descendants out of their very senses. That Adam and Eve in their new experience, might be made to believe that they could not die, may not be so strange; but that men can now be made to believe that so plain a fulfillment of the sentence as death really is, is no death but really a higher life, is one of the anomalies of this present state which baffles explanation.

But while this doctrine has been received by many, that it has been so universal as Bro. G. asserts appears not to be a fact. This point in his argument we meet with an unqualified denial, and refer for proof of our assertion to a work published at this Office, entitled, "History of the Doctrine of the Immortality of the Soul."

But that God should raise the wicked to punish them—how horrible! On this point we cannot answer Bro. G. as he keeps his own position in the dark; but as he thinks that the orthodox hell (which he repudiates) is Heaven in comparison with our view, all we can do is to look at them a moment together. Why, according to the popular view, are the wicked at death turned into the fiery regions of hell, to sin and suffer in its burning flame, their load of guilt accumulating, and their torment augmenting, forever and ever? It is the punishment for their sins. What sins? Those simply of this life? No, those are soon expiated. But the sinner sins more grievously in hell than in this life; and for these sins he is continually punished. So then the Judge when he sentences the sinner to hell, pronounces sentence not upon his past sins merely, but upon those which, by his sentence, he is doomed to commit in the future to all eternity, and in comparison with which his sins in this life will eventually be but as a drop in the ocean. The same as if a judge in an earthly court should pronounce upon a criminal a sentence a thousand fold more severe than his crime demanded and then excuse it by saying that the excess in the sentence was for sins the criminal

would be sure to commit after he went to jail. This is consistency with a vengeance!

But to return to eternal misery. The continual and uninterrupted torment of the sinner to the full extent of the capacities of his being, to all eternity, is declared to be Heaven in comparison with the same tribulation and anguish continued only for such a length of time, as to make the punishment adequate to the different degrees of guilt incurred by a life of sin here upon earth. Surely the mind that can reason thus, must be laboring under the influence of some strange infatuation.

But why should the sinner having been once unconscious in the grave, be raised to suffer for his sins? Strange to say, many seem to find great difficulty in this matter. But the answer is easy. It is because God has ordained that every one shall answer at the Judgment seat of Christ for the deeds done in the body; 2 Cor. 5: 10; and in case of the dead this can only be done by a resurrection. And this, in reference to the wicked, is neither vindictive, nor unjust, nor abhorrent to reason or mercy: Look at the circumstances. Adam sinned and the sentence of death was passed upon him and his posterity. And had no redemption been provided this would have been the end of the race—all perished through Adam's sin. But Christ interposes to relieve the whole race irrespective of character, from the death which, irrespective of character, they die in Adam.

This is how and why all that die in Adam are made alive in Christ. And this is done so that all may answer for their own actions, and the eternal destiny of every individual may be determined by his own course of life. This is all mercy even to the sinner. It is a mercy that we have this life of probation granted us here by which eternal life is placed within our reach. It is a mercy that all are to be released from the Adamic penalty. Mercy attends the sinner all the way up to the Judgment seat. And when there all that can be done is that the threatenings which are a part of the means by which God would restrain us from sin here, should be carried out in the cases of the unrepentant. This is all just and consistent. And however much any man may now profess to be shocked by such treatment, he will one day acknowledge it.

Those who in the future are equal unto the angels and can die no more, are "the children of God," not the wicked. Luke 20: 35, 36.

Bro. G. admits that the region of the dead is called in Hebrew *sheol*, and in the Greek, *hades*. And what does Solomon say of the condition of those in *sheol*? "The living know that they shall die, but the dead know not anything." "For there is no work, nor device, nor knowledge, nor wisdom in the grave (*sheol*) whither thou goest." Eccl. 9: 5, 10.

On Isa. 14 we inquire, Has he ever heard of the figure of personification by which trees talk, stones cry out, beams answer, hills skip, the forests clap their hands, and the unconscious inmates of *sheol* and *hades* are represented as endowed with life and activity? Does he really suppose that the inhabitants of *hades* are on thrones and that the king of Babylon went in before them covered with worms, and that they rose up in mock obeisance and taunted him with becoming weak as they? And does he suppose the dead carry their weapons of war with them into *hades*? See Eze. 32: 27, &c.

He says there is no instance in the Bible where the terms life and death mean existence and loss of existence: an assertion which we entirely overthrow and nullify by another declaration equally good, thus: There is no instance in the Bible where the terms life and death mean simply happiness and misery.

What a man sows he shall reap. And Paul tells us what the sinner reaps: "He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." Gal. 6: 8. Paul says again that corruption doth not inherit incorruption. 1 Cor. 15: 50. Corruption and everlasting existence either in hell-fire, or anywhere else, cannot go together.

Every expression is used in regard to the wicked that can be used to denote utter loss of existence. They are given to destruction, to slaughter, to be destroyed, consumed, cut off, rooted out of the land of the living, blotted out of the book of life. They are spoken of as slain, and as carcasses. They are compared to the broken fragments of a potter's vessel, a passing whirlwind, moth-eaten garments, scattered thistle-down, vanished waters, chaff, tares, withered branches, and bad fish cast away to corruption. It is said that they shall consume away like the fat of lambs, into smoke and ashes, melt like wax, burn like tow, and consume like thorns and chaff. If these can all be made to harmonize with the idea of an eternal incorruptible existence, then let the dictionary of our language be revised, or the writers of the Bible be taught how to use it.

If evil is to be eternal, Satan has succeeded in forever marring the work of God. If it shall come to an end in the persons of its author and its victims, his rebellion is a failure, the lesson of the development and punishment of sin is equally good, and the universe is clean at last. Rev. 5: 13.

We should every night call ourselves to an account. What infirmity have I mastered to-day? What passion opposed? What temptation resisted? What virtue acquired?

REMARKABLE.—Not a murder was reported all day long in New York on Wednesday, the first day of the new year. A good beginning.

The Review and Herald.

"Sanctify them through Thy truth; Thy word is truth."

BATTLE CREEK, MICH., THIRD-DAY, FEB. 11, 1873.

ELD. JAMES WHITE,
" J. N. ANDREWS,
" J. H. WAGGONER,
URIAH SMITH, . . . EDITORS.
RESIDENT EDITOR.

The Sabbath Recorder and Future Punishment.

OUR recent articles on the punishment of the wicked have called out a vigorous protest from the *Sabbath Recorder*. In its issue of Jan. 23, 1873, it says:—

"We deprecate the course pursued by the *Advent Review and Sabbath Herald* on the question of the duration of the future punishment of the wicked. To us, its course seems disingenuous. We would not use ungenerous language, but to us, it does not seem candid to use the universally conceded fact, that the eternal punishment of the wicked is a truth fearful to consider, as a worthy and solid argument against it. The authors whom it quotes, as using strong language, did not employ it as a proof against the doctrine in any sense. The question is one of Scripture interpretation, and any appeals to the mere nervousness of men as a rule or ground of interpretation, is deceptive, and unworthy of the cause. If the Scriptures teach this doctrine, any appeal from them is a vain procedure, for the doctrine is true. And if they do not teach it, it is not true, and no amount of reasoning can establish it.

But this question is capable of a home application, by appealing to men's fears against the method of punishment defended by *Destructionists*. Only think of the insufferable stench of a vast lake of brimstone, liquified by heat, and on fire, into which the wicked are plunged and held by the Infinite One, until, though slowly, yet surely, they are finally burned to a crisp! Some of these are consumed, perhaps, in a brief time, while the existence of others is continued (and who can tell how long) until they have been fully punished for their sins, and the anger of the All Merciful One (?) is appeased!

Reader, if you can, pardon us. We only meant to hint at the weakness and unsatisfactory character of this form of argument so common with a certain class of writers, and to show, in a word, that there are difficulties on the other side of this question which could be put in a very strong light. Would that the *Herald* had a heart to drop this question, which will not be affected by its arguments, and with its whole soul, warmed by the love of Christ, stand by the cross, and entreat, with all its eloquence, the sinner to come, and in penitence and faith look upon Him who there bore his guilt upon that tree, that justly condemned as a criminal, might, through the matchless power of grace, be saved eternally in the kingdom of God's dear Son!"

That our arguments will not affect what is revealed on this question, is true; and this is not their object. But we do trust they may affect the views of some, leading them to believe what is revealed, instead of bowing as the majority do, to the voice of tradition, or the *dicta* of heathen mythology, in this matter. And this is the move needful, because this very doctrine of eternal misery tends to render the cross of Christ of none effect. The gospel itself loses its power with men who are compelled to view God through a medium which gives us a distorted idea of his character, as really as the horrible images of paganism give us a distorted idea of his form.

But when the true doctrine of the destiny of the sinner is set forth, placing the character of God in a consistent and attractive light, clearing his word of difficulties, and lifting the great stumbling block from the path of infidelity, then we can take our stand at the cross of Christ, and, with all confidence and earnestness, plead with the sinner to accept the blessings which the Saviour has to give.

