

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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THE NEW EARTH.

O EARTH, marching onward around thy vast circle
To music of wind and to music of wave,
With flowers on thy brow, and with gems in thy bosom.
The birthplace of mortals, their home and their grave.

We look on thy patience and ponder its meaning,
We question the past, but its ages are dumb;
The mountains and valleys they call to each other,
And floods lift their voice, but no answer doth come.

One after one come the long generations,
And one after one they sink down to their place;
How silent they lie there within the dark chambers,
A shroud folded close on each questioning face.

He sits in the heavens! He keeps his own counsel!
He watches the earth, every atom and grain
He weighs in his balances, plants in their places
The grasses that grow upon mountain and plain.

He watches the Earth! Not a moment forgets he
The wonderful ball as it spins on its way.
What to him are the ages? They roll on beneath him—
A thousand are but as the flight of a day.

In order he sendeth the times and the seasons,
Like ashes he scatters the frost and the snow,
He roundeth the dewdrop, he fashions the lily,
And maketh the cedars of Lebanon grow.

He knoweth the stories of Sinai and Horeb,
On Calvary's mountain he looks from afar,
And deep with the dust of the centuries on them,
He knows where the bones of the patriarchs are.

He looks on the Earth, in his anger he smites it,
His thunderbolts fall where the violets grow;
He whispers, "Be still!" and the rainbows are gleaming,
And soft through the valley his breezes do blow.

O Earth! patient mother, what doom doth await thee?
Thy secrets are safe, for thy riddles are deep:
And done with our working and done with our playing,
Back into thy bosom we wearily creep.

But deep in our hearts is a hope ever growing,
And still looking forward we patiently trust
That when the long night of our sleep shall be over,
And we lift up our heads from their pillows of dust,

We shall look with delight on the new earth about us,
The earth that shall suffer no atom of loss,
Though elements melt in the great transformation,
And fires of his fury shall burn up the dross.

We shall lift up our eyes to the new sky that bendeth
In beauty above us—most glorious sight!
The sun will be there, but all sunlight excelling
Will be the soft rays of God's wonderful light.

What a home it will be for the soul to come back to!
The soul that to-day, though it tire of the strife,
And the face of the foe and the noise of the battle,
Must still without stopping fight on for its life.

Then the rest will be pure and the peace will be perfect,
And over the earth not a sorrowful sound
Will hinder the music and sadden the singer,
Nor a poor faded leaf flutter down to the ground.

What happy hand-claspings, what words of forgiveness
Will be as Eternity bears us along!
What sweet explanations, old secrets revealing,
Will make us forget all the pain and the wrong!

The mists will no longer hang low on the landscape,
No evening will come with its curtains of gray,
Then through the great doors that are standing wide open
We may follow our thoughts as they wander away.

O Earth! patient mother! What doom doth await thee?
Thou, thou who didst bear up the cross of the Son,
Now trembling with earthquake, now smiling in sunshine,
When, when will thy labor and travail be done?

Sublime in thy silence thou makest no answer,
Forgive our bold questions, thy children are we,
So used to thy face we are longing hereafter
Thy glory to share, thy redemption to see.

—Mrs. E. M. H. GATES, in *Examiner and Chronicle*.

The Sermon.

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

THE FIRST AND SECOND COMINGS OF CHRIST.

BY DAVID ARNOLD.

THE first and second advents of Christ are events that excel in greatness and interest all and every other event connected with the history of our world.

To redeem and fully restore all things back to the Edenic state in which the all-wise Creator first placed this now ruined and sin-cursed world, is a work that no being in Heaven or earth or in universal worlds around could accomplish save Him in whom it pleased the Father should all fullness dwell, and in whom dwelt all the fullness of the Godhead bodily. Consequently the magnitude of this work bears a close analogy to the greatness of the only one competent to devise and execute such a work. Therefore the interest involved in these events to every son and daughter of Adam is truly paramount to every other interest combined.

This being the truth is it not reasonable to conclude since "the Lord God will do nothing, but he revealeth his secret unto his servants the prophets," Amos 3:7, that these events will be more especially noted in prophecy, and all the events in close connection with these scenes will be clearly and definitely set forth in prophetic description? And truly while we search the transcript of the divine mind as recorded in prophecy we find that the first and second coming of Christ are the two great central points to which almost all prophecy converges.

Then as "we have also a more sure word of prophecy whereunto ye do well that ye take heed," 2 Peter 1:19, let us, dear reader, carefully examine the sure word concerning these two great events, and see if the last is not near, even at the door.

And first, let us take a view of the culpable neglect and criminal unbelief of the first house of Israel by which their house was left desolate and Christ became to them a stumbling stone and rock of offense.

All the sacrificial blood-shedding from the sacrifice of righteous Abel down to Calvary's cross, with almost the whole category of typical services, point with unerring certainty to the scenes and events connected with the first advent and the work of the atonement. The Old-Testament scriptures abound with prophecies showing most conclusively the introductory and progressive work, and closing scenes of the first advent. They stand out in bold relief as written by the prophets. And not only this, but time with its definite index, fixes a precise point where eight events transpiring, close the Jewish and usher in the Gentile or Christian dispensation.

The seventy weeks of Daniel 9:24, commencing at the going forth of the commandment to restore and rebuild Jerusalem, Ezra 7, covering a space of four hundred and ninety years, marked the time when the Jews should no longer be the special chosen people of God, when their city and temple should be rejected and it should no longer be a transgression to neglect their ceremonial ordinances, or a sin to put them away.

Here also, by Christ's atoning sacrifice, reconciliation should be made for iniquity and the everlasting righteousness of Christ should appear, and thus the vision and prophecy would be sealed and the most holy anointed.

Had the Jews with the facilities within their reach searched the sure word, they might have known the time of their visitation and hailed with joy the babe of Bethlehem with a Simeon and Anna and the

wise men in the East, and been partakers of the blessings, and heralds of the event.

But instead of searching the sure word, they looked back to Abraham as their father, rejected all the light a kind heavenly parent had given them, clung to the old system of types and shadows, sunk down in darkness and unbelief, clamored for the blood of the Son of God, knew not the time of their visitation, and their house was left desolate. And after the lapse of eighteen hundred years with all the foregoing evidence of the first advent and the additional testimony of the New-Testament scriptures, with the ordinances of the Christian church pointing back to the death, burial, and resurrection, of the Messiah, so great is their darkness that they are still in unbelief. Truly, Christ was a stone of stumbling and rock of offense to the first house of Israel.

No marvel that Christ should say in view of such darkness, *Take heed* that the light that is in thee be not darkness.

Here is an exhibition of the darkness and unbelief engendered by a rejection of the light of prophecy and a bigoted, superstitious rejection of whatever does not come in the line of our creed or directly from some of the ancient fathers.

But Christ is said to be a stumbling-stone and rock of offense to both houses of Israel, and we see it clearly fulfilled in the first house. The first advent passed with all its clear fulfillments of prophecy, and we have, the sad record of the unbelief and hardness of heart of those who should have hailed its appearance with gladness.

Now, let us turn our attention to the second house of Israel and the crowning event of all events—the second advent of Christ.

Christ while here on earth said to his sorrowing disciples when about to leave them, "I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." John 14:2, 3. The two in white apparel that appeared at his ascension said, "This same Jesus which is taken up from you into Heaven shall so come in like manner as ye have seen him go into heaven."

This "coming again" is an event of such vast magnitude, such deep and thrilling interest, to the entire race, and fraught with such eternal consequences that it would seem that no one could but feel a deep and lasting interest in its nearness, and weigh well the inspired testimony which shows that it is drawing near.

The disciples of Christ felt a deep interest in the second advent, and although far in the future, they anxiously inquired, "What shall be the sign of thy coming?" In this was centered their hope; for in his second coming was their only hope of the resurrection of the just and the reward of the righteous.

Why, then, should the second house of Israel, see Gal. 3:29, be so loth to hear and investigate the sure word of prophecy, whereunto they do well to take heed unless they have, as Isa. 28:15 says, "made a covenant with Death, and with hell are at agreement"? No need of the second advent: we have made a covenant with Death to take us across the river to the Canaan of rest, where there is fullness of joy, and our trust in Christ will secure us against the flames of hell. Away with the doctrine of the advent near, if we are only prepared for death, that is all we need.

Pause a moment and read the doom of those who have made a covenant with Death as recorded by Isa. 28:18-23. And as the signs have been and are fulfilling all around us, let us take heed to the sure word that we may be of those who shall say at his coming, "Lo, this is our God; we have waited for him."

As has been shown, the first house of Israel had all the facilities for knowing the

time and the manner of the first advent, and for not knowing this, their house, their sanctum sanctorum, was left desolate.

And can it be supposed for a moment that the great crowning event of all events, Christ's second coming and the scenes connected with the close of probation, the resurrection of all the righteous dead, the "gathering together of his elect from the four winds from one end of heaven to the other," the pouring out of the seven vials of God's wrath to desolate the earth, the binding of Satan for one thousand years, the commencement of the thousand-year period of judgment, the great day of God, &c., &c. I say, Can it be supposed that the coming of Christ the second time to commence and finish up all these events is left a mystery that none can understand while the first advent was made so plain that the Jews were rejected for not knowing the time? No, no; God does not so deal with his creatures. "We have a more sure word of prophecy whereunto ye do well that ye take heed."

But few of the signs given in prophecy as precursors of the second advent, have not already become history. The signs given by Christ, Matt. 24, in answer to the inquiry, "What shall be the sign of thy coming?" have all, save one, been most definitely fulfilled. The sun was darkened, and the moon did not give her light, in perfect keeping with the prediction as to time and manner, on the 19th day of May, 1780.

The stars, meteors, fell from the atmospheric heavens so as to meet all the descriptions of the prophecy, Nov. 13, 1833.

The only sign here given that remains to be fulfilled is the shaking of the powers of the heavens. This is in close connection with, and a part of, the scene of his appearance in the clouds of heaven.

Christ also describes the condition of the inhabitants of the earth just prior to, and at, his coming and refers to the days of Noah and Lot as representing those days. The features he points out are clearly seen in these days of feasts, picnics, fairs, donation parties, socials, and those various gatherings so common where feasting and drinking constitutes a prominent point in the programme. These all come in to fill out the scene, and render the prophecy, history.

The disciple John was also chosen to write out and give a faithful description of scenes and events in close connection with the second advent, all of which are fulfilled and fulfilling in such perfect order as to demand of the inhabitants of earth who have access to the Bible a knowledge of the nearness of the great event just at hand.

Of these events we will mention the three angels' messages of Rev. 14, the spirits of devils working miracles, the filling up of Babylon with every unclean and hateful bird, preparatory to her destruction, the preparation of the kings of the East for the great battle of Armageddon, who are now preparing for war on a gigantic scale, and the efforts now on foot in this government destined to produce an image to the beast;—all these and many more tell us plainly his coming is near.

Daniel, the man greatly beloved, was also inspired to inform us who are living in the "last days" of the progressive events of the rise and fall of four universal empires reaching down to the standing up of Michael (Christ), at which time the dead shall be raised and the kingdom of peace be established under the whole heaven.

Daniel has also along the way marked certain events and defined their occurrence by definite periods which have been most clearly fulfilled, some of them within the present generation, bringing us into close proximity to the second advent.