The quotations we gave in No. 5 from believers in the popular view, were not designed to convey the idea that they gave utterance to those sentiments to disprove the idea of eternal misery; we gave them only to show the difficulties under which they labored, and to suggest the query whether a view from which our reason, unless held down by chain and staple, instantly revolts, had not better be very carefully examined in the light of the Scriptures, before we make them responsible for it. We do not urge the fearful nature of future punishment as any argument against it, but when it is carried to the extent above indicated, before we urge so extreme a view, it is best to be very well convinced that the Bible teaches it.

What the *Recorder's* ideas of the popular hell are, we know not. If they accord with the generally received view, it can not, with any

very good grace, draw invidious comparisons between its own conceptions, and all the "brimstone" and "stench" which our view involves. We conceive it to be a characteristic of scriptural doctrines, that they can rest on the very phraseology which inspiration has seen fit to use. And so here we have no wish and no occasion to say more than the Bible says. It uses on this point the following explicit language:—

2 Pet. 3:7: "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of Judgment and perdition of ungodly men." Verses 10-12: "But the day of the Lord will come as a thief in the night in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?"

This is the perdition of ungodly men, and the hell in which we believe. And in this fiery doom the wicked find themselves involved because they did not flee in time to the ark, Christ Jesus, as the antediluvians perished in the waters of the flood because they sought not safety in the ark of Noah. And in this fiery ordeal, which is to burn to the lowest depth to which sin has struck its pollution or the curse its fear, the wicked will certainly be consumed, devoured, destroyed, and resolved into the original elements of their being; for out of it the earth is to come forth purified, to be the everlasting abode of the righteous.

The question of the destiny of the wicked is one of the living, vital questions of the day. God who adapts his truths to the want of every age, has caused the light to shine forth gloriously here right at this time, to meet and expose the most terrible deception that Satan has ever sprung upon the world. Before this light, spiritualism with its foul brood flees away. Purgatory, saint worship, universalism, and a host of other errors all go down. If the *Recorder* thinks it can ignore this question, the advancing light of truth and the quickened thought of this generation will surely ignore it. It may appeal with all eloquence from the cross, but if it disregards this question in which is involved the character of God, and the scope of the plan of salvation, its appeals will fall on callous hearts and deadened ears.

Spirit of the Sunday-law Movement.

We give the following article which appeared in a late Detroit paper to show the spirit with which the Sunday agitation is accompanied, and in which it is fostered. We expect to see still more violent feeling manifested before the question is finally settled. Under the heading of "An Unhappy Discussion," the paper says:—

There is, as every body knows, now going on in Chicago a warm contest over a proposition to repeal the Sunday law. Quite a number of the members of the Common Council of that city are in favor of the repeal of the Sunday law. In fact, a majority of the Councilmen are, or have been, in favor of a repeal: but the Mayor is understood to take the position that he will veto any action, whether to repeal the law or to make it more stringent, unless the proposition is first submitted to the vote of the people. Naturally in such a discussion there has been some hot argument, and much angry talk that might better not have been indulged in. Last Sabbath, the Rev. Dr. Fowler, President of the Northwestern University, preached in the Centenary Methodist church, to a very large congregation, on the "Sunday Question." His sermon was reported at more or less length in the various city papers. President Fowler appears from these reports to have indulged in a number of decidedly sweeping assertions, and some language that, in his cooler moments, it is to be supposed he will regret. According to the report of the sermon published in the *Inter-Ocean*, he declared that, "unless the Sabbath law is enforced, it will be better to make all poor men work, and become the victims of capital." The *Chicago Tribune* gives this sentence thus: "Unless the Sabbath law is enforced, they had better keep all men at work, and get no rest." The *Inter-Ocean* gives the following sentence as the exact words of the preacher:—

"In the presence of this congregation and Almighty God I arraign these aldermen as the murderers of the boys that shall be shot or stabbed in the next three months. If that law is repealed, my humble prayer to God is that the murdering, if it must take place, shall come to their own homes. [Applause.]"

The *Tribune* gives its substance only, without pretending to quote exactly, as follows:—

"He arraigned those aldermen as the murderers of all the boys shot and stabbed after the law was repealed; and his prayer was that, if murder must begin, it should begin at their homes. [Amen—Applause]"

The painful shock which this language will occasion in every calm mind is a marked comment upon and condemnation of it. It is charity, and doubtless only justice, to ascribe this language to "the heat of eloquence," the speaker really not meaning all he said. For it is morally impossible to conceive of any sane man actually kneeling down and praying God that the sons of anti-Sunday law aldermen may be murdered within the next three months, if anybody is! And it is almost equally impossible to conceive that any sane man really means, if any body is murdered by any ruffian, to arraign the anti-Sunday law aldermen as the murderers!

On the other side of this question, doubtless, there has been similar violence of expression, only, as there have been no set discourses made and reported on that side, the public attention is not attracted so much as in the case of this sermon. It is exceedingly desirable that the discussion of all such questions shall be conducted with calmness, charity, decorum, and sound judgment; but it is the deplorable fact that such discussions very rarely are conducted in a proper temper.

God's Judgment.

REV. JOHN S. DAVENPORT preached in St. James Hall on "The Judgment of God, coming upon Christian Nations." His text was Luke 17:26, 27, 28:—

"And as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot: &c.

These words were spoken by our Saviour Jesus Christ in reference to events that would occur at the time of his second advent. The reference to Noah and to Lot implies that that great event will be preceded by severe and terrible judgments coming upon the world. The days of Noah were the days of the flood, which destroyed the world of the ungodly. The days of Lot were the time of the destruction of Sodom, and the cities of the plain, by an overflowing of fire and brimstone. These instances indicate the approach of a great catastrophe coming upon human society. This catastrophe is in the nature of a judgment, but it also shows that men will no more be prepared for it than they were for those destructive events.

These predictions of evil become more exact in the words of the Lord himself in the 24th chapter of Matthew, and they are still more fully exhibited in the book of Revelation, the visions of which are a foreshadowing of what is to occur at the revelation of Jesus Christ. Special reference may be made to chapters 8 and 9; also to chapters 16 and 18, in the latter of which the fall of Babylon is set forth.

It is very certain that these prophecies relate to events which are to occur in the course of human history, and which are yet future, and that they are destined to have a practical effect upon us. Although it is a painful fact that the majority of men, even those who profess and call themselves Christians, will not receive the heart and literal truth of these sayings.

The coming of the Son of man is an event attended both with salvation and judgment. It is the introduction of a number of things, and must, of necessity, involve great and important changes and the removal of all things that hinder its progress.

But why should Christendom be visited with judgment? Because she has departed from God. The Christian nations have hitherto stood in very close relations to God and to his church, but they have long since ceased to recognize their obligations, and the laws the world over are not such as God approves, and a new state of things has grown up which stand in the way of the fulfillment of God's purposes to bring in the kingdom of his Son, and it must be done away.

Christendom is in revolt against God and his authority. In the matter of legislation, in intellectual pursuits, and in all these ways, the opposition of man to God is apparent. Ample illustrations of these facts are found in the corruptions that prevail among ourselves. There is no remedy for this. The salt has lost its savor, and the evil must go on till it issues in judgment.

We already see signs and tokens of what is to come, in what is now going forward, especially seen in the present condition of the church; the fall of the papacy from its position as a temporal power, the confusion that exists among all the nations of Europe, and the calamities by fire in our own land, should be regarded as directing our thoughts in the same direction. The speaker referred especially to the wide-spread influence of materialism and the doctrine of annihilation as a strong delusion, which was the most effective of any delusion to destroy piety and render religion impossible. As in former ages there has always been a remnant who have not been involved in the corruption of the times, so it is now, and God says to such, "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast."

And our Lord says, "Pray always, that ye may be counted worthy to escape the things that are coming on the earth, and to stand before the Son of man."—*Buffalo Express*.

REMARKS ON THE ABOVE.

The superficial reader might be led to think that Mr. Davenport was really an Adventist—a believer that the Son of man was really about to come. But after stating that the words of our Saviour in the text refer "to events that would occur at the time of his second advent," he begins to talk of "a great catastrophe coming upon human society," and says that "this catastrophe is in the nature of a judgment." Why not say that "As in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered 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"? The nature of the judgment is that it sweeps the world of the entire host of the ungodly. It is "a painful fact that the majority of men, even those who profess and call themselves Christians, will not receive the literal truth of these sayings." But though they see the literal signs of the coming of Christ as predicted by himself, and witness literal judgments in all the earth—the harbingers and heralds of the great day of wrath, yet, when they come to speak of the coming of the Son of man itself, instead of admitting that what is said is meant, they will say with Mr. Davenport, that, "It is the introduction of a number of things, and must of necessity involve great and important changes," &c., and then perhaps speak of the "removal of all things that hinder its progress," as though the event was even now in process of coming, but some things were hindering its progress.

Well, what hinders its progress? Christendom "has departed from God." Who is Christendom? Not the churches, by any means, whose love has grown cold, and who, while retaining the form, deny the power of godliness, Matt. 24:12; 2 Tim. 3:1-5, but "Christian nations." What is wrong with Christian nations? how is it that they are "in revolt against God"? The prominent thing is "in the matter of legislation," "the laws the world over are not such as God approves." This "stands in the way of the fulfillment of God's purpose to bring in the kingdom of his Son, and it must be done away." Right legislation, then, will usher in the event! What laws shall we have? God and Christ must be acknowledged in the Constitution, and the "Christian Sabbath"—a man-made institution which subverts and tramples under foot one of the commandments of the decalogue, must have a law to enforce its observance. Is this the kind of legislation you would have to bring the coming of the Son of man and establish his kingdom? Well, what is the greatest obstacle in the way? "The wide-spread influence of materialism and the doctrine of annihilation." This he deems "the most effective of any delusion to destroy piety and render religion impossible." To whom does the speaker refer? To Adventists—to those who have been for a quarter of a century preaching from the prophecies the coming of Christ at hand. In the estimation of the speaker, they are in a worse delusion than the devotees of spiritualism, led by the host of demons, professing to be the spirits of the dead, into free-loveism and every abomination and violation of the law of God.

THE LAW OF GOD, the ten commandments, the Sabbath of this law, is what Seventh-day Adventists, as well as Seventh-day Baptists, are teaching. And while they call upon a 1, professors and non-professors, to revere the law of God and his Sabbath, which they are trampling under foot, the advocates of the papal Sabbath, which has usurped its place, are calling upon Christian nations to make laws for the enforcement of this counterfeit and usurper. And these human laws, to enforce human institutions to the subversion of what God has commanded, are the very things that are wanted to bring the coming of the Son of man, and establish his kingdom!!!

It would seem, then, that there are two classes, at least, of Adventists. One class are teaching that men should repent of their violations of the law of God, reform their lives, and thus get ready for the personal coming of Jesus; the other, are for enforcing, by national legislation, the very institutions which make void that law, and this for the very purpose of bringing in an imaginary kingdom, which will, as they imagine, preclude the possibility of the real coming of Jesus for at least a thousand years. Many of them think it a valid excuse for not keeping the Lord's Sabbath, that it is not commanded a second time in the New Testament; and this furnishes them a good reason for keeping a day which, as they are obliged to admit, is not commanded either in the Old or the New. A greater number hold that the law of God cannot bind men to the observance of any particular day; while they are designing, by State legislation, to do this very thing, compelling uniformity, a thing which is truly desirable, and thus supplying a glaring deficiency in the law of God, as expounded by themselves.

"What then? notwithstanding, every way, whether in pretense, or in truth, Christ and his coming are preached; and I therein do rejoice, yea, and will rejoice." See Phil. 1:15-18.

R. F. COTTRELL.

"Day and Hour."

"But of that day and hour knoweth no man, no, not the angels of Heaven, but my Father only." Matt. 24:36. Since the passing of "the time," as proclaimed by Wm. Miller, and many others, in 1844, this text has been used by many as a kind of fort into which they take refuge and feel secure against any argument that may be drawn from the Scriptures that the Lord's coming is near at hand. To their minds, it precludes all investigation relating to that event, and involves the prophecies in such mystery that it is almost a sin to read them with the idea of understanding what they mean.

But this view is not in harmony with reason, when we take into consideration other passages uttered by the same great Teacher, which should have equal weight in the mind of every Bible student. A few verses previous to this text, we are directed, after certain signs are seen, "to learn a parable of the fig-tree. When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it [he, margin] is near, even at the doors." This is clear proof that the people of God are to know something about the time of the second advent of Jesus Christ.

The great apostle, writing to the Thessalonians, conveys intelligence to them that Christians, living near the coming of "the day of the Lord," would have some knowledge of that event. 1 Thess. 5:1-4. Two classes are referred to as living then: the one, saying, "Peace and safety," who will meet with sudden destruction; and of the other, he says, "But ye, brethren, are not in darkness, that that day should overtake you as a thief." With this light shining from the divine word, we are constrained to believe that it is not only the privilege, but the duty, of God's people to have some knowledge of the time of that great and glorious event.

We see, therefore, that those who shut themselves up in this fort are inconsistent. To show more clearly they are so, we will present the argument in another form. The majority of professed Christians of our day hold tenaciously to the doctrine of the Trinity—that is, that the Son has equal power, wisdom and knowledge with the Father. Mark, in his record of our Saviour's words, says, "But of that day and that hour knoweth no man, no, not the angels which are in Heaven, neither the Son, but the Father." Mark 13:32. Reasoning, as they do, that no man can know anything about the coming of Christ, they are forced by the same argument to say that the angels cannot know, and then come to the monstrous conclusion that the Son himself has no knowledge of the event. Taking this view of the subject, the doctrine of the Trinity, which has been so long cherished, falls to the ground. Whether professed Christians hold this doctrine or not, they must admit that the Son of God has a knowledge of the day and hour of his second coming to this world. Therefore their view of the text under consideration is a forced interpretation, and one out of harmony with other portions of the inspired word.

What, then, is the true meaning of the text? Manifestly it must be understood in the sense of making known or proclaiming the definite day and hour of Christ's second advent. The word know or knoweth is sometimes used in this sense. See 1 Cor. 2:2. As this definite time is not revealed in the Bible, no man can make it known. When our Lord shall come in the glory of his Father, the holy angels will accompany him. They may have a knowledge of the definite time, yet it is not their work to proclaim it. The Son most certainly knows the day and hour of his coming, still it is not given him to proclaim it or make it known.

After he had risen from the dead, and had met with his disciples, they, being anxious for the restoration of the kingdom to Israel, ask him this question: "Lord, wilt thou at this time again restore the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power." Acts 1:6, 7. It therefore belongs exclusively to the Father to make known the time when the kingdom will be established, or, which is the same thing, the time when the second advent of his Son will take place. See 2 Tim. 4:1.

God's voice, which shook the earth, was heard at Sinai when he proclaimed his law. He is to speak once more, and then not only the earth, but also heaven, shall be shaken. Heb. 12:26. Immediately in connection with the shaking of the powers of heaven, the sign of the Son of man coming in the clouds of heaven will be seen. Matt. 24:29, 30. The time marked in his word for his voice to be heard again, is at the pouring out of the seventh plague. "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of Heaven, from the throne, saying, It is done." Rev. 16:17. It is here the Father makes known the definite time to his people.

The people of God, living in the last days, have sufficient knowledge of the time when their Lord will come to know that he is near, even at the door. They then assume a waiting, watching position. They are so completely on their guard that he does not find them sleeping, or come upon them as a thief in the night. While in conflict with the powers of earth, their trials cause them to watch with greater diligence.

They pass through the time of trouble, anxiously awaiting the hour of deliverance, and when they hear the voice of God, their countenances light up with holy joy. They know then their trials are over, and the conflict is at an end. Their Lord comes, and they at once enter upon their new life—the life that never will end. Happy are they that are found watching, having endured unto the end. They will share in the victory, triumph and unending glory of the children of God.

I. D. VAN HORN.

Extract From Diary, Dec. 31, 1872.

FAREWELL, A. D. 1872. Farewell to its blessings and privileges, its cares and trials, its sorrows and joys. Its labors are in the past; but the result, eternity alone can unfold.

From one choice seed sown, the increase carefully preserved and multiplied, the husbandman in a few years fills his barn with the precious sheaves, his garner, with the golden grain. So with the increase of the precious seed of divine truth. Though in our efforts to scatter that seed, most of it falls upon stony ground, among thorns, or by the wayside, and produces no fruit; yet if one precious grain falls upon good ground, who can estimate the value of the ultimate harvest? Who can tell how many sheaves in the heavenly garner may spring from that one seed?

Under the blessing of Heaven, the influence for good is constantly extending. Like the wave caused by casting a stone upon the calm surface of a lake, constantly enlarging its circle until it breaks upon the shore, so the influence of the truth upon the honest heart will continue to be felt. Its final result cannot be estimated. It will only cease when it reaches the shore. How many will be brought within the circle of that influence will be known when he who, with weeping, scattered the precious seed, morning and evening, shall on the evergreen shore number the stars in the crown of his rejoicing.

If we faithfully discharge our duty, God will take care of the interests of his cause. Be it ours to plant with Paul, or water with Apollos, as the opening providence of our Heavenly Father prepares the way, and leave the result—the increase—to be developed by that Father's care, and manifested in the soon-coming days of restitution and reward. N. ORCUTT.

Mechanicsville, Vt., Jan. 1, 1873.

Items of Thought.

SEASONS of special difficulty should cause special seasons of prayer.

An unconverted proselyte is farther from the kingdom of Heaven than the errorist in opinion, whose heart is regenerated by the love of God.

Our concessions to our superiors should not be carried so far as to corrupt our judgments.

Silent submission to events we can not hinder is better than contention or murmuring.

Uniformity in the Christian life is of the first importance; we may not be variable in our dispositions and tempers.