Other prophets have most clearly defined events and occurrences and described scenes

SECLUSION from the world prepares us for communion with God; and communion with God prepares us for intercourse with the world.

in close connection with the end. Yea, all the prophets who have written since the days of Samuel have spoken of the great restitution of all things.

Nahum, after speaking of the Lord's "taking vengeance" and "utterly cutting off the wicked," says, The "chariots shall be with flaming torches in the day of his preparation." Here we have a graphic description of the railroad cars, which are jostling one against another in the broad ways and running like the lightnings. These tell us most definitely that He that dasheth in pieces is in the day of his preparation. Says the psalmist, "Thou shalt dash them in pieces like a potter's vessel."

But the brevity of these remarks will not permit us to give all the signs that prophets have written, which are fulfilled and fulfilling as precursors of the second advent near.

And now, my friends, shall we search the sure word and take heed to its teachings, believe what the prophets have written and make timely preparation to meet the things that are coming on the earth, and to stand before the Son of man. Or shall we, like the first house of Israel, turn a deaf ear to all that a merciful Father has given us to warn us of the coming of the great day of his wrath and thus become subjects of the seven last plagues.

Permit me in conclusion to call your special attention to, and urge a close investigation of, the third angel's message found in Rev. 14: 9-12. This is the last message of mercy to a fallen world, and draws the line between the worshipers of the beast and his image and the keepers of God's commandments and the faith of Jesus. The first to be the subjects of the seven last plagues, see Rev. 16: 2, the other to be borne away on the white cloud, to have right to the tree of life. Rev. 22: 14.

"The day approaches, O my soul,
The great decisive day,
Which from the verge of mortal life,
Shall bear thee far away.

"Yet does one short preparing hour,
One precious hour remain,
Rouse, then, my soul, with all thy power,
Nor let it pass in vain."

Prophecy.—No. 10.

(Continued.)

WE now propose to show that the initiatory and necessary steps toward the establishment of such a power have already been taken in this country, and that an important movement in this direction has been inaugurated, and has already assumed such a character that some of our most eminent and intelligent statesmen have declared that, if it succeeds, persecution will be the inevitable result!

We now call attention to the popular and influential society which has been organized in this country within the past few years, known as the "National Association to Secure the Religious Amendment of the Constitution of the United States." This society is engaged in the very work necessary to the final consummation of that foretold in this prophecy! Though its advocates may be numbered by thousands, and are among the most popular and influential class of citizens, and although the movement is already assuming gigantic proportions, yet but very little is known by the masses generally in regard to it, and very many are not even aware of its existence!

Seventh-day Adventists have for more than twenty years stated and published to the world their views of the prophecy now under consideration as applying to the United States, and have explicitly declared that, according to the prophecy, we might look for the speedy development of such a movement as the one to which we here refer. This position was taken by them long before there were any especial indications of such a movement, except that which they found in the prophecy itself; and many of their publications, issued years ago, are now extant, which show their view of the subject to have been as herein stated. They have therefore been especially interested in this movement from its very beginning.

The advocates of the reform movement, so called, do not openly say that they wish to bring about a work of religious persecution, neither is it to be supposed that they fully understand the fearful outcome and result of that work which they are so persistently urging forward. In order to give some idea of the character and nature of this movement, we shall refer to some of the reports of conventions that have been held in the interest of the society, and to

their declaration of principles as publicly set forth, and give some extracts from the writings, public speeches, &c., of some of the advocates, and also opposers, of the movement.

The last National Convention of the Association was held in the city of Pittsburgh, Pa. In referring to this Convention, and also to the origin and progress of the movement, the *Pittsburgh Commercial* of Feb. 6, 1874, says:—

"The present movement to secure the religious amendment of the Constitution, originated at Xenia, Ohio, in February, 1863, in a convention composed of eleven different denominations, who assembled for prayer and conference, not in regard to the amendment of the Constitution, but the state of religion. Meetings—small in numbers—were held shortly after in Pittsburgh and elsewhere. At first, the Association was called a 'Religious Council'; now it is known as the 'National Association to Secure the Religious Amendment of the Constitution of the United States,' and is becoming more popular and increasing largely in numbers.

"The first National Convention of the Association was held in the First United Presbyterian church, Allegheny, Jan. 27, 1864, at which a large delegation was appointed to present the matter to the consideration of Hon. Abraham Lincoln, President of the United States. An adjourned meeting was held in the Fifth street Methodist Episcopal church, Philadelphia, on the 7th and 8th of July of the same year; and another in the same city, in the West Arch street Presbyterian church, Nov. 29, 1864.

"Conventions were held in New York in 1868, Columbus, February, 1869, and Monmouth, Ill., April, 1871.

"National Conventions were held in Pittsburgh, 1870; Philadelphia, 1871; Cincinnati 1872; and New York, 1873. The National Convention which meets this afternoon [Feb. 4, 1874] in Library Hall, is, we believe, the fifth in order."

In January, 1871, soon after the holding of the National Convention in Philadelphia, one writer in noticing the progress of this movement refers to several different places where meetings had been held within a few weeks in behalf of the proposed amendment as follows:—

"In Deer Creek church, New Bedford, Pa., Dec. 27, 1870. Three speakers addressed the meeting. Permanent organization formed.

"Washingtonville, N. Y., Dec. 30. McIndoes and Johnsbury, Vt., Jan. 13 and 16, 1871. Barton and Topsham, Vt., the 11th and 16th. Society organized for Orange County. Duffield St. Presbyterian church, Brooklyn, N. Y., Jan. 16. Chambersburg, Shippensburg, Carlisle, and Harrisburg, Pennsylvania, on the 15th, 16th, and 17th inst. The meeting in Harrisburg was held in the hall of the House of Representatives, and was presided over by Gov. Geary. . . .

"Meanwhile, zealous agents are beginning to travel from town to town, and city to city, visiting clergymen and laymen, to arouse the churches to take hold of this movement. And thus the work goes on."

Now let us hear this Association define its principles and state the object for which it labors.

At the National Convention held in 1871 in Philadelphia, the following was one of the Resolutions adopted:—

"Resolved, That, in view of the controlling power of the Constitution in shaping State, as well as national, policy, it is of immediate importance to public morals, and to social order, to secure such an amendment as will indicate that this is a Christian nation, and place all Christian laws, institutions, and usages, in our government, on an undeniable legal basis in the fundamental law of the nation, specially those which secure a proper oath, and which protect society against blasphemy, Sabbath-breaking, and polygamy."

A weekly paper, called the *Christian Statesman*, is published in Philadelphia in the interests of this Association, and for the plainly avowed purpose of urging forward this movement.

If we can learn what the design of this periodical is, we shall thereby learn the object for which this Association labors, for the advocacy of whose views the paper is published.

In the columns of the *Christian Statesman* where its title and design are set forth to the public, we find the following:—

"The *Christian Statesman*, A weekly Journal Devoted to the Cause of Public Morals and National Religion."

Here they clearly show by language unmistakable that they are laboring to secure the establishment of a national religion!

And again:—

"The design of this paper, as its name suggests, is the discussion of the principles of civil government in the light of Christianity. It has been established to advocate the proposed Religious Amendment of the Constitution of the United States. . . . It will labor for the adoption of such amendments to the National Constitution as will indicate that this is a Christian nation, and will place all Christian laws, institutions, and usages in our government, on an undeniable legal basis in the fundamental law of the nation."

At the last National Convention of this Association one of the leaders of the movement, Prof. C. A. Blanchard, said:—

"Constitutional laws punish for false money, weights, and measures, and of course Congress establishes a standard for money, weight, and measure. So Congress must establish a standard of religion, or admit anything called religion."

Some of the reasons which they offer for engaging in this movement and their confi-

dence in its final success may be seen in the following extracts from the language of public speakers at the National Convention last referred to.

Rev. Mr. McAllister said:—

"The dishonesty, the profanity, the drunkenness, the licentiousness, of a large proportion of our public men, are simply notorious. They are the most tangible point of our political malady. They are the outward manifestations, to which we cannot be blind, of a diseased system. It is hard to select a specimen of the rottenness of our political life. . . .

And so it must be, only each year becoming worse than ever before, until the inevitable crash and ruin come, unless we enact into law the national desire for honest officers of government. We must have a civil service reform that will shut out from positions of trust, the morally unfit as well as the mentally incompetent. And there is no such thorough reform of this kind as that which the amendment in our society will work. We propose to strike at the very root of this alarming evil in our body politic, by having the nation recognize constitutionally, as the fountain of all its laws, that divine law which declares 'that he that ruleth over men must be just, ruling in the fear of God.'"

In the same Convention Rev. H. H. George said:—

"Again, the fearful corruption threatening to engulf our land cannot be stayed but by the nation's returning to God. . . . But wide and deep as this deluge of corruption may be 'the Lord on high is mightier than the noise of many waters, yea' than the mighty waves of the sea,' and should the Christian people arise in their strength to right the ship of State and anchor it to the throne of God, all would be safe.

"And, finally, every movement for good that has been inaugurated in this land will be authorized and backed up by the success of this reform. The cause of temperance will succeed when the fountain of law is purified, when law-makers and administrators shall throw their influence and example upon the side of temperance. The desecration of the Sabbath shall be arrested, when the Sabbath shall have proper Constitutional safeguards thrown around it, shall be respected and protected in high places; but never until the Bible be recognized as the supreme law of the land, and President and Congressmen shall be men educated and sworn to observe its precepts, shall we have a Sabbath-keeping land. The Bible shall be kept in our schools, when the Constitution of the land shall explicitly recognize it as supreme law, and guarantee its unrestricted use in all our institutions. At least, then, all friends of the Bible, all lovers of Christianity, and all sympathizers with our Christian institutions, should unite their strength in this national reform as the sublimest movement of the age, and one that is as certain to go forward as the sun to roll on in his majestic course."

We will now refer to a few facts to show how rapidly this movement is increasing in numbers and influence.

In the National Convention, held in Philadelphia, in January, 1871, the following resolutions were passed, which showed how their cause was progressing:—

"Resolved, That this Convention of those who aim to secure a religious amendment to our National Constitution, gratefully acknowledge the good providence of God in the evident progress of this cause during the past year.

"Resolved, That with the conviction that, under God, all that is wanting for its ultimate and its early triumph, is to publish the facts and illustrate the principles upon which it is based, we pledge ourselves to renewed zeal in its prosecution."

The National Convention of this Association for 1873 was held in New York city, Feb. 26, 27. We give the following from the report of the meeting as given in the *Christian Statesman* of the following March 8:—

"The most imposing and influential Convention yet held in behalf of the Religious Amendment of the Constitution of the United States, assembled last week in the hall of the Cooper Union, in the city of New York. In the number of delegates in attendance, in the variety and effectiveness of the addresses which commended the cause to enthusiastic and delighted audiences, and in the generous provision made for the prosecution of the work on an enlarged scale during the coming year, this Convention far surpassed all that preceded it. . . .

"According to the report of the Committee on Enrollment, found in another column, four hundred and seventy members took seats in the Convention, and three hundred and sixty-three of these bore certificates of their appointment as delegates from public meetings, auxiliary societies, churches, and other bodies. The students of Harvard Law School, for example, had held a meeting and appointed three of their number as delegates to New York. Thus the Convention, large as it was, represented an immensely larger constituency devoted to the cause. . . .