Men are free moral agents. God does not want slaves in his service; if he did, he might, by a kind of discipline, effect a partial reform of the wicked by strict penal laws.

Our superiors in age and station should be loved and esteemed, but not flattered.

Discouragements should not drive us from God, but nearer to him.

By repentance, we hate sin and forsake it; but we must not forget the pit from whence we were taken, lest we stumble in again.

Love without firmness is as powerless for good as firmness without love; and grace without law is as powerless for good as law without grace.

To despise the conditions of error, of poverty, or of disease, is the triumph of pride; but to pity, to reform, to wisely relieve, is the triumph of grace.

Diplomacy, in intricate affairs of church government, must be carried on in consistency with the principles of truth, or it will result in a failure. JOS. CLARKE.

A Lesson of Punctuality.

As Bro. Canright gave us an item of a horse's reasoning, I thought this would not be out of place: While Bro. Andrews was here, I hitched up my team, drove up opposite the door and stepped into the house while Bro. Andrews and the family made preparation to go to meeting. They were a little slow, and on going out, found no team. After looking around, without finding it, Bro. A. started on afoot (as it was already late) so as not to disappoint anybody else. The team crossed a road that they had been accustomed to traveling every working day that week, and went on, passing several persons afoot on their way to church, who supposed the family were driving them. They went on, and up to the post, as if driven, and stopped. They had been up hills and down, across bridges, and turned several corners, going a distance of one mile and a half without moving the cushions off from the seats or doing any harm, otherwise than causing us to walk and the meeting to commence late. W. O. DUNGAN.

AMEN is the wing to our prayers. It is the bow that shoots them up to Heaven.

News and Miscellany.

"Can ye not discern the signs of the times?"

Most of the items of news in this number were in type last week, but were left over for want of room.

Extraordinary Phenomenon.

THE Hagerstown (Md.) Mail says:— On Tuesday last, between the hours of 11 o'clock in the morning and 11 o'clock at night, the most extraordinary sounds were heard in that portion of our valley which is bounded by the Conococheague on the west and the base of South Mountain on the east, and, as we learn, at Mechanicsstown, in Frederick County. Within this range it was heard in Hagerstown, Funkstown, and Beaver Creek, where persons ran out to see what was the matter with the excited cattle and dogs. It was heard at Smithsburg, Ridgeville and all through that region; also, at the same time, at Middlekauff's, Downey's, Hardscrabble, Zeller's, and Kershner's. The sound in all those places is similarly described as the distressed cry of some wild beast. It everywhere created the greatest alarm among cattle and dogs. It was heard at many places at the same time, they being remote from each other. What caused it no one can surmise, but it is supposed to have been produced from some atmospherical cause.

Poultry Disease.

TECHNICALLY called Ornithophalymosis, is prevailing fearfully throughout the United States. The sickness attacks the fowls in the head, and runs its course in from ten to eighteen hours. Its first form is of a cold or influenza, which gradually changes to the diphtheria, a slime begins to be emitted from the beak, which is soon followed by staggering fits until the chicken dies. The disease is creating great excitement in the markets of New York and Philadelphia. There are certain infallible signs, however, by which the diseased poultry may be known. The breast has a dark color, betraying a mortified state of flesh; the neck is much discolored, and the skin is drawn as tight as a drum.—New Jersey Farmer.

Russia and the United States.

RUSSIA and the United States are like great national colossi, each standing with one foot on each side of a hemisphere, so that the time will come when the traveler can make a circuit of the earth on the transcontinental railways of the two powers, connected by ocean steamers. Russia has twice the population of the United States, but not half the intelligence or wealth. One of the most significant indications of the relative position of the two people is their railroad systems. The Americans, with a vast sea coast, and 50,000 miles of lake and river navigation, have 60,000 miles of rail, while the Russian, with less than 10,000 miles of inland navigation, have not 8,000 miles of rails. The Americans having completed their first transcontinental railroad, are now working at their second and third. The Russian have not made a preliminary survey for their first one.

The Terrible Storm.

ACCOUNTS which continue to come in of the loss of life occasioned by the late storm and the intense cold, in the West, the present winter, are heart-rending to contemplate.

The Fillmore County (Minn.) Republican says: One of the most heart-rending cases of loss of life by freezing occurred last week, about four miles northwest of Granger, in this county. It happened that on Tuesday, the day the great storm began, Mr. Evans, a Welsh minister of the Gospel, was away from home with his wife and two children. On his return in the evening the storm overtook him, and, it appears, when within three-quarters of a mile of his own house a snow-drift stopped further progress in that direction. From the indications, it is supposed he took his oldest child out of the cutter and carried it home, after which, taking a couple of blankets, he returned to the cutter, wrapped his frail wife in the blankets, and, carrying his babe, started for the house again, but never reached it. In the violent storm he lost his way, and with his babe perished. Meanwhile, the child that had been carried home was waiting in the cold for the return of its father; the anxious wife was waiting in the cutter for her husband. Who can describe her agony and the little one's terrible suspense? It is all left to conjecture. When the neighbors called at the house the Saturday following, it had but a solitary little frozen occupant; the wife and mother was found a stiffened corpse; the horse had also succumbed to the raging storm. How and where the unfortunate husband and babe were found we are not definitely informed.

An old man of about 70 years, living in the Norwegian settlement about seven miles north of Sioux Falls, started out from home on the day of the storm to tie up his cattle in the barn but a few rods from the house. The wind was blowing furiously at the time, and instead of finding the barn, the old gentleman was carried past it, and being totally unable to retrace his steps, he wandered around for a time and finally perished. He was subsequently found scarcely half a mile from the house. He was a Norwegian by birth, and for a man of his years had a very vigorous constitution.

Within a radius of twenty-five miles from Fergus Falls, Minn., it is estimated that the number of frozen bodies already found, together with those which will undoubtedly be picked up, will reach fifty. In this locality, a man started on Tuesday afternoon for New Ulm, after a doctor to attend his wife who was taken in childbirth, leaving her alone at home. He could find no doctor who would volunteer to breast the storm that day, and he started back for his home. He was subsequently found about half way between New Ulm and his own house, frozen stiff. When the doctor arrived at the man's house on Wednesday, he found that the wife had given birth to a child, and that both mother and child were frozen to death.

Where Our Gold Comes From.

GOLD is found in Vermont, Maryland, Virginia, North and South Carolina, Georgia, Alabama, Tennessee, Kansas, Nebraska, Nevada, Oregon, and California. Maryland shows but \$108 for her total, Vermont \$5,615, and Kansas \$1,009, California has contributed in 24 years \$643,121,499; North Carolina's total is \$9,865,263, and Georgia, \$7,250,000. Virginia and South Carolina have each over a million. In addition to the thirteen gold-bearing States are the ten Territories, from Arizona to far-off Sitka, and from Dakota on the eastern side of the Rocky mountains to Washington Territory on the Pacific. The smallest quantity is from Sitka, \$397, the largest from Montana, \$30,648,265, and Montana is one of the newest of the Territories. Colorado shows \$20,333,421, and Idaho \$17,141,523. With two, or perhaps three, exceptions, all of these Territories, bear silver also.

The largest product of silver is from Nevada, which, since its first settlement,—say 20 years ago—has furnished the Mint and branches with \$8,539,868 in silver. The next largest production is \$1,114,543, from Colorado, and the next from the copper and lead mining region of Lake Superior, \$1,062,541. Utah, although the mines are only just opened, prior to June 30, had sent to the Mint \$241,305 in silver, and \$146,147 in gold.

The aggregate value of the gold and silver bullion deposited in the Mint and its branches since the date of their establishment, is \$836,205,463, and of this enormous amount more than \$730,000,000, have been the domestic product of our own gold and silver bearing States and Territories within the last twenty-four years.

Whatever other commodity we may need from other countries, we certainly stand in but little want of their bullion, if our other commercial affairs are managed upon a sound basis. But are they? That is the question of questions.

Abolition of the Franking Privilege.

THE franking privilege has been abolished. The House of Representatives Monday passed the bill as it came from the Senate, and it will, of course, be approved by the President. The act is as follows:

"Be it enacted, etc., That the franking privilege be, and the same hereby is, abolished from and after the 1st day of July, 1873, and that henceforth all official correspondence of whatever nature, and other mailable matter sent from, or addressed to, any officer of the Government, or to any person now authorized to frank such matter, shall be chargeable with the same rates of postage as may be lawfully imposed upon other like matter sent or addressed to other persons; provided that no compensation or allowance shall now or hereafter be made to Senators, members and delegates of the House of Representatives on account of postage."

Thus has another principle enunciated in the Republican national platform been carried into effect, and all the people will say amen.

THAT terrible visitation commonly known as the "spotted fever," but known to the medical profession as *cerebro spinal meningitis* is fearfully prevalent in some portions of the Mississippi Valley and other localities in the West. We hear of its sudden attacks and speedy fatal results in the regions of the Wabash and the Illinois rivers. It is a matter worthy of remark that nervous and spinal diseases appear to be on the increase throughout the country of late. Over work, business anxiety, and too little sleep are suggested as the probable causes.

THE Philadelphia Ledger takes up the money side of the horse disease. There are about 9,000,000 horses in the United States, valued at 666,000,000. If but one per cent. of these should be carried off, making 90,000 horses, it would entail a direct money loss of \$6,600,000; two per cent., or two deaths out of every hundred, would bring a loss of over \$13,000,000; and three per cent., which is the mortality in some cities, swells the loss to nearly \$20,000,000. This is in addition to the heavy loss of the daily earnings of the vast proportion of the horses that are disabled and cannot work.

THE Kentucky Legislature has passed a law prohibiting Sunday liquor selling. When the heaven of temperance leaves the State of "Old Bourbon," we are not without hope that our whole national lump will in time be leavened.—Ez.

Those who blow the coals of other's strife may chance to have the sparks fly in their faces.

WONDEROUS GRACE.

How fallen, how debased is man!
What ruin sin has wrought!
What wondrous love devised the plan,
And our salvation sought!

Oh! what amazing stoop of grace
For Jesus to descend,
The Son of God, to take our place
And die the sinner's friend!

Can wretched man still be so vile
To slight his dying love,
Cling to his sins and hope the while
To reign in Heaven above?

Some wonder why the saved by grace
Should be in number small;
But rightly viewed the marvel is
There's any saved at all.

That man so fallen and debased,
So blind, so much in need,
Can e'er be rescued and be raised,
Is marvelous indeed.

Amazing, condescending love!
That brought the Saviour down
To raise lost man to thrones above,
To an immortal crown!

R. F. COTTBELL.

Progress of the Cause.

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

Sigourney, Iowa.

THREE years ago last summer, Eld. Butler and I came here with the tent, it being my first place of labor in the West. Everything was very unfavorable, as it rained much of the time. The opposition was uncommonly bitter; but about fifteen came out on the start. A few more soon came in, and they began their Sabbath meetings in a room 16x16. We have visited them about once a year since, and preached in the court-house, always with a good hearing, and each time some one or more have embraced the truth, until this fall, when they had increased to about forty. Over a year ago, they moved to a larger room, where they have had an excellent Sabbath-school and Bible-class.

This fall and winter, they have erected a meeting-house, 28x42 ft., costing \$2300. It is every way neat and tasty, and well furnished. It is by far the best meeting-house in the city. Very little soliciting of means was done; yet at the dedication it was all paid for, and we had no collection to ask on it. This pleased us much.

Friday, Jan. 17, I began meetings here. The weather was very cold, and the roads so icy that few came from abroad, though many intended to come. Yet the people of the place came out beyond our expectation, and filled the house full and to overflowing, though we put extra seats in the aisles and where there was room.

I remained two Sabbaths, speaking each evening, and twice on each Sabbath and Sunday, fourteen times in all. I think the interest here was never so deep and extensive before. All our old friends are still friendly, and attended regularly, besides a large number of new ones who have lately come to the city. Our audience was composed of many of the best families and leading business men of the place. The last Sabbath, our house was two-thirds full, and we had one of the most solemn, melting seasons I have enjoyed for a long time. After many testimonies had been given, we made an appeal to the unconverted and backslidden to come and seek the Lord, when fifteen came forward. They were mostly young men and women, children of Sabbath-keepers.

At our last meeting, on Sunday night, the house was packed to its utmost capacity; and then many had to go away. Bro. McCoy stated that they had agreed to pay my expenses here and back, for which they wanted about thirty dollars. As the brethren had lifted pretty heavily on the house, these friends could help them on this if they wished to do so. Fifty-two dollars were immediately raised. This, at the end of a sermon on the mark of the beast, was a good expression of the feeling of the people.

It seemed cruel to leave an interest like this. But I came without an invitation from the Iowa Conference, and remained longer than I was advised to. I staid Monday and Tuesday, and visited all the time. Had a parting meeting of the friends, Tuesday afternoon. So far as we could learn, some seventeen or eighteen had come out decided on the Sabbath. Many more were halting. I am confident that a few more meetings would have brought them over. A sweet and solemn meeting we had that evening. It did my soul good to hear these new friends confess the truth. For many of them we have hoped, and labored, and prayed, for years. No persons in the place stand better than they.

A few who had been keeping the Sabbath, but had been very backward, now took a good stand. The record of this church has been a good one, thus far. They will

now, more than ever, need to watch to keep it so.

So closed our meetings here. There are many more things of interest I would like to mention, but will forbear. Bro. and sister McCoy did everything to make me comfortable, and few know how to do it as well as they. The following article from the *Sigourney News* will be interesting. I now return to Minnesota. D. M. CANRIGHT.
Columbus Junction, Jan. 29, 1873.

INTOLERANCE.

The Advent church is now about completed, and will be dedicated on the 18th and 19th inst. Eld. Canright, with, perhaps, the assistance of others, will officiate. The building is a credit to the town, and one of the best church edifices in Sigourney. The interior is neatly finished, and to the members of the society, whose zeal and liberal gifts have added this to the number of Sigourney's public structures, much praise is due. For the willing contributions of the public, they are truly grateful.—*Sigourney News*.

As an evidence of the folly and superstition of the age, we clip the foregoing item from the *Sigourney News*, of the 8th inst. These Adventists believe that the soul sleeps until the "great day of resurrection"—recognize Saturday as the Sabbath, and manage to annoy their neighbors in many ways by making unnecessary noises on the day which Christian people observe as Sunday.—*Ottumwa Democrat*.

As an evidence of the spirit of bigotry and intolerance that actuates some narrow-minded mortals of the present age, we clip the foregoing item from the *Ottumwa Democrat* of last week. We are not an Adventist, neither is the *News* an apologist for their peculiar doctrines; but we do recognize the right of all men to worship God according to the dictates of their own conscience. And we deem the right of the *Democrat* to sit in judgment over the religious belief of his neighbors, or to denounce those who differ from him on matters of faith, as foolish and superstitious.

The *Democrat* ought to know that a large number of the most learned Bible scholars, from the time of Moses down to the present, have "recognized Saturday as the Sabbath," and those who "believe that the soul sleeps till the 'great day of resurrection,'" base their belief on what they consider, and are ready to maintain, is the plain teaching of the word of God; and we can see no reason why their views are not entitled to the same respect that is accorded to those of others no more intelligent nor conscientious than they. That those who maintain this belief in and around Sigourney, will compare favorably with the editor of the *Democrat* in point of morality and intelligence, no one in this community will pretend to deny; and instead of seeking to "annoy their neighbors by making unnecessary noise on Sunday," our experience has been that they are especially careful to avoid giving offense in that particular. We regret that we cannot say that the same Christian spirit of toleration and forbearance has been uniformly extended to them. The religious creed of the Adventists does not differ from that of the so-called orthodox denominations any more widely than the orthodox denominations differ among themselves; and we are constrained to believe that Bro. Evans has intended this as a thrust at the building of churches and the observance of the Lord's day generally, and has selected a weak and unpopular organization on which to break his lance, rather than run a tilt against the more powerful and fashionable churches.

Although we have already given this paragraph more attention than it deserves, yet we are constrained to remind Bro. Evans that some of those who hold this belief are his old neighbors, friends, and business partners, and it is especially unkind in him to brand them as foolish and superstitious, when he knows that they are intelligent and upright men.

From our inmost soul we abhor that spirit which leads a man to assume to lord it over the mind and conscience of his fellows—that which leads him to arrogate to himself all light, all knowledge, all truth, and all goodness, and to denounce all men as dolts, and idiots, who do not see with his eyes, hear with his ears, and believe with his faith.

New Hampshire.

MEETINGS in Thornton Gore closed without any one's embracing the Sabbath, as I did not think best to present that subject on account of the excited state of the people; for I had much opposition. They were, apparently, nearly all unreasonable, so I left, and spoke in Woodstock, Jan. 12. There not being sufficient interest there to continue the lectures, I went to West Thornton and gave three lectures, when they closed the house against me.

I then came to Campton village. The weather has been stormy nearly all the time since we came here. I gave one lecture in

a school-house. There were but few in, but they appeared interested. Have engaged a hall in this village, and commence work to-night. Have some hope of good here, if the Lord help.

Jan. 26. Spoke last evening in the hall. There were about thirty present. The 27th, there were about seventy-five present, who gave good attention. Pray for us, dear friends of truth. P. C. RODMAN.

Lapeer Co., Mich.

I HAVE just returned home from Almont and districts north and west of Almont, where I have been trying to strengthen, encourage, and assist, Bro. Kenyon in his new field of labor. Ten have made a good start at the Webster district. The most of them seem to take hold in good earnest to prepare for the Lord's coming; and some who never made a profession of religion before, are now turning away from their evil habits, and are trying to give their hearts to God with a contrite spirit. The Lord will help them in such a good work.