But the most convincing proof of the increasing power of the movement was furnished in the subscription of upward of five thousand dollars to the treasury of the National Association, to carry forward the work during the year."

At the last National Convention, held in Pittsburgh in February, 1874, the President of the Association, and Chairman of the fifth Convention, Hon. Felix R. Brunot, in referring to the increasing strength of the movement, said that their "cause had made the progress of twenty years in five;" and the General Secretary, Mr. McAllister, said of the past year that it had "numbered a larger array of accessions to our rank, than any two, or three, or perhaps five preceding years."

The following is from the pen of one who was present at some of the sessions of this Convention, as given by him under date of February 8, 1874:—

"This was a meeting of delegates, but largely attended. The number of delegates holding certificates was 641; non-certified, 432; total, 1073, representing 18 States. Petitions to Congress partially re-

turned as I understood, footed up over 54,000 names.

"The officers of the Association for the coming year are, President, Hon. Felix R. Brunot, Pittsburgh, with 99 Vice-Presidents, among whom are 4 Governors, 5 State Superintendents of Public Instruction, 9 Bishops, 15 Judges of higher Courts, and 41 College Presidents and Professors; and the others are all eminent men. General Secretary, Rev. D. McAllister, N. Y.; Corresponding Secretary, Rev. T. P. Stevenson, Philadelphia."

In giving a report of the Convention of 1873, they were greatly encouraged, and quite enthusiastic in being able to report that 470 members took seats in the Convention, and regarded that Convention as far surpassing in importance any that had preceded it. What, then, must have been their delight to be able to report 1073 delegates present at their next National Convention, held in less than a year from that time, with a corresponding accession of numbers and strength throughout the country generally?

The writer from which we have just quoted says:—

"They do not speak in tones of doubt as to the accomplishment of their purpose; they report nothing but abundant success and the highest enthusiasm wherever their cause is presented. Their whole bearing in the Convention was that of men already flushed with victory."

The *Christian Statesman* of Feb. 14, 1874, in reference to this movement said:—

"No other movement in the country could bring together such a Convention as that which met in Pittsburgh on the 4th and 5th of this month. With thousands of workers scattered all over the land, the movement will and must progress with ever-accelerating rapidity."

Can we rightly comprehend the importance of a Convention where 18 States are represented by 1073 delegates (averaging nearly 60 from a State), each representing a class of people laboring in behalf of this movement, and of an Association whose officers are so numerous, and of such an influential class as these, without being compelled to believe that this society is destined to wield a very powerful influence in this country? W. H. BLAISDELL.

(To be Continued.)

"I Know."

EXTRACT FROM A SERMON BY DR. E. G. TAYLOR.

THE Scripture deals in subjects which we cannot afford to have in doubt; for doubt paralyzes even in temporal affairs. It unsettles business, and if widely prevalent, produces panic and unhinges society. How exceedingly disastrous, therefore, in soul matters! The soul cannot be fed on fancies, nor can it bear to be in everlasting doubt. These problems concerning sin and salvation, life and death eternal, need to be definitely solved. We must have solid truth. We may be willing to have some incredulity in affairs of this life, but it is dreadful to rest our eternity upon a possible chimeria. Hence if the Bible came to us as only a higher philosophy, giving shrewd guesses or even the most elaborate speculations, concerning the world to come, we might readily reject it as man's work, on an equality with other theories which have been spun from his darkened brain and heart. We need to be able to say, "I know." Tossed by the ceaseless ebb and flow, we need to have perfect repose for the soul. There is a strong yearning of our nature which can only be supplied by a sure dogmatic faith.

But these subjects on which the Bible treats, are confessedly those beyond the limits of human wisdom to reveal. None have ever seen God. None have sounded the depths of his character. None, unaided, can tell just how our sin affects him and what remedy will avail with him. None can come back from beyond death's borders to report their reception. All questions of the future are steeped in indispensable mystery, and the profoundest minds of all ages have only been able to speculate upon them.

And they disagree in every point. There is no definite standard; and one man's guesses are as good as another's. They know as much about such things as a fly, from an attentive survey of the rim of the cup on which he is resting, knows about the geography and composition of the earth, the theory of the tides, or about ten thousand other things utterly beyond his field of view. A blind man cannot see through the best of telescopes; but to discover by ourselves the great world of salvation, we have neither telescope nor eyes. God must give them both.

How restful, therefore, to turn from the speculative darkness of the wise to the calm assurance of God's own word; to know that the "wisdom of God is a mystery;" "the deep things of God" which the Spirit alone

can search out, which "none of the princes of this world knew," are revealed unto us. The heart's hunger for certainty is at last satisfied. After searching the ages through in vain, we hear a voice ringing from the Roman prison with a power to move the world: "I know whom I have believed." Not, indeed, is this my theory which I commend to the favorable consideration of mankind, but, "I know." This is solid footing.

But this exclamation of Paul's is but the one voice of all Scripture, the grand diapason, the majestic harmony of all its utterances from beginning to end. Far back of Paul a thousand years before Homer gathered the traditions and fancies of the heathen mind into a mythology filled with deities, who are but magnified mortals with magnified vices, Job, the tried friend of God, had said: "I know that my Redeemer liveth." That is infinitely more than Homer or Hesiod could say, or any of the poets, or orators, or philosophers of Greece. Still farther back, in Exodus, we see Moses in direct communication with God and enduring, as seeing and knowing him who is invisible; and even his father-in-law declares, "I know that Jehovah is greater than all gods." In Genesis we see Abel filled with a sweet faith, standing by his bloody altar and learning the great secret that a dead body must come between his sin and God. Even to Mary of Bethany, in our Lord's time, was given more than the combined wisdom of the world for four thousand years, when she asserted the doctrine of the resurrection, saying: "I know that my brother shall rise again." While the apostle John sounds upon this one string, "we know," in the third chapter of his first epistle, a succession of melodies, more entrancing than ever came from Paganini's one string, and sweeter indeed, than the songs of angels: "We know that he was manifested to take away our sins;" "We know that we are of the truth;" "We know that he abideth in us;" "We know that we have passed from death unto life;" "We know that when he shall appear, we shall be like him."

And Paul chimes in again with a magnificent strain of confidence, which has dissipated the fears of many dying saints, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Athens did not know this; Carthage did not know it; Egypt, the cradle of letters, did not know it; Assyria, Babylon, Persia, Greece, and Rome, the great powers that successively held universal empire, in their most splendid days, did not know it. All the centers of civilization were ignorant of it. Not one man in the world's history, the profoundest and the best, could, aside from God's word, stand up and say, "I know," as applied to religious truth. No man, so far as history tells the story, ever did. Man's cisterns all had in them the fatal flaw of doubt.

Aside from the word, not one now knows a single truth connected with the future life. With all of man's seekings in a period filled with the most brilliant achievements of the mind in all other departments, not an item of religious truth has been added to us since the days of Christ and the apostles. Little need, it would seem, had the Spirit, in closing Revelation, to warn us against adding to the things in this book, any more than to warn us against creating a new planetary system or a new world, save for the disposition to deceive himself in spiritual things.

The autobiography of the late John Stuart Mill naturally elicits much attention. One of the most intellectual and erudite men of the age, a prodigy in his very infancy, commencing the study of Greek at three years old, and thorough in the classics before boys generally begin a Latin declension, a great thinker, and logician, and an astute philosopher, he knew many things of which we may be ignorant; but he did not know as much as a Sunday-school child of six or seven years about the sure way of salvation. He says of himself: "I am one of the few examples in this country of one who has not thrown off religious belief, but never had it. I grew up in a negative state in regard to it. I looked upon modern or upon ancient religion as nothing that concerned me." That is, Christ and the fabled Jupiter, the scheme of redemption and the rites of paganism, were to him on a par. Not atheistic in the sense of denying the existence of God,—for he seems not to have cared enough about the matter to do that,—he was atheistic in its true sense, without God. Well, rejecting the word, what has this great intellectual light to offer in its stead? Nothing, absolutely nothing.

When his wife died, to whom he was tenderly attached, and who aided him in his scholarly pursuits, he bought a cottage near her grave, and spent the greater part of each year there, and says: "Her memory was to me a religion, and her approbation was the standard by which I endeavored to regulate my life."

Can a memory give solid basis for the soul's eternal welfare? Can a memory blot out sin, open the gates of glory, and give a needed Saviour? Shall we hear this philosopher saying of his wife after the manner in which Paul speaks of Christ: "I know in whom I have believed, and am persuaded that her memory is able to keep what I have committed to it against that day?"

Alas! how empty the language in such a case. Yet this is an honest specimen of the vague trusts of even intellectual men who do not embrace by a living faith, the apostle's Saviour.

You may test them by this: none can say, "I know." They tell what they surmise or conjecture. They say: "This is my theory;" or, "I do not agree with the Bible;" "I cannot accept your doctrine." They begin to tell us what they do not know, although that theme is inexhaustible. But where is the man to stand forth with another sure word or almighty Saviour, and say, "Listen, O world running on to ruin, I have at last found one outside of the God-man Christ, who can blot out sin, wipe away sorrow's tears, purify the heart, and settle conclusively every inquiry—have discovered another sun more brilliant than the Christ of Nazareth, who will illuminate your way here and to glory hereafter?"

I have read the theories of unbelievers; and have heard some of them talk very boldly; I have watched with interest the reports of conventions of spiritualists and free-thinkers. They seem like dashing iconoclasts. They would shiver every cherished hope to atoms, but set up nothing in its stead. In a wild debauchery of unbelief, some of them are fond of calling the Scripture writers scoundrels, and defaming the name of Jesus. They sneer at the precious blood, they talk of the golden age in which Christianity shall be overthrown; they use swelling words about freedom from religious fables; and liberty is their watchword, with the scarcely covered meaning of unrestrained license in morals. Surely, it is not from such we can hear the joyful "I know," concerning the true way of life.

Rationalism, from its most degraded to its purest form, centers around this one thought: "We will not have this man [Christ] to reign over us." In its highest development it is distinguished from Christianity, not by what it teaches, but by what it denies. It would, if possible, grind our Rock to powder, and give the soul not a hair's breadth of its own for a foothold.

Now above this clamor of men, who, when we cry for bread, would give us a stone, we hear Jesus speaking "as one having authority;" and there comes to us the cry which the world has longed to hear, from the servant of Jesus, who, from a long experience of the joy of salvation, could say, "I know in whom I have believed." And we know. This is our sufficient answer to every caviler; this is our sure word of hope to hearts asking for the light; this is our aggressive banner under which we march in Jesus' name to conquer the ignorance of a perishing world.—*The Standard*.

The Folly of Pride.

DR. THOS. DICK, the learned Christian philosopher, in his "Philosophy of a Future State," has the following excellent thoughts on the folly of pride. They are worthy of more than a casual reading.