I go to the Lapeer quarterly meeting, and then, in company with Bro. Kenyon, commence meetings in China, St. Clair Co., in a new place. We go, trusting in the Lord. H. S. GURNEY.

Monthly Meeting at Cornville, Me.

THIS meeting commenced Sabbath evening, Jan. 11, and held over first-day. Although the weather was cold, yet there was a goodly number of brethren and sisters present from Norridgewock, Canaan, Athens, and Hartland. At the close of the meeting, the most of them left, feeling that they had gained strength and encouragement by coming.

There was some interest manifested in the tract and missionary work, and we hope to see it increased. May the Lord inspire our hearts with holy zeal in this work; and as the silent preachers go forth to present the truth around the firesides, these cold, stormy days and nights, may God's blessing go with them, and much good be the result.

J. B. GOODRICH.

North Jay, Jan. 22, 1873.

Note from Bro. Byington.

DEAR brethren of the churches of Michigan, with whom I have formerly met: It is not that I have forgotten you that I have not met with you the year past, as before. The death of my son, Dr. J. F. Byington, made it my duty to remove with my wife from Calhoun to Ottawa County, to have some care for the widow and the five fatherless children, what time I could spare from other duties.

The most of my Sabbaths have been spent with churches in this county. My age, and being subject to a bronchial affection, with the severe cold, have prevented my traveling this winter farther than this county.

You no longer have the yearly visits of Bro. Bates. I love to read the reports from our young brethren, who of late have gone to the harvest-field. The fields are white and ready for harvest. May the Lord of the harvest raise up more laborers, shall be my prayer. J. BYINGTON.
Coopersville, Mich., Jan. 31, 1873.

A Letter.

As there are many who are anxious to hear from my dear parents (C. S. Glover and wife), in Kansas, I thought perhaps it would not be amiss to copy a few lines from letters recently received, written by my mother, and send them to you for a place in the REVIEW.

She writes, Sept. 5, 1872, "I would like to be at the camp-meeting, but that privilege is denied me; and so far as the society of Christians of our faith is concerned, we have none. But I feel that there are some of God's jewels here, and that he is mighty to keep those that trust in him. My hope and strength are in him, and if I go through to the kingdom, it will be through his goodness; for I am all weakness. There are many I would like to see. Give my love to those who inquire for me."

Again, Neosho Falls, Jan. 14, 1873, she writes: "I am glad the mind can get away, and not be tied to the things of this earth; but, through that, we can feel a nearness to our friends, and to Christ, the world cannot restrain, although in body we are far separated. I was glad to learn that the brother in Ohio had finally commenced to keep the Sabbath. What a responsibility rests on all who profess to be keeping his commandments! May God in his mercy help me to fulfill it, is my prayer."

How cheering it is to know that the Lord will never leave nor forsake the lonely ones that put their trust in him! Throughout the wide world there are many lonely ones, striving to hold up the standard of truth by keeping the Sabbath of the Lord and living

a godly life before their neighbors; showing to all around that by keeping the commands of God and faith of Jesus they are thus preparing to meet their soon-coming King. And what a glorious hope is theirs: By letting their light shine, perhaps some one may escape being shipwrecked; perhaps some one will escape being engulfed in the waves of error and sin that are surging around them.

The lonely ones cannot lean upon the arm of man for help. It is God's own right arm that must sustain them. The arm of man is perfect weakness, and it is human to err; therefore we should not trust in man. And while the lonely ones lean upon him for help, they may rest assured that their trust will never be betrayed.

My courage is good, and I hope, with the help of my Saviour, to overcome my sins and clap glad hands with my dear parents on that "evergreen shore," where we shall part never more.

"Christian, cheer thee—land is nearing,
Still be hopeful—nothing fearing,
Soon in majesty appearing,
You'll behold the Lamb once slain.
Oh! how joyful then to hear him,
While all nations shall revere him,
Saying to his flock who fear him,
I have come—on earth to reign."

ANGELIA J. EDMUNDS.

Johnstown, Mich., Jan. 29, 1873.

A BROTHER in Summit, Butler Co., Nebraska, to whom the REVIEW and Reformer have been sent free the past year, writes: I shall consider myself indebted until they are paid for. Circumstances are such that I cannot pay for them now. They were received with tearful thankfulness, and have been powerful agents in confirming me in the truth, and instructing me in much that was previously dark and incomprehensible. I like their sound and scriptural teaching, and rejoice with you in the blessed hope these truths inspire. I stand alone here in this great work, and feel there is much yet unlearned that will be necessary to successful labor. Oh! that God may prepare my mind, and sanctify me for this great work, that I may bear some humble part in the closing harvest.

Please continue the REVIEW and Reformer another year. I cannot begin to tell you what a blessing they have been to me. The Reformer found me eating pork, drinking tea and coffee, and smoking tobacco. Its visits no longer find me in the use of these things. I can say, with a spirit of happy freedom, I am emancipated. Friends say, "So you have gone to living on 'bran?'" Thus they designate our good diet of fruit, grains, and vegetables; but I reply, Yes, and have a sweet breath, sound lungs, a face free from pimples, good health, and a clear conscience.

The weekly visits of the REVIEW have been like angel visits to my frontier home, bringing strength and cheer to my oft-times fainting heart.

SISTER MATTIE P. GRIFFIN writes from Dallas Co., Iowa: We have entered upon the scenes of a new year. The old year is numbered with things of the past. Have we improved its golden hours in the Master's service? Can we render a good report to the King of Heaven? In answering, myself, these questions, I am led to tremble on account of duties left undone.

During the past summer, a few of us who are striving to keep the whole law of God, met at the house of Bro. and sister Walker, in Newell, and held prayer and conference meetings. They were precious seasons, for the Lord met with us; and we enjoyed them as none but the "lone ones" know how to. Those who are favored with Sabbath privileges and the society of those of like precious faith, know but little of the intense longing we have for the same. We are not discouraged. God in his providence has brought one, at least, to the light of his truth, and given her grace to come out on his side and keep all of his commandments. We hope the day is not far distant when others will believe the truth, and we shall have some one of God's faithful ministers sent to us to preach the third angel's message to us, and explain this truth to us more fully. Will you aid us by your earnest prayers, that we may so live before our neighbors that they may know that we have been with Jesus and learned of him?

The Truth Will Prevail.

BRO. SMITH: At the camp-meeting of S. D. Adventists at Battle Creek, last September, you will recollect giving to a stranger some treatises on the Sabbath question, with a request that they should be carefully read, and that you might be notified of the effects their perusal might produce. At that time, I little thought that those few tracts had aught to do with my future; that they would influence my whole heart, and have an influence upon my whole life, yea, and my ever-

lasting life in the future state. But at present, my convictions are that in the future to which God shall introduce me, my praises will ever be poured out to the great Head of the church, that he led me in a way that I knew not, and in paths I had not seen.

Many times in the past I have said that the seventh day was God's Sabbath, but until the reading of those books it was not brought home to my conscience as it now is. Now I feel that the law is holy and the commandment holy, and just, and good, and in keeping the law there is great reward.

It has been a hard struggle to bring myself up to the point and declare my determination to keep God's own day in the future. But my resolve is made, and my vow is recorded; and from this hour, I will "observe to do all the commandments of the Lord," and I have hope of keeping the Sabbaths of the new heavens and new earth, with Isaiah. Isa. 66: 22, 23.

I thank you for presenting those tracts and books, and am thankful to God for leading me into truth. "The truth shall make you free," said Jesus; and I am certain it has given me great freedom, and, at the same time, I am filled with peace and joy. Now I know that in keeping his testimonies there is great reward. I love all who love our Lord in sincerity and truth; and my prayer is that God will guide me and all my friends into all truth. "Great peace have they that love thy law." How true in my own case! Pray for me that I may be purified, and then be preserved blameless unto the coming of our Lord Jesus Christ.

Yours in Christian bonds,

D. F. QUINBY.

Tract and Missionary Department.

Maine Tract and Missionary Society.

THE Maine T. & M. Society held its quarterly meeting at Cornville, Jan. 12, 1873. The meeting was called to order by the President, at 9 o'clock A. M.

The report of the Secretary for the quarter ending Jan. 12, was then called for and read, which gave the following results:—

No. families visited,	61.
Money received for membership,	\$7.00.
" " " by donation,	\$15.19.
" " " booksales,	1.69.

Total, \$23.88.

No. new subscribers for REVIEW, 10; *Instructor*, 38; *Reformer*, 4.

No. pages of tracts and pamphlets given away, 12,911; value of the same, \$17.93.

Bro. Artemus Atwood, resigning his office as President of the Society, Bro. J. E. Baker was elected to serve in that capacity.

J. E. BAKER, Pres.

WM. J. HAYNES, Sec.

Report of the T. & M. Society of Dist. No. 4, III.

As per notice in REVIEW, the friends of the Tract and Missionary cause met in the Liberty school-house. Bro. Andrews in the chair.

Prayer by Eld. Whiten.

Bro. I. Colcord appointed secretary, *pro tem*.

Eld. Myers gave us meat in due season, from Matt. 24: 45. Then followed essays on many of the Christian graces, and other good subjects relative to the tract cause, many of which showed that they came from approved workmen. May the Lord help the willing.

First-day, Jan. 19. Officers present as yesterday. Constitution read, and remarks on the working of the Society, by the director, followed by Eld. Andrews, in his plain, forcible, and logical, manner, after which, fourteen became members, donating eleven dollars.

Bro. Whiten spoke from Prov. 23: 23, with clearness.

The time was all well filled up. The meeting will result in good, I humbly trust. We see no need of discouragements, if all go to work in the tract cause. There is plenty for all to do, and of a kind that will make them strong men and women in the Lord.

W. O. DUNGAN, Director.

P. S. A good letter was read from Bro. L. Newton, our State Secretary, who is attending school at Ann Arbor, Mich., to whom I hope all the directors in the State will report at once for this quarter.

W. O. D.

True Sayings.

1. IF you will defend the truth, the truth will defend you.
2. The devil never catches men when they are awake; but when they fall asleep he makes sure of his prey.
3. Generally when men are starving they will sacrifice the dearest object for food; yet many professed Christians starve to

death while an abundance of food is within their reach.

4. Christians live on faith, Heb. 10: 38; and as soon as the food begins to fail, they commence falling away.

5. A fool is known by his foolish talk; for "out of the abundance of the heart the mouth speaketh."

6. Small boys sometimes put on men's clothing; but large men very seldom attempt to wear boys' garments. So with the world; all are striving for higher stations in life.

7. Sheep have become so poor in these days that there appears to be room for both the sheep and the wolf under the same fleece. The only effectual way of keeping out the wolf, is to fill the fleece yourself.

C. H. BLISS.

The Present Condition of the Papacy.

WITHIN the past two weeks three nations of Europe (Switzerland, France, and Germany) have broken off diplomatic relations with Rome, or more properly, in two cases at least, with the pope. In the first case the rupture grew out of the excommunication of some priests on account of their denial of the dogma of the infallibility of the pope. In the second, which will probably be of brief duration, it arose from the personal sympathy of the French Minister for the pope, whom he considered insulted, because some French naval officers, at the beginning of the holidays, called upon the King of Italy and the pope on the same day. But the third case is of a more serious character than either of the former. At a Consistory held in Rome, Dec. 23, the pope delivered an allocution, in the course of which he "repeated his censures of those who encroached on the rights of the church, and denounced Germany, where the pitfalls of open violence and calumny were employed to destroy the church by men who, ignorant of religion, sought to define its dogmas." These words were characterized by the German papers as "an unpardonable insult to the Emperor of Germany." The journals were threatened with immediate confiscation if they published these insulting references, and those who did not heed the warning have had proceedings instituted against them. The German Charge d'Affaires has informed Cardinal Antonelli that he has been instructed from Berlin to take unlimited leave of absence. He has since closed the Legation and quit Rome.

When we take into consideration the fact that there are about fourteen millions of papists in Germany, and that, on the other hand, the government and army are Protestant, we may understand the magnitude of the interests involved in this quarrel. The pope, by his obstinacy, which, perhaps, grows out of his reliance upon the millions of Catholics of Europe, has been inviting just the state of feeling that exists. He seems to forget that the dark ages are past, and that an era of education has brought his system to the verge of ruin. But all this was prophesied. The Babylonish woman was to say, on the verge of destruction, "I sit a queen, and am no widow, and shall see no sorrow." See Rev. 18. Daniel also was informed that just before going to the burning flame, this power should utter "great words" of pride and blasphemy. See Dan. 7.

The powerful governments of Europe, once under the domination of papacy, will not now brook the insults of the old man who is desperate in his death struggle. The papacy has been wasted by France, Italy, Germany, and other nations, until but a skeleton of his former self remains. Not only has the last vestige of temporal power gone, but the law is about to go into force which suppresses religious orders and confiscates the ecclesiastical property of the church in Rome.

What is the meaning of this? For three hundred years (until within the last five or ten), Protestant writers have declared that when the present position of papacy was reached, either the millennium would commence or Jesus Christ would come. To believe that the world is about to yield *en masse* to the claims of the gospel is stupendous folly. We are living in the midst of a carnival of crime unparalleled since the days of Sodom. So, then, we are to look for the advent. And this is in accordance with Scripture. That the papal succession, or line of the popes, is Paul's "man of sin," we have no doubt; and the apostle declares that he "shall be consumed by the spirit of His mouth, and destroyed by the

brightness of his (Christ's) coming." If a criminal, who was to be executed according to law, was in the last stages of consumption, we should say that he must be hanged soon or he would not die in the prescribed way. Even so with the papacy. The consumption is almost complete, the last symptoms appear; but it shall not die a natural death! God's word is out against it. How, then, can we escape the conclusion, were there no other reasons, that we are in close connection with the end of the dispensation? The state of every prophetic department cries aloud to us for faith in the speedy consummation of ages. The Master, as it were, has his hand upon the latch, and is about to open the door and come in upon a guilty world and sleeping multitudes of his professed followers. We have entered upon a year which, to our mind, will be fraught with great and interesting events, and there is evidence to warrant the hope that it will bring deliverance. Our duty is to work, wait, watch, and strive to understand more fully the truth as it is in Jesus. —*Herald of Life*.

Shall I Be Saved?

How important the question, and what thrilling realities hang upon the decision that shall in a little while be made in the heavenly sanctuary above. *Saved!* Yes; how important the question, Shall I be saved in the kingdom of God? saved from sin and all its sad and terrible consequences? Yes, dear brethren and sisters, I feel that I must have salvation. I must go where saints are going. I must see the holy angels. I must dwell in the heavenly city. I must partake of the fruit of the tree of life. I must see the King in his beauty. I must hear Jesus sing praises unto the Father, in the midst of his church. I must join in the song of Moses, the servant of God, and the song of the Lamb. I must be a sharer of all the joys, and the glories, and the complete fullness, summed up in the words, eternal life at the right hand of God.

Dear Saviour, guide my every step. I would walk close to thee. I would live as in thy presence. I would know thy love and power to save from sin. I long to see the green fields and flowery vales beyond—and they are almost in sight. I want those unfading joys. Earth has but few treasures left, and they may be mine in that heavenly home. I long to realize my long-cherished hopes. I want to see Him whose mercy has been so wonderful to me, to adore and worship before him, and praise him with an immortal tongue.

Oh! to be one of the redeemed throng, arrayed in white robes and palms in their hands; to be of that company from whose faces tears will be forever wiped away, never to weep again, never to know sorrow any more. Oh! shall I be there? Shall I ever enjoy that rest which remains for the people of God? Yes, I feel that amid earth's manifold disquietudes, its crosses and its losses, that I can with joy look forward toward that blessed hour when there shall be no more sin, and therefore no more sorrow. And when I think of that blessed time when God shall terminate the tears of a weeping world, my heart cries out, "Come Lord Jesus and come quickly." Then every tear shall be wiped from every eye, and then may I be permitted to know all that is comprehended in the holy beatitude, How "blessed," indeed, are "the pure in heart," who are to "see God."

CHARLES P. WHITFORD.

Berkshire, Vt., Jan. 25, 1873.

Choose Ye this Day Whom Ye Will Serve.

HAVE we made the choice? Are we serving the Lord? Can we say with the psalmist, "Oh! how love I thy law? It is my meditation all the day?"

But why to-day? Because to-morrow may not be ours. If we should live many years, have we too much time in which to perfect Christian character? Are we afraid of paying too much for eternal life?

But I must deny myself and make sacrifices. I have been accustomed to do about as I pleased, and these things will be crossing to me.

Do you think it was no self-denial, or cross, for Jesus to leave the glory and splendor of Heaven, become poor, without where to lay his head, that we through his poverty might become rich? Think you it could be no sacrifice for the great God to consent to give his only Son to die for a race of rebels? He who was with him when the worlds were made, and when he said,

Let us make man after our image? Great must have been his love toward us. Not that we loved him, but that he loved us, and manifested that love by giving his Son to die, the just for the unjust, to bring us to God. Have we shown our appreciation of that gift, by coming to him? By this act he has thrown the responsibility of our salvation upon ourselves; he can be just, and yet justify the ungodly, and we be left without excuse.

With this light before us, can we hesitate whom to serve? and when to begin? The undecided will say, I have about all I can do now to keep straight with the world and my business, and it will be expected of me to meet the obligations of a consistent profession of religion. What we save by denying ourselves of things hurtful to us, will more than meet increasing expenses. Thus you see we receive more than we give. But suppose we should give without receiving as much again, or expecting to? Can we not afford it? God loves the cheerful giver. A man's life consists not in the things which he possesses. Seek first the kingdom of Heaven and its righteousness, and all other things shall be added.