G. W. A.

Let me ask the man in whose heart pride and haughtiness predominate, if he really imagines that he can be a candidate for a glorious and immortal existence? Does he not at once perceive the inconsistency of such a thought with the dictates of reason, and the nature of future felicity? Of what has he any reason to be proud? Is he proud of his birth? of his ancestors? of his wealth? of his station? of his beauty? of his personal accomplishments? of his gallantry? of his debaucheries? of his military prowess? or of the thousand of human beings he has slain in battle? Is he proud of his skill in music, in dancing, in fencing, in fox-hunting, and in gambling? of his knowledges in languages, in literature, in arts and sciences? Or is he proud that he is subjected to the asthma, the gravel, the

dropsy, and the gout, that his funeral will be attended by a train of mourners, and that a monument of marble will be erected to his memory, when his carcass is putrefying with the reptiles of the dust? Suppose he were admitted into the celestial mansions—which of all these topics would he choose for the theme of his conversation, and the ground of his boasting? Would he attempt to entertain the cherubim and the seraphim by telling them how many rude chieftains he was descended from, how many ancient families he was connected with, and how many acres of land he possessed as a patrimony in that wretched world which is soon to be wrapt in flames? Would he tell them of his expertness as a marksman, of his dexterity as a horse-racer, of his adroitness as a boxer, of his skill in maneuvering an army, of the villages he had burned, of the towns he had pillaged, or of the thousands he had butchered in storming a city? He would be overwhelmed with shouts of indignation, and instantly hissed from their abodes.

Would he boast of his skill in languages and antiquities? or of his knowledge in arts and sciences? What a poor ignoramus (if I may use the expression) would he appear in the presence of Gabriel, the angel of God, who has so frequently winged his way, in a moment from Heaven to earth, and surveyed the regions of unnumbered worlds! Would a poor worm of the earth, whose view is confined within a few miles around it boast of its knowledge in the presence of beings endowed with such capacious powers, and who have ranged over so vast a portion of the universe of God? And, if he has nothing else to boast of, why is he proud? What a pitiful figure he would make among the intelligent and adoring hosts of Heaven? While such a disposition, therefore, predominates in the mind, its possessor can enjoy no substantial felicity either in this life or in the life to come.

On the other hand, the man who, like his Redeemer, is "meek and lowly in heart," has "the witness in himself" that he has obtained the approbation of his God, that he is assimilated to angelic beings in his temper and affections, that he has the principle of eternal life implanted within, and that he is in some measure qualified for joining in the exercises, and enjoying the felicity of the heavenly state. "For thus saith the high and lofty One that inhabiteth eternity, whose name is holy; I dwell in the high and holy place,—with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

Our Nazareth.

A WORD TO THE SISTERS.

It is a temptation common to woman, to chafe under the routine of our petty cares; to believe that because we are tied down to this daily plodding of domestic duty our lives are of no high utility to ourselves or others. We are apt to look on those who have money enough to hire their work done, or who, from other circumstances, have leisure for personal improvement, or even for doing good, with a sort of envy. Their freedom begets in us discontent; we almost feel sometimes that God is partial, and in his sovereign pleasure favors some of his children more than others. But if we look carefully, dear sisters, we shall conclude that the favor, if it exists, is on our side. Did you ever think in this connection of the early life of Christ on earth? Did he not spend thirty years of that wonderful human existence in the obscurity of Nazareth, subject to earthly parents, and in the homely toil of the carpenter? Why were those years thus spent if not to teach us that hard, dull work is not beneath the dignity of the noblest soul, or inconsistent with the highest aspirations?

There is purpose in the Providence which assigns us to a humble place on earth, and a toilsome lot. God means something when he pins us down to vexatious cares, and a wearisome routine. He means it not for crushing, but for uplifting. It is not neglect because we are worthless, but education, because he discerns in us the germs of usefulness. Christ's life at Nazareth had its purpose. It was a preparation, that thirty years of obscurity and labor, for the three years when he was to vindicate himself and his mission. In the language of another, "Every day at Nazareth meant strength, wisdom, patience;" for though Lord of all,—the everlasting Father—yet in his human nature, as a Son, he was to learn obedience by the things he suffered.

So, mother, every day in your nursery; so, humble house-keeper, every day in your kitchen; so, weary sewing-girl, every day in the work-room, means for you, strength, wisdom, patience. We all have our Nazareth; let us endure it as Jesus did his, without a murmur, anointed with the oil of gladness above our fellows. Let every duty, however trivial or menial, be done "as to the Lord," and we shall come out by-and-by into the full liberty of that higher calling for which he is preparing us.

Do you reply, "No; there is no higher calling for me, I shall live and die probably just here. Have not thousands panted and pined as I do for more liberty of life and never reached it? for a higher usefulness, and yet it was denied them?" But consider again. Is life to end with this mortal existence? True, you may never be let loose on this side the grave. You may never be called from your cooking, your sewing, or your baby-tending, to perform any illustrious mission in this world. But do you know, can you form any idea of what God means you for in the other? He may be fitting you by just this Nazareth life for a future service more noble than you can conceive. The meek and wise and patient and strong he will employ in carrying out his designs of love and mercy in the universe, in fulfilling his sovereign behests; and the discipline to which he appoints you here, is just the preparation needed, that he may choose and use you in this heavenly mission work. Bow to it then. Take his yoke upon you. Be willing to stand contentedly in your lot, to do what God sets for you, with a patient, loving, obedient spirit. "The disciple is not above his master, nor the servant above his lord." Our Nazareth is not what Christ's was; and if he could endure, cannot we?

Patient in hope! This is a good motto for us, sisters, when tired and disheartened, disgusted with our low, grovelling pursuits, so seemingly unworthy, yet so imperative. Patient in hope! We may look with joy to the hour of greater liberty, but in the mean time let us get all the strength, patience, and wisdom possible out of the present.—*Sel.*

Guilty Silence.

CLAMOROUS evils arrest attention and arouse resistance. A tornado or great fire which destroys property and life in comparatively small places, causes more popular sensation than the subtle malaria which by day and by night poisons the blood and prepares the graves of whole communities. If the pulpit is silent when God calls upon ministers to "cry aloud and spare not," is it not an official partaker of other men's sins which it does not rebuke? If magistrates fail to execute judgment, and violence and corruption quietly stalk in brazen impunity before the awful form of justice, are they not even more guilty than the criminals whom they shield from outraged law?

A very profane man once complimented his minister for not saying a word to him when he had blasphemed God in his presence! Was that a time and a place for such a man to be silent? If the officers of a church neglect to preserve the faith and discipline which they are set to defend, if the ordinances are profaned by ungodly professors, and if notorious wickedness is silently passed over in the cases of wealthy and prominent offenders, is the public scandal less because of the cowardice of those who dare not use the power of the keys?

The applications of this truth are almost endless. In our time, nothing is more needed than a calm, outspoken, and resolute stand upon Christian principles against all that tends to weaken the power of conscience. Compromises in these fields are weaknesses. Silence is but another name for apathy. Power is with those who plant themselves firmly upon the rock of unchanging truth and eternal righteousness.—*Sel.*

THE LIGHT LIES AHEAD.—We walked to-day under the shadow of the mountains, where the sun no longer shone upon our path. But far up the valley, beyond the range of hills, the sunlight still flooded the landscape. We were reminded how often in this life we walk through vales where some sorrow, for the time, casts its shadow over us, but beyond, the eye of faith sees the light of hope shine across the way, and we have but to go forward that we may escape the shadow and chill which would fall upon us with increasing power if we were to linger in the old places where trouble found us. They who go forward find the openings where the sunshine lies.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, NOV. 3, 1874.

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

The Sabbath Cause in Great Britain.

I HAVE spoken of our arrival in London, and have said something of the Sabbath cause in this city. Here are some deeply interesting memorials of the Sabbath during the past 250 years. Mill Yard church was founded not far from the time when the Pilgrims landed on Plymouth rock, A. D. 1620. In John James' time, A. D. 1661, it assembled in Bull Stake Court, which is but a short distance from its present site, Mill Yard. Names seem never to change in London, and so this narrow court still exists, bearing this very name upon its walls. Opposite to the entrance of this court in White chapel street is the spot where Mr. James' head was set on a pole.

Mill Yard owes its name to the fact that a mill once stood near this site, and this ground was a part of its yard. But the stream now flows underground through the sewers, and the mill is gone. The chapel is an old brick edifice, but within it is very tasty and comfortable, the interior having been recently renewed. Connected with this chapel is the parsonage where Bro. and sister Jones keep the house of Gaius as described by Bunyan.

In company with Bro. Jones I visited the spot where Mr. Trask, because of his Sabbatarian principles, was placed in the pillory, and whipped from thence to the Fleet prison, a distance of more than two miles. We walked over this route in order to judge of the time that was occupied in whipping Mr. Trask, as he walked this distance under the lashes of his brutal enemies. Then he was imprisoned in a most wretched prison to remain for life. What he suffered probably destroyed his mind, for at the end of one year he recanted. His wife for the same crime as her husband was also imprisoned, but was not placed in the pillory, nor was she whipped. She remained some fifteen years till released by death.

Newgate prison in which she was confined for a time was also the place of John James' imprisonment, and from thence he was drawn to the place of execution at Tyburn, distant some three miles or more. Newgate prison still stands to remind the observer of the sufferings of many of God's noblest servants. I felt interested to visit the spot on which stood the gallows at Tyburn. It is within the present limits of London and just at the edge of St. James' Park. The gallows is gone, but the spot, where not malefactors only, but also some of the noblest servants of God have laid down their lives, is marked by a pillar and an inscription. Here they stood in a cart with a noose about their necks, and the cart was drawn from under them, so that they died simply from strangulation. I asked myself the question whether I could be thus faithful, even unto death.

Francis Bampffield, who was the means of gathering a second church of Sabbath-keepers in London, was also imprisoned and cruelly treated so that he died from his sufferings. Pinnei's Hall is the place where his congregation assembled. I visited this hall which still bears this very name. His church has become extinct within the present generation. Stephen Mumford, the first who carried the Sabbath to America, was a member of Mr. Bampffield's church.

In the rear of Mill Yard chapel is a cemetery in which sleep several of the pastors and a considerable number of the members of the Mill Yard church. The name of Joseph Davis is worthy of particular mention. The Mill Yard property was secured to that church by his generous liberality. He did this that the Sabbath cause might not be destroyed in London. In the persecutions suffered by the early Sabbath-keepers Mr. Davis also shared. He was cruelly imprisoned, and robbed of all his property. After his release he began business in a small way, and God being pleased to prosper him, he became quite wealthy. With this property he endowed the Mill Yard church, giving to it the chapel, the parsonage, and the cemetery, and making provision for an annual income to meet current expenses.

The Sabbath cause is very low in Great Britain, and has seemed threatened with extinction. There are, however, adequate causes for this sad change. The Sabbath has suffered from the errors of its friends. After the severe persecution which they

suffered, and after they had been stripped of their worldly goods, there came a time of comparative quiet. They began to prosper in acquiring wealth. With wealth came not consecration to God, but covetousness and a desire to obtain the favor of the great. They acquired wealth, and instead of using it for God, they hoarded it up to curse their children. And the children coming to wealth renounced the Sabbath and plunged into the world. The spirit of consecration was lost by both ministers and people to a fearful extent. To gain the favor of first-day churches the Sabbath was made of minor consequence. And so the Spirit of God was grieved, worldliness entered, and apostasy followed in very many cases. There were, however, many honorable exceptions, and the Sabbath-keepers in America owe a debt of gratitude to God in behalf of the Sabbath cause in Great Britain for the light of truth respecting the Sabbath. May they not be slow to acknowledge this obligation.