The Christian is not dependent on this world for his happiness. He knows that if he lays up treasure here and is not rich toward God, it will increase his responsibility as a steward. If he has little he is therewith content. His Father knows what he needs, and more might be a burden and a weight in his Christian course. I have often felt that I would be glad to be able to respond to every call to send these truths to the inhabitants of earth. God knows best to whom to commit earthly treasures. The cattle upon a thousand hills are the Lord's, and he is not dependent upon me for means to carry forward his work; but if I refuse to do what I can, I shall suffer the loss, and the work will move on without me. God can do well without me, but I can not do without him and his protecting care.

Those who refuse to serve God have heavy crosses to bear, galling chains to wear, and an accusing conscience, without strength from above and the comforting hope which pure religion always brings. If the Christian has tribulations, he rejoices in them, knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in the heart. The earth will be dissolved, and the works burned; but the love of God abides forever. It is a tree of life, which the fire cannot wither. It is a fortress, a strong tower, into which the righteous may flee and be safe. The Lord encampeth round about his saints. He esteems them as the apple of his eye, and gives his angels charge concerning them. Who dare run the fatal risk of neglecting this proffered aid? Can we measure arms with Omnipotence, and save ourselves? But it is humiliating. Admit it; but will our proud hearts not allow us to take some humble part in our own salvation? Christ is our benefactor and saviour. Are we willing that he alone should bear all the humiliation. Can there be no yielding on our part? The condition is, Son, give me thine heart. Have we done this, and done it cheerfully? Jesus says, Ye will not come to me that ye might have life. Everything is ready, and the invitation has gone forth. Will we accept the condition and come to-day?

A. P. LAWTON.

West Winfield.

SPEAKING of some whose behavior had given great offense, Polycarp, the disciple of John, says: "Be ye moderate, and look not on such as enemies, but call them back as suffering and erring members, that ye save the whole body."

Obituary Notices.

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

DIED, in Brown Co., Minn., Sept. 20, 1872, Lizzie C., eldest daughter of S. and L. A. Rima, aged five years, ten months, and four days. Words of comfort were spoken to the afflicted family by Eld. Wm. Sweet, first-day Adventist, from Isa. 61: 1. E. GEER.

Advent Christian Times, please copy.

DIED, at his residence in Fenton, Mich., Mr. Emory O. Jones, Sabbath evening, Jan. 5, 1873, in the sixtieth year of his age.

His sickness was long and painful, yet his trust in the Lord was firm to the end, when he gently fell asleep in the hope of a better life. A. T. JONES.

The Review and Herald.

Battle Creek, Mich., Third-day, Feb. 11, 1873.

New and Important Work.

"The Complete Testimony of the Fathers of the First Three Centuries, Concerning the Sabbath and First-Day. By Eld. J. N. Andrews."

Such is the title of a work of 112 pages just issued by the Association. Bro. Andrews has in this work, by much careful research, collected, so as to present it all together, everything that any Father of the first three hundred years has said respecting either the Sabbath or the first day of the week.

Red, White and Blue.

Those who find a red cross on the margin of this week's paper will understand that their subscription has already expired, and their paper is to be stopped.

We have received two copies of the Boston Journal, the evening edition of Jan. 2, and the morning edition of Jan. 24, containing articles from the pen of Eld. D. T. Taylor, which give a chronological review of the principle wars, revolutions, revolts, riots, conspiracies, revolting crimes, and other disturbances, which occurred during the year 1872.

The article, "The Terrible Storm," under the head of News and Miscellany, will be read with painful interest by all. Callous, indeed, must be the heart that remains untouched by such heart-rending incidents.

J. N. LOUGHBOROUGH: "Lack of Knowledge, No. 4," for March number of Health Reformer, is received. Accept thanks of Literary Society for article and selections.

D. T. AND A. C. BOURDEAU: The translations of the tracts into French are received.

General Conference.

PROVIDENCE permitting, the eleventh annual session of the General Conference of Seventh-day Adventists will be held at Battle Creek, Mich., Tuesday, March 11, 1873, at 9 o'clock A. M., for the purpose of considering all matters pertaining to the general prosperity and advancement of the cause, which may properly come before this body.

Gen. I. BUTLER, S. N. HASKELL, Ira ABBEY

A SPECIAL REQUEST.

We deem it of the utmost importance that Bro. and sister White attend this meeting; and we therefore invite and urge, in the strongest terms, their attendance at this session of the General Conference, if their health will permit them to do so.

Will Bro. J. N. Andrews, T. J. Butler, and D. M. Canright, meet the Gen. Conf. Committee in Battle Creek, as early as March 6?

GEN. CONF. COMMITTEE.

The S. D. A. Publishing Association.

THE Seventh-day Adventist Publishing Association will hold its thirteenth annual session at Battle Creek, Mich., Thursday, March 13, 1873, at 9 o'clock A. M., for the election of officers, and for the transaction of any other business that may come before the meeting.

Trustees: JAMES WHITE, E. W. WHITNEY, L. P. BAILEY, J. N. ANDREWS, J. H. WAGGONER, Mrs. A. P. VAN HORN, Miss A. M. DRISCOLL.

My. P. O. address now is Blue Earth City, Minn. If my friends at Glencoe, Monroe, Richland, Sigourney, &c., will inquire for me, and forward my mail, they will oblige, D. M. CANRIGHT.

GREAT BRITAIN laments the loss of 25 per cent of her wheat crop, 50 to 75 per cent of her potato crop, the money value of which is recorded at \$180,000,000, while the deadly foot and mouth disease has depopulated the barn-yards of \$50,000,000 more, and the dreaded rinderpest causes the greatest anxiety for what is left. This there means poverty, if not starvation, to many.—N. Y. Tribune.

Winter Lightning.

The Freaks of Electricity on the Telegraph Wires in the Recent Storm.

MR. C. H. SIMMONS, electrician of the Western Union Telegraph Company, a gentleman whose careful and accurate observations have before placed scientific men under many obligations to him, furnishes the Inter-Ocean the following highly interesting account of the electrical phenomena which attended the great storm of the 7th and 8th inst.

The recent storm which passed over the West and Northwest was accompanied by some very peculiar electrical phenomena, rarely seen east of the Rocky Mountains. These phenomena may be called electrical storms in contradistinction to the auroral or magnetic storms—the former being confined to a comparatively small space, beyond which the state of the electricity in the atmosphere remains unchanged, while the latter manifests itself over whole continents simultaneously, while evolving light by the action of magnetic forces.

Another singular fact observed was, on some routes, where a number of wires occupied the same poles, one wire alone was highly charged and so affected that to work it was an impossibility, while all the others were entirely free from any external influence.

At the eastern slope of the Rocky Mountains, a similar phenomenon has been frequently witnessed upon a wire running north and south, but rarely on an east and west wire. As a high wind always prevails when the effect is experienced, many telegraph experts have attributed it to the friction of the wind, but this theory does not appear tenable, from the fact that we so frequently have the wind without the electric charge.

What the electrical condition of the telegraph wires on the same poles were, to render one more susceptible of this inductive influence than another is difficult to determine. Or why wires running in other than east and west directions should not have been similarly affected, is a problem we shall call upon our meteorological friends to assist in solving.

as measured and adopted as a standard of excellence in propagating the electrical current of the ordinary voltaic battery, did not assist in the least in forming a theory.

Should a recurrent storm pass over this latitude, it is hoped that more accurate and systematic observations will be made, and a possible solution result.

ONE of the signs of the times is the increased attention paid to United States affairs by the Canadian newspapers. A considerable of their space, formerly given to dry and second-hand dissertations upon English topics, is now devoted to the news and the thoughts current on this side of the line.

MR. VESUVIUS.—The great Italian volcano is giving forth symptoms of another grand eruption. Already there have been several small eruptions recently, causing alarm in the vicinity.

THE troubles that have taken place in the South since the close of the secession war, are the consequences of that war. We have heard much of the restoration of peace, but, in fact, peace never has been restored in some of the Southern States, and perhaps it never will be thus restored, till the central government shall have interfered once more as it did in 1861-5.—Boston Traveler.

Appointments.

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

QUARTERLY and Tract Society meetings in Iowa, as follows:— Dist. No. 5, Knoxville, Feb. 15, 16. " " 6, Woodburn, March 1, 2. " " 7, Peru, " 8, 9.

QUARTERLY meeting at Sand Prairie, Feb. 22, 23, 1873. Meeting will commence Sabbath evening, the 21st. Brethren from other churches are invited to attend.

WE are on our way to Brush Creek, Jo Davis, and Tenhassen, Minn., when we shall hold meetings in that order. We cannot give definite appointments on account of the weather and the roads.

Change of Appointment.

THE quarterly meeting of Dist. No. 7 of the Mich. T. & M. Society at Wright, Mich., appointed last week for March 1 and 2, is changed one week earlier to Feb. 22 and 23. Bro. S. N. Haskell is expected.

Business Department.

Not slothful in Business. Rom. 12: 11.

RECEIPTS

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & HERALD to which the money received pays—which should correspond with the Numbers on the Pastors' if money to the paper is not in due time acknowledged, immediate notice of the omission should then be given.

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