Being very desirous to ascertain the strength of the Sabbath cause in Great Britain and to form an acquaintance with the observers of the Sabbath, and with those known to be friendly thereto, I arranged with Bro. Jones that an appointment should be sent to the little Notton church near Tewkesbury in Gloucestershire, and also that the few Sabbath-keepers in Scotland and the north of Ireland should be invited to meet us in Glasgow, Monday, Oct. 5. Bro. Jones and myself went to Tewkesbury and were hospitably entertained by the pastor of the Notton church, who is a first-day Baptist preacher. Tuesday forenoon he accompanied us to the hamlet of Notton, where we met at their own chapel three of the five members composing their church, two being unavoidably absent. Several generations since an ancestor of one of the present members of this church built this chapel as a part of the building which he erected for his own residence. This he secured to the Sabbath-keeping church, and he also walled off a cemetery for the use of the church. In addition to this, he secured to the church an annual income of about \$25.00, to be paid from the farm which he transmitted to his descendants. But though the chapel and the burying ground remain to the church, the payment of the money has in some way been set aside by an apostate descendant. We had a most interesting season in rehearsing the progress of the Sabbath cause in America, and in stating some of the reasons for our observance of the fourth commandment. I will make some further mention of Notton church hereafter.

From Tewkesbury, we took a night train for Glasgow in a third-class compartment which contains simply two wooden seats facing each other, and extending across the car, the entrance being by doors in either side of the car. The notice of our meeting was sent to all the known friends of the Sabbath in Ireland and Scotland. It brought together six persons besides ourselves. Those not able to come to this little gathering sent letters which were read at the meeting. One Sabbath keeper came from the north of Scotland, and one was present who was a native of Ireland, and whose father has begun to observe the Sabbath in Belfast, Ireland. The meeting was organized and interesting remarks were made by the chairman, and then followed a statement by Bro. Jones and myself respecting the work of Sabbath reform, especially in America, and what we hoped to be able to do in Great Britain. Those present stated their individual experiences. The occasion was one of great interest. A regular Sabbath meeting was appointed to be kept up by these friends. Our meeting was cheering, for we hope to see a good work follow. The brother from the north of Scotland was baptized, and was much blessed.

Oct. 9, we returned to London. On the Sabbath, I spoke twice to the Mill Yard church. Monday evening, we took the cars for New Haven. Here, after five hours' delay, we took a steamer for Dieppe, which we reached about ten next morning. After a brief detention by the custom-house officers we took the train for Paris, and reached this city at 3 o'clock. To-morrow if the Lord will we shall again set forth on our way, and the day following we hope to be in Switzerland.

In taking leave of England for the present I wish to acknowledge the great kindness of Eld. Jones and wife during our stay in London. Hitherto the Lord has helped us.

J. N. ANDREWS.

Hotel de Belgique, Paris, Oct. 14, 1874.

IN addresses from man to man, hypocrisy is detestable; how much more in addresses from man to God.

The Seventh-Day Adventists.

A BRIEF SKETCH OF THEIR ORIGIN, PROGRESS, AND PRINCIPLES.

OUR field of inquiry leads us back only to the great Advent movement of 1840-1844. Respecting that movement it is presumed that the public are more or less informed. They may not be so well aware of the causes which have led since that time to the rise of a class of people calling themselves Seventh-day Adventists.

THE DISAPPOINTMENT.

Adventists looked for the end of the world in 1844, because of the prophecy in Dan. 8:14, which says that at the end of the prophetic period of 2300 days the sanctuary should be cleansed. They computed that time to end in that year. They held that the earth was the sanctuary then to be cleansed, that its cleansing was to be accomplished with fire which would accompany the manifestation of the Lord from heaven. Hence they supposed the Lord would then come. There were, of course, many other facts and arguments in support of the view that the second coming of Christ was near, but what we have stated was the principal argument for fixing upon that particular time for the occurrence of the event.

The time passed, and the coming of Christ did not take place as was expected. It then became apparent that a mistake had been made in one or both of the following points: either the period of 2300 days did not end at that time, or the cleansing of the sanctuary was not to be the burning of the earth by fire at the second coming of Christ. While there was a possibility of their being mistaken on both these points, a mistake on either one would be sufficient to account for the fact that the Lord did not then appear.

A movement which had enlisted the whole interest of thousands upon thousands, would not of course be abandoned without reflection. The ground was looked over and two methods adopted for explaining the disappointment. One class jumped to the conclusion at once that they were wrong on time, and the prophetic periods had not ended. Another class, on a careful survey of the whole field, impressed with the strength and harmony of the argument on chronology, saw no ground to change their views upon that point, but became satisfied that the mistake lay in the subject of the sanctuary and its cleansing. This class are the ones now known as Seventh-day Adventists. This brings us to note

THE DIFFERENCE

Between Seventh-day Adventists and First-day, or No-day Adventists, as respects chronology. The latter, believing that the prophetic periods were given to make known the time of Christ's coming, and that they have not yet ended, are held to one of two conclusions: either that all that is said in the Bible about these periods is so much of revelation unrevealed, or else that the time of Christ's coming is to be known. The first conclusion, as consistent believers in the Bible, they cannot adopt, and hence their continual efforts to re-adjust the prophetic periods and fix upon the time for Christ to come. From this has arisen in these later years all the fantastic time-setting which has very properly disgusted the world, and worse than this, has brought reproach on prophetic study. On the other hand

SEVENTH-DAY ADVENTISTS SET NO TIME.

They do not believe that any prophetic period given in the Bible reaches to the coming of Christ, or was designed to mark the day or year of that event. As already mentioned, they believe the chronological argument of the great Advent movement of 1844, was all right, locating the termination of the longest prophetic period, the 2300 days, in the autumn of that year. The prophecy said that then the sanctuary should be cleansed. That sanctuary they found to be, not the earth, which is never so-called, but the sanctuary of which Paul so fully and definitely treats in his epistle to the Hebrews, "the sanctuary" and "true tabernacle" in Heaven, "which the Lord pitched and not man," of which Christ, our great High Priest, is minister while "on the throne of the Majesty in the Heavens." Heb. 8:1, 2. The tabernacle erected by Moses in the wilderness of Sinai about 1500 years before Christ, Ex. 25 and on-

ward, which was the sanctuary of the first covenant, Heb. 9:1, from that time till the first advent, was a type, figure, or pattern of this heavenly sanctuary of the new covenant. Heb. 9:9, 23, 24. The ministration of the sanctuary consisted of two grand divisions which were accomplished every year: the daily ministration, and a brief service in the most holy place, or second apartment, of the sanctuary, which completed the yearly round of service. This latter work was called the cleansing of the sanctuary, and was performed by the priest. So likewise the cleansing of the heavenly sanctuary, Heb. 9:23, must be performed by Christ while yet a priest, before he takes his kingdom and appears in his glory.

The view we take of the prophecy, consequently, is that the termination of the 2300 days in 1844, brought us to the commencement of this last portion of Christ's work as priest in the true tabernacle above, called the cleansing of the sanctuary, not a cleansing from physical impurities, but from the presence of our sins, imparted to it through the blood of Christ there ministered in our behalf. This explains at once the mistake in 1844, and shows our present position. We are now in the time of the cleansing of the sanctuary; a period of brief but indefinite duration.

While, therefore, we do not throw away the prophetic periods, but believe they are to be understood, we believe also that they have been correctly interpreted, and have all terminated; so that we now have no data from which to reason respecting a definite time for the Lord to come.

THE SEVENTH DAY.

Two causes have operated to introduce the observance of the seventh-day Sabbath among Adventists, and thus to develop that class known as Seventh-day Adventists.

First, a Seventh-day Baptist sister, Mrs. Rachel D. Preston, from the State of New York, moved to Washington, N. H., where there was a church of Adventists. From them she received the doctrine of the soon-coming of Christ, and in return instructed them in reference to the claims of the fourth commandment of the decalogue. This was in 1844. Nearly that whole church immediately commenced the observance of the seventh day, and thus have the honor of being the first Seventh-day Adventist church in America. The ravages of death, and removals from the place, have considerably diminished their numbers; but the church there still lives to bear witness to the truth thus introduced among them.

The Sabbath question began immediately to be agitated among Adventists, and within a few months, many from their ranks commenced its observance. Among the earliest permanent converts to this doctrine, three deserve especial mention: 1. Eld. Joseph Bates, who with great zeal, devotion, and self-sacrifice, gave himself to its advocacy, and brought many to its observance. He fell asleep March 19, 1872, in the 80th year of his age. 2. Eld. James White, the founder and manager, to the present time, of the S. D. Adventist publishing work, and now president of their five leading organizations; namely, The General Conference, The Publishing Association, The Health Reform Institute, The General Tract and Missionary Society, and the Educational Society. 3. Eld. J. N. Andrews, author of the History of the Sabbath, the Sanctuary, the Three Messages, and other important works, and now absent as a missionary to Switzerland in Europe.

2. Another consideration which has tended to strengthen them in the observance of the seventh-day Sabbath is the subject of the sanctuary, to which we have already alluded. It was seen at once that the central object in the sanctuary, in whichever dispensation we view it, is the ark of God, which was enshrined in the most holy place. This ark was prepared expressly as a receptacle for the tables of stone on which were written the great moral precepts of God's government, the ten commandments. Thus attention was called to the law of God. It was also seen that if the law in the ark of the heavenly sanctuary, Rev. 11:19, is the great original, and that deposited in the typical sanctuary was only a copy or transcript, that law must read the same now as it read then, and the idea of any change is placed beyond the range of possibilities; that heaven and earth, as Christ in his first sermon declared, would sooner pass than one jot or tittle pass

from the law; and that the fourth commandment requires of the second house of Israel, what it required of the first, and has required from Eden down, the observance of the seventh day of the week, as the grand and glorious memorial of our creation at the hands of God.

(To be continued.)

Which Is Fair?

A SERIES of articles is now passing through the *World's Crisis*, on the subject of the Sabbath, over the initials of the under-editor, "M. G.," which I have been requested to review. I wish to state my reasons for declining to do so.

1. The numbers which have appeared contain no new arguments, and rest entirely on the assumption that the ten commandments are the old covenant which is done away. From our knowledge of the writer and his past efforts, we have reason to believe that no new arguments will be brought forward.

2. The assumption on which he rests has been so often refuted in the *REVIEW* and the truth on that subject so often stated therein, that its readers do not need light on that subject more than is often presented in general articles.

3. The readers of the *Crisis* could not be benefited by a review, as they would never learn that the articles were reviewed. And here we call special attention to the difference between our treatment of their arguments and their treatment of ours. When anything appears in their works which seems to be worthy of a reply, our writers take it up, state the strongest points presented as forcibly as they present them, and frequently in their own language, and candidly review it. But, to the contrary, their writings never contain statements of our arguments; they pass by our strongest points in silence, and their readers are led to believe that the Seventh-day Adventists are a foolish people who have no evidence of the truthfulness of their faith. Such a course cannot always prosper. The blind will not always be suffered to lead people in blindness.

4. The same course has been pursued by the advocates of the Age to Come. No position with any degree of plausibility has ever been taken by their strongest writers which has not been candidly refuted by us. But year after year passes and their readers are never suffered to know that we have written anything on the subject. We honestly think that their view of the future priesthood of Christ, the corner-stone of their theory was completely overthrown years ago. Since our views on that subject have been published, in which their positions have been fully and fairly stated, Elds. Stephenson and Reed have each written a pamphlet on that subject, and both followed their old beaten track, paying no attention to our exposures of their fallacies, or trying to meet our arguments. So far as we have known, their periodicals have never noticed the fact that Seventh-day Adventists have publicly opposed their views.

5. But more than all others the conductors of the *World's Crisis* have shown great fears that their readers would become acquainted with the reasons of our faith, or even of their existence. When the present under-editor, "M. G.," was sole editor of the *Crisis* there was published therein a challenge for a discussion of the Sabbath question through that paper. When that was accepted he not only refused to admit the discussion into the *Crisis*, but persistently refused to let his readers know that the challenge was accepted! Years passed by and they were led to suppose that we did not dare to accept the challenge. When "M. G." was fairly exposed in the presence of his friends he was obliged to promise to correct the wrong he had done; but in an "apology," he gave a false version of the facts, leaving the wrong as great as before. Such a course is entirely consistent with that kind of "holiness," which he has mounted as a hobby, but with that holiness which is the outgrowth of obedience to God's holy commandments, which requires love to God and to man and leads us to do to others as we would that they should do to us, such a course is not to be tolerated.

6. Our love for the truth of God, and our duty to defend it, when necessary, would lead us to overlook the dishonorable course of the writer of those articles and to give them a candid review, were it possible to even acquaint his readers with the fact that they had been reviewed. But as such facts are studiously concealed from them, we can see no profit in a review.

J. H. WAGGONER.

The Pavilion in San Francisco.

OUR "Progress" department having gone to press when we received the following from Bro. Butler respecting the tent-meeting now in progress in San Francisco, Cal., we give it in this place:—

As soon as the camp-meeting was over, the large tent, one hundred and twenty-five by sixty feet, was moved to San Francisco, and pitched in a very eligible place. Meetings commenced Friday evening, Oct. 16. Thus far, nine discourses have been given upon the themes usual in our lectures. The weather has not been as favorable as is usual at this season. It has rained considerably, and threatened rain just before meeting time in several instances.

But the interest has increased thus far right along. We commenced with about four hundred. The congregation Sunday evening was upwards of eight hundred; and last evening, I should judge, there were from a thousand to twelve hundred. A large number of these give as good attention, and manifest as much interest, as any I ever saw. Last night the subject was spiritualism.

There was a great desire manifested that the lecture should be repeated. All the books on the desk, treating on the subject of the discourse, went in a twinkling, and many more were called for. Ministers of other churches came forward to the desk, and said if the lecture could be repeated, the large tent would be filled full, they were certain.

A few nights since, at the close of the discourse, a man who called himself an infidel, a stranger to us, arose, and wanted to speak. He commenced to urge those present to use their influence to get men to come to the tent. He said it was a shame to the place that the tent was not packed full every night. He said he should work all the next day to get others to come. He thought no such discourses had been given in the city, and many should be there. He gave a very earnest exhortation to bring all possible to the meetings. This same man has no doubt distributed two thousand bills of the meeting for us. So far everything looks favorable for a good work being accomplished. There has never been so large an attendance in this city or in the State before. While it is impossible to tell the final result, it is most encouraging to see the people coming out and listening to the truth of God, night after night. We hope God will guide Brn. Loughborough and Canright through this meeting, and that great good may be done.

The eighth number of the *Signs* is just being issued, which makes, with the business connected with its change of hands to the supervision of the Cal. Conf. Committee, much to be done. The paper will then be removed to Woodland, Yolo Co., Cal., for the present, until it shall finally be decided where to permanently locate it, and organize an Association to hold the property according to law. It will be issued weekly as soon as possible.

I shall return immediately to the East to help in the great work there, and Bro. Cornell will doubtless return with me. My friends can write me to Mt. Pleasant, Iowa, or Battle Creek, Mich.

GEO. I. BUTLER.

San Francisco, Cal., Oct. 23, 1874.

The following additional particulars respecting the above-named meeting we find from the pen of Bro. Loughborough, in the *Signs*, of Oct. 22, 1874:—

"We advertise daily in three daily papers. The combined circulation of these papers is over 100,000 copies daily. The subject is announced for each evening. Brethren, it pays in the shape of increasing our audiences, to invest considerable in advertising.

"One of these papers, the *San Francisco Morning Call*, says of our meetings, in its issue of Oct. 21: "The tent meetings on the corner of Jones and Tyler streets are nightly attended by large and attentive audiences. The speakers are earnest men who believe what they teach. The subjects thus far introduced have been the Earth's History as noted in prophecy; the United States as described by the prophets; the Signs of Christ's Second Coming, and the Doctrine of the World's Conversion. This evening Eld. D. M. Canright, one of the ablest speakers of that denomination, will speak on Modern Spiritualism.

"On Wednesday evening, notwithstanding it rained up to the hour of commencing meeting, there were about 500 interested hearers. Last evening our big tent was nearly full to listen to Bro. Canright on the subject of Spiritualism. There was profound attention. What books we had on Spiritualism went off like the dew, and there was an earnest call for more, which will be taken over from the *Signs* office for to-morrow night.

"As people are going away from the tent, many who were hearing this course of lectures for the first, were heard to say: "They have the truth at that tent, if there is any truth." We hope for glorious results from these lectures."

Will You Have True Riches?

WHAT shall a man be profited if he shall gain the whole world and lose his own life? Eternal life is set before us on the conditions of repentance, faith, and a life of faithful obedience to God. He that gains eternal life in the world to come, gains everything that is desirable; but he that loses it, loses everything. What a wretched choice men are making! They boast of making good bargains, while they are selling their birth-right for a mess of pottage. He only is truly the gainer who secures a part in the world to come. All else is loss.

Reader, are you laying up a good foundation against the time to come, that you may lay hold on eternal life? If so, you are on the road to riches and true honor. There will be no end to that life. A hundred, a thousand, ten thousand, a hundred thousand, a million, a thousand million of years may pass away, and an eternity of life and bliss is yet before us.

If we may secure this, what folly to lose it for the riches or honors of this fleeting life. Give me a part in the world to come, if it be at the loss of all things, even of life itself. He that loses his life for Christ's sake shall find it.

Shall we make a whole sacrifice to God? The Lord help us to do so; He that has not force of character sufficient to break from his evil habits, his debasing appetites and passions, how shall he hope to secure the precious boon of life. He is selling eternal life for less than a meal of victuals, for this would prolong life a little, while his indulgences are cutting it short. It is time to be awake to these things. We have had light, line upon line. Are you heeding it? When do you intend to heed it? If you are neglecting it you are losing time, losing life.

R. F. COTTRELL.

Oregon Mission.

WE have received no definite report written for this number, as we had hoped to do, but we take the liberty of making an extract from a private letter from Bro. Van Horn of recent date, and hope he will have a report for every number hereafter, if it is only a few lines.

He speaks of a tent meeting held for a few days at Weston, Oregon, where he sold thirty dollars' worth of books, and one family embraced the truth, and then says: "Three more have united with the church in Walla Walla since I wrote you last. We have now pitched the tent on the Walla Walla River about half way between Weston and Walla Walla City. Here we expect to hold a two-weeks' meeting, to commence to-morrow evening, the 25th, at the beginning of the Sabbath. On the first Sabbath and Sunday in October, we shall have a general meeting of the friends of the cause. We hope to see some good results of our efforts there."

Since writing [the above, we have received another letter from Bro. Van Horn, in which he says, "All is going well with us here; may the Lord bless the work with you there. I hope the *Signs* will now be published regularly each week, and that it will be permanently located on this coast." The brethren and sisters up the coast will be cheered to learn, in this number of the *Signs*, that both of the desires above expressed are likely to be soon realized.—J. N. LOUGHBOROUGH, in *Signs of the Times*.

The German View of Sunday.

THE following is from the *Stuttgart Correspondence Boston Daily Advertiser*. It shows how Sunday has always been taught in the old country, i. e., merely as a day of recreation. It shows, too, that the German population will soon press this Sunday question as a political issue.

"Secondly, the Germans in America complain that they are compelled by law to observe the Sunday in the American way. They have their doctrine of the day, which is that of the Chris-

tian Church in their native country; they land upon our shores, find a Church with a different doctrine, and find, moreover, that they are compelled to conform to it by the civil law. Assume, now, that the American doctrine is theologically the right one; that the Sunday is in one sense holy time; that its observance as such is matter of religious duty; and that those who fail at this point commit a sin, for which they will surely be punished hereafter; is it, however, the business of the State to enforce religious duties as such? Is it the business of the State to decide between different theological conceptions, espouse one as against another, and bring the strong arm of the law to its support? Here is a distinction between what is right as theological doctrine, and what is right as an exercise of civil authority, which our people too commonly overlook. So long as the Germans rest from labor, do not disturb the civil order, do nothing but what is innocent from the purely civil point of view, the common-wealth should hold them as citizens guiltless, however heretical otherwise their conception and use of the day may be. Undoubtedly our laws go further and contemplate the legal enforcement of the Sunday as a religious day. The German citizens cannot understand this. What they have been taught from youth up, and by Christian teachers, to regard as innocent before God and man, is found to be prohibited by law, and prohibited beyond dispute on theological grounds; and this, too, in the very country they have come to expecting to find a perfect separation of Church and State. They are offended, irritated,—quite without grounds, shall we say?" D. M. C.

The Last Call.

THE prophetic word of God and its fulfillment shuts us up to the conclusion that the time has come for the closing message of probation to be given. This being so, earth has never before heard a message so solemn and important. The eternal destiny of the living generation is to be decided by it.

All the great lines of prophecy declare with united voice that the end of the world's sinful career is at hand. Every sign given in the word of God declares that the perils of the last days are upon us. Wickedness, as foretold, abounds; and infidelity and lawlessness have almost reached the highest summit, or rather lowest depth, possible.

The word and works of God being infallible, if the time has come for the last message, the message is come also; and we cannot reasonably come to any other conclusion, but that the work now being done, claiming to be the fulfillment of the predicted message is genuine—that it is in truth the work of God. How solemn then the warning message now being sounded through the earth! How important the precious moments that remain of probationary time! Oh, that God would help us to realize it! May we have grace to act as though we believe the truth that pertains to this time. Never did weightier responsibilities rest upon a people than those that rest upon those who know the thrilling truth connected with the third angel's message.

Brethren, it is my highest aspiration to have a humble part in this work of the Lord—to do the very work which God would have me do. And I fervently pray God to grant me this portion, and still give me a part in his work. The reward of well-doing will be sure to all who shall have done well.

R. F. COTTRELL.

Cheering News.

"As cold water to a thirsty soul, so is good news from a far country;" and so is the heart of the people of God refreshed to hear of souls embracing the truth. As I sit here in the *Signs* Office, opening correspondence from different individuals, my soul is sometimes stirred to see how the truth of God is spreading, and how God is using the instrumentality of the press to advance his cause.

Here is one letter from Warren, Pa., in which a man says he was by chance on the campground at Medford, Minnesota, where some copies of the *Signs of the Times* were distributed. He got some, took them to Pennsylvania, read them, became convinced of the truth, loaned the papers to his neighbors, they became interested, and he writes to this Office to see if he can obtain more copies of the *Signs of the Times*. Certainly you can, and may God bless them as they cross the plains, and go on their mission!

Here is another letter from Maine, way over on the Atlantic. It says: "I was in San Jose last July, went to hear Elders Canright and Cornell preach, and was convinced of the great truths, and I have taken my stand among the few to press on and gain the crown that is laid up for the faithful. On account of sickness, I have had to move east again."

And another from the northern part of Washington Ter., way up almost to the British possessions, a minister, has got hold of the *Signs*, and likes it so well that, with his neighbors, he has read it over, and a lot of them gave him their names as subscribers to it. Let them have it, we say.

Let the truth go in every direction, and may many humble hearts be gladdened as they receive its precious light through the *Signs*.

J. N. L.—in *Signs of the Times*.

"THY WILL BE DONE."

WHEN your life is full of trials,
And your heart wild with despair,
When your burden seems as heavy
As your weary soul can bear;
When your hopes are all departing,
And you watch them one by one,
When your heart with care is breaking,
Can you say, "Thy will be done"?

When your path is steep and rugged,
All the weary journey through,
When your neighbors gather roses,
While the thorns are left for you;
Though you've fought your battles bravely
Fought so hard, yet never won,
When the world is all against you,
Can you say, "Thy will be done"?

When your dearest friend is dying,
One your heart has loved the best,
Yes, the darling whom you worship,
Can your soul then stand the test?
Can you close those eyes forever
That have been your light and sun?
Can you bow in resignation,
Meekly say, "Thy will be done"?

Death has darkened all your household,
Filled your heart with deepest gloom,
Robbed your life of all its sweetness,
All its beauty and its bloom.
But religion, pure and holy,
Shines out brighter than the sun;
Even then the Christian murmurs,
Not my will, but Thine be done.

—Sel.

Progress of the Cause.

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

Allenton, R. I.

WE have just taken down the tent, which has been standing at this place since Sept. 10, in which we have given forty-four discourses. Sold over thirty dollars' worth of Bibles, books, and tracts, and obtained two new subscribers for the REVIEW and two for the Reformer.

Six new converts have declared themselves willing to keep all the commandments of God.

Bro. Robinson came two weeks in advance of me, and has spoken half of the time since I came. He remains here with these friends a short time, and then will begin a course of lectures at Point Judith. I go from here to Marlow, N. H., to strengthen the friends there. We then shall seek for a place to begin labor for the winter.

My family joined me last week after a separation of four months. Our prayer is, that God may guide us and that good may be accomplished.

R. M. KILGORE.

Michigan.

Since the Lapeer meeting I have held seven meetings with the Greenbush church. Five were baptized, and united with the church.

Oct. 16, in company with Bro. Lawrence, I returned to Saranac, and have been holding meetings here since. Others have taken a stand with us. Sunday, five were baptized. Our Bible-class is well attended, and the prospects are that a church will be raised up here. We are now undergoing the usual street grumbling by the ministers; but as yet they have made but one public demonstration, and that was so faint and contradictory that the public were ashamed of it, and said that it did not need a review.

Bro. Lawrence is holding meetings five miles south of here, and at last report was having a fair congregation. At present, our meetings are held at private houses, making it inconvenient to reach the public.

P. STRONG.

Erie Co., N. Y.

BRO. REYNOLDS has joined me in labor in Colden, near Glenwood. The omens are good. A considerable number confess the truth, some that had known the way and were backslidden are starting anew, and the youth and children are seeking the Lord. Brethren, pray that God will bless our efforts, and do a great work here.

R. F. COTTELL.

Oct. 27.

Wisconsin.

ELD. DAVID DOWNER came to this place in company with Bro. Pember and pitched the tent July 17. Notwithstanding it was a very busy time with the farmers (right in the midst of harvest), who represent a large portion of this community, the tent was nightly filled with a large and very attentive audience, and on Sundays to overflowing.

I am thankful, that an all-wise Providence directed Bro. D. to this place, and that I have had the opportunity to embrace the truth. Words cannot adequately express the deep feeling of gratitude which fills my heart for being led from darkness to light. Much good has already been accomplished.

Twenty persons have declared their readiness to walk in God's holy commandments, and "the end is not yet." With the help of the Lord, the cause will prosper in this vicinity yet more abundantly.

On Sunday, Oct. 4, after singing and praying, Bro. Downer baptized seven persons. It was a very solemn and impressive scene. Some six hundred people witnessed it from the water side and the adjacent bluffs. The best of order prevailed and a very decorous demeanor pervaded the assembled multitude.

Sunday evening, the tent was taken down, many reluctantly bidding farewell to the old canvas covering under which so many have been seated, attentively listening to the truth. The tent being erected on an eminence, was visible for quite a distance.

Bro. D. has many warm friends, who make no profession, who have been and still are ministering to his wants.

I omitted to state that several more have desired baptism, and Bro. D. has appointed Sunday, the 18th, for that purpose. The village of Arkansas is a thriving place, situated at the commencement of the "Big Woods." A large and extensive furniture factory was built here some three years ago. It is owned by Messrs. Holbrook & Co. I may add that Mr. H. very generously supplied lumber for seats for the tent; and for other acts of kindness too numerous to mention, deserves our thanks.

W. T. G.

Appreciating Blessings.

DEAR BRETHREN AND SISTERS: It seems not only a privilege but also a duty to testify to the goodness of God in restoring the gift of prophecy to his remnant people, through which he so minutely warns us and earnestly entreats us to shun the sins of these perilous days. May we ever take delight in all the instructions of the Lord to us.

I find that they afford the very reproof and instruction we as individuals and as a family need. And I wish to thank and praise the Lord for giving us eyes to see wherein they apply to us, and hearts to receive these kind reproofs, and admonitions with love and gratitude to him, and the one by whom they are given.

Pray for us, that we may have grace to obey them, and be enabled to overcome our vigilant foe through the word of our testimony and the blood of the Lamb. I wish to thank Bro. Butler for his articles in the *True Missionary*, calling our attention to the visions, and pointing out our duty in regard to them. And feeling anxious that all may reap the good the Lord designs we should from them, I would earnestly entreat all no longer to neglect these heavenly messages.

MARY A. CHUTE.

How I Found the Truth.

ONE year ago to-day (Oct. 25, 1874), I heard for the first time the third angel's message. At that time I was a Sabbath-breaker. The circumstances were something like this: A Seventh-day Adventist preacher came into our town and commenced a course of lectures at what is known as the center school-house, and after laboring there two weeks, his fame spread into the neighborhood where the writer lives, and a great desire arose in me to see a man that was so illiterate as to think and teach that the seventh day was the Sabbath. So at evening, one year ago, my wife and I went to hear the strange preacher. I listened attentively, and acknowledged the man to be intelligent; but some things that he said weighed heavily on my mind, and I resolved not to go any more, and through the week following, I staid away. But when the next Sunday came, my wife invited me to go with her again to hear the stranger. I excused myself. She insisted; but I refused. The carriage was brought to the door, and she stepped in, took the lines, and went alone. I looked sorrowfully after her until out of sight, then I lay down upon the bed and was soon asleep, but was so troubled with dreams that "my sleep break from me."

Upon opening my eyes, the first thing that met my astonished gaze was wife returning, not alone as when she left, but in company with the very man that I had not time to go and hear. This looked to me like the commencement of troubles; but I rubbed my eyes, rushed my fingers through my hair to give myself as terrific appearance as possible, determined to show him that it was dangerous to beard the lion in his den, and as they entered the room from out-doors, I merged from the bedroom, all three meeting in the kitchen.

The frank, kind, and intelligent manner in which he received me, quieted my fears to some extent, and I ventured to engage in conversation with him. I soon began to feel very friendly toward him. It was stormy, so that there was no meeting that night. The next day (Monday) and night was so stormy that it was nearly impossible for people to be out; in fact, our stranger friend was completely storm-bound.

We talked together at least sixteen hours each day during his stay. Tuesday evening, he lectured again. By this time, it was an easy matter for my wife to get me to accompany her to meeting; in fact, the candor of the man and his knowledge of the Scriptures riveted my attention, and I continued to attend the lectures until the close. While the lectures were going on, I bought books, read my Bible, and talked with the more intelligent class. I examined the whole matter as well as I was able to, and at the close of the lectures those that believed that the doctrine taught was the truth were invited to covenant together to keep the commandments of God. My wife and I asked to have our names enrolled, after which our worthy brother left the neighborhood.

We were left alone over two months. But when he returned, he found every one firm as when he left, and proceeded to organize a church with a membership of twenty-five. We tried to hold meetings in his absence at the center school-house; but "the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God," and the door was locked against us. We then moved to another school-house, where the dragon's force was not so well organized. A Sabbath-school and Bible-class were organized last winter, which have been well attended ever since. The interest was never better than now. But out of this number, there are two or three that think more of their tobacco than Him who died for them, judging from outward appearances.

We have a new church almost complete, 26x38, 16 feet posts, with patent reversible seats, painted white, which looks to me very beautiful; and this in a community where one year ago not one could be found who was keeping the Sabbath. Fifty-six Sabbath-keepers are now enrolled in our Sabbath-school register; and so the good work goes on without a preacher. The interest is increasing. The attendance is extraordinary. Union and harmony prevail. All seem determined to know more of the will of God concerning them. We are living in constant hope that some of our preachers will call this way occasionally to cheer us up. But none come yet, except Bro. Nicola who has visited us once. My object in writing this article is to let those who labor in word and doctrine know of our whereabouts. A general invitation is extended to all those who preach the word, to call upon us as often as possible. The one who has done so much for us is now laboring upon the Atlantic Coast. And when he will return to us again is not known to the writer. May the choicest of Heaven's blessings attend his labors. And may the Lord guide us continually, and satisfy our souls in drouth.

F. A. BARLOW.

Ladora, Iowa.

Spiritualism.—No. 12.

PROGRESS OF SPIRITUALISM.

SINCE preparing the foregoing articles, I have seen special correspondence from New York to the *Chicago Times*, giving, with other things, the names of prominent men in the city first named who are reputed to be spiritualists. The writer does not offer any opinion of his own; indeed, he says he has never taken sufficient interest in it to investigate its claims. He writes only as a chronicler of passing events, and it may be that the information he offers is reliable.

The following extracts present the most interesting points of this correspondence:—"It may seem strange—it is true nevertheless,—that many men and women here, of culture and position, firmly believe that their beloved dead are constantly near and about them; that they communicate with them as regularly as though they were living.

"*Secret Believers.* There are hundreds, yes, thousands, of our citizens who privately adhere to spiritualism, and outwardly reject it. They are afraid that they will be laughed at; that their business interests may suffer; that their mental soundness may be suspected; or that they may lose social caste if their genuine opinions be ascertained. This apprehension, however, is growing less every day. So many prominent persons, not in America alone, but in Europe, have professed spiritualism, that the weaker and humbler brothers feel an added moral support.

"*Prominent Spiritualists.* The czar of Russia, Bismarck, Thiers, Gambetta, Castelar, Victor Emanuel, Gladstone, the prince of Wales, Carlyle, Disraeli, and any number of the crowned heads, statesmen, scholars, and philosophers of the old world, are declared to be spiritualists.

"The New Yorkers falling in the same category, if report may be trusted, are beyond enumeration.

"*Clergymen.* Among the clergy are named Henry Ward Beecher, Edwin H. Chapin, Henry W. Bellows, Octavius B. Frothingham, George H. Hepworth, Samuel Osgood, Morgan Dix, Henry C. Potter, Stephen H.

Tyng, Charles F. Deems, T. DeWitt Talmage. It is said that none of these are open adherents of the doctrines, since their theological calling and training render them unwilling to be ranked with the new sect.

"*Journalists.* Horace Greeley was undoubtedly a spiritualist, though not inclined to avow it. James Gordon Bennett is reputed to be; so is Manton Marble, George Ripley, Wm. Henry Hurlbut, Charles A. Dana, George Wilkes, Ivory Chamberlain, William Winter, George Jones, Wm. Cullen Bryant, Parke Godwin, Robert Bonner, John Swinton, Wm. C. Church, and a host of the subordinates.

"*Lawyers.* Of the legal fraternity the spiritualists claim Oakey Hall, Charles S. Spencer, John Graham, W. O. Bartlett, Wm. Allen Butler (the redoubtable Benjamin F. Butler is also put in the list), and a number of the judges and leading practitioners.

"*Literateurs.* George William Curtis, James Parton, Harriet Beecher Stowe, Richard Grant White, Herman Melville, Richard Henry Stoddard, Bret Harte, Kate Field, Elizabeth Stoddard, Edna Dean Proctor, Edmund Clarence Stedman, Kate Hillard, Anne Lynch Botta, Benson J. Lossing, "Josh Billings," John G. Saxe, Charles Dudley Warner, Barry Coffin, and "Mark Twain," are asserted to represent the literary class.

"*Actors.* A large majority of actors are pronounced adherents. Edwin Booth, Joseph Jefferson, Lester Wallace, Clara Morris, Fanny Davenport, George Clarke, Pauline Lucca, John Owens, Sarah Jewett, Matilda Heron, George Fawcett Rowe, Edward Sothorn, Fanny Morant, and Edwin Adams, are counted as strong in the faith.

"*Business Men.* Numbers of our shrewdest business men, who would not be thought to yield to the vagaries of the imagination, are ranked by common report as converts to the creed. Many of them, oddly as it looks, actually have recourse to the spirits for commercial guidance, and claim that they owe some of their most profitable speculations to that source.

"Hard-headed old Cornelius Vanderbilt is designated as a spiritualist; but he would not admit it, if broken on a wheel. The story is that Woodhull and Claflin convinced him by the revelations they made as mediums. They also pretend to have cured his present wife of a disease which would have proved fatal, and to have been of incalculable value to him in divers manners.

"Jay Gould, Henry N. Smith, Rufus Hatch, Horace B. Claflin, Leonard Jerome, Daniel Drew, Moses Taylor, Royal Phelps, and I know not how many more, are set down with the spiritualists.

"Indeed, they are to be found in abundance in every grade of affairs, and in every rank of life. Some of the most unreserved believers are ultra evangelical Christians and straight-laced folk generally.

Who is and who is not a spiritualist, it is impossible to determine for the reasons already given. Personally I have no bias, scarcely an opinion, on the subject. I hardly feel interest enough to examine it. Nevertheless, I know how wide-spread the belief is, how rapidly it is extending, and how many prominent persons are believers who hesitate to make such admission."

SCIENCE AND SPIRITUALISM.

There is one phase of the investigation of spiritualism which does injustice to the truth and to science. Whenever a scientific scholar embraces spiritualism, it is set down as a testimony from science in favor of spiritualism. This is not correct. No one has ever pretended to prove spiritualism by scientific tests, or on scientific grounds. The most that they can say is that they cannot discover any collusion nor trace it to its origin. They admit its claims because they cannot determine its origin.

Now it is evident that this is not the voice of science in favor of spiritualism. It is only a confession on their part that it does not fall within the range of scientific tests. Of course when it is removed from the field of scientific research, it becomes, to them, a matter of conjecture, as much as to the unlearned. Their testimony is entirely of a negative character. They admit its claims because they are not able to give any satisfactory solution of its mysteries. But this does not prove anything. It certainly does not prove that the claims of spiritualism are correct; it shows only that they do not know anything about it.

Whether the testimony of scientists is of any value at all depends altogether on the thoroughness of their investigations. But it must be remembered that their investigations are phenomenal, not scientific; and therefore their conclusions are worth no more than are those of the unlearned who observe the phenomena with equal carefulness. No one has a right to affirm that a proposition is true because he does not know that it is not true.

Where science and human reason fail, the Bible comes to our aid. The claims of spiritualism are based on certain phenomena or

facts of occurrence. These occurrences are, by careful observation, determined to be of unknown origin; that is, their origin is not from anything *natural*; they are *supernatural*. But that which is supernatural is beyond the bounds of science and mere reasoning. It must be established by testimony above nature.

Having arrived at this evident conclusion, we must either admit the claims of spiritualism on its own word, or take some other testimony which claims to be above nature. Such testimony we find in the Bible. It claims to be of divine origin; to establish its claims by the fulfillment of its prophecies, by the purity of its morality, by the harmony of its teachings, and by its vindication of divine justice even in dispensing mercy to the erring. In each of these points, spiritualism entirely fails to establish its claim to our acceptance. The teachings of the Bible are elevating; those of spiritualism are degrading.

The Bible informs us that there were intelligences created before the creation of man. That they rejoiced in the creation of this world, and guarded the way of the tree of life after the fall of man. That some of them sinned, as man has sinned, and lost their "estate." That, under the name of demons (devils), they carry on their deceptions, and their rebellions against God. And that they work miracles or "lying wonders," to turn men away from the truth. The mediums of spiritualism and their works are described in the Bible, and identified beyond all question. Their doctrines are called the doctrines of devils.

Spiritualists prove the Bible true by denouncing it, by denying the authority of God, by denying Jesus Christ and all means of salvation outside of man's own nature, by denying a future judgment and human accountability, denying that any action is morally wrong, and by affirming that the purest state of society and the highest morality can only be found in the abrogation of marriage and the unrestrained passionate attraction of the sexes!

With these facts before us on every hand, why is it that men of education, of good reasoning ability, admit the claims of spiritualism and entirely ignore the testimony of the Bible? This question may be readily answered by any one who has observed the tendency of the schools of these degenerate times. The disposition has for some time been growing among men to accept science as the highest possible source of knowledge, and to rule out the testimony of the Bible as of no real value. Indeed, they have been placed in opposition to each other, and that even by professed teachers of the Bible, and the testimony of science has been decided positive and determinate, and that of the Bible speculative and uncertain. The Bible has thus been caused to lose its hold upon the popular mind and heart, and when science is found to be at fault, when it fails to measure the supernatural, men are left without a compass, at the mercy of the winds of speculation. Having lost their reverence for the Bible, they have thrown off restraint; and now, when their dependence fails, they would rather float even into the vortex of a whirlpool than to return to the teachings of the Bible, which restrains their selfishness and requires humility.

The apostle Paul speaks of "the oppositions of science falsely so called," and says they are "vain babblings." Much that is called science in this age will fall under this head. We often hear men flippantly talk of what "science proves," when not a single well-attested fact exists to support their assertions. Many are but reproducing what the apostle so graphically describes in Rom. 1: "Professing themselves to be wise they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man," &c. "Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator."

J. H. WAGGONER.

Rights of Children.

THE first right of every child is to be well born; and by this I mean that it has a right to the best conditions, physical, mental, and moral, that it is in the power of the parents to secure. Without this, the child is defrauded of his rights at the outset, and his life can hardly fail of being a pitiful protest against nature's broken laws. Good health, good habits, sound mentality, and reverend love should form the basis of every new life that is invoked. The mother who gives herself up to morbid fancies, who considers her health an excuse for petulance and non-exercise of self-control, proves herself unworthy of the holy office of mother, and ought not to be surprised if she reap, at a later day, the bitter harvest of her unwise sowing.

Second in importance to none, as a means of securing the happiness and best good of childhood and youth, is the right to be taught obedience. It is easy to submit to what we know is inevitable, and, to the little child, the

requirement of the parent should be law without appeal. The tender, immature being shut in by the unknown, where every relation is a mystery, and every advance an experiment, has a right to find itself everywhere sustained and directed by the parent. It should not be tempted to resistance by laws that are imperfectly enforced, nor subjected to the injurious friction of discussion by having a long list of reasons given for every requirement. The habit of obedience to the parents may be formed before the child is two years old; and this is a necessary precedent of obedience to law, the next stage of a true development.

The child has a right to employment and the free use of its faculties. "What shall I do?" is the plaintive wail of many a little one imprisoned in rooms where everything is too nice to be played with, and among grown-up people who cannot endure noise. "Sit down and keep quiet," is too often the impatient answer—an answer which I never hear without an indignant mental protest. I admonish you, father, mother, guardian, into whose hands God has committed the sacred trust of a child's life, be careful how you betray it! Beware how you hinder a soul's development by a selfish seeking of your own convenience!

Absolute reliance on the love of the parents, faith in their wisdom that forbids doubt, are indispensable conditions of a healthy and happy development. They constitute the fertile soil and genial atmosphere in which all beautiful human affections bud and blossom. "Father does what is right," "Mother knows better than I," are the instinctive utterances of a child whose life and education have been rightly begun. That these utterances are not oftener heard, is a severe commentary upon our methods, a sad indication how much the rights of children have been neglected.

The child has a right to ask questions and to be fairly answered; not to be snubbed as if he were guilty of an impertinence, nor ignored as though his desire for information were of no consequence, nor misled as if it did not signify whether true or false impressions were made upon his mind. He has a right to be taught everything which he desires to learn, and to be made certain, when any asked for information is withheld, that it is only deferred till he is older and better prepared to receive it. Answering a child's questions is sowing the seeds of its future character. The slight impression of today may have become a rule of life twenty years hence. A youth in crossing the fields dropped cherry-stones from his mouth, and at old age retraced his steps by the trees laden with luscious fruit. But many a parent whose heart is lacerated by a child's ingratitude might say:

"The thorns I bleed withal are of the tree I planted."

To answer rightly a child's questions would give scope for the wisdom of all the ancients; and to illustrate needed precept by example would require the exercise of every Christian virtue.—*Victoria Magazine*.

Lead Water-Pipes.

NOTWITHSTANDING the frequency with which public attention has been called to the fact that water which has passed through lead pipes is rendered poisonous, there seems to be little, if any diminution in the use of this dangerous means of conveying water. In small cities and rural districts, where cisterns are employed, the water is often collected from roofs which are covered with tin, small sheets being soldered together. The water is then conveyed to the cistern in eave-troughs made in the same way, and is finally drawn from the cistern through a lead pipe. Tin roofs and eave-troughs are even worse than lead, on account of the solder used in their construction. As is well known, solder is composed largely of lead; and being an amalgam, the lead contained in it is even more readily oxydized than the pure metal, in obedience to a chemical law relating to all amalgams.

In large cities, lead pipe is almost universally employed to distribute the water from the large iron pipes to the various blocks and apartments where it is to be used. Convenience of adaptation is doubtless its great recommendation. In this respect it is much superior to pipes made of any other metal, but life and health are much too valuable to be sacrificed to mere convenience. Neither is the question of expense one which is worthy of consideration.

It is a general opinion, for which certain reckless chemists are responsible, that only soft or pure water is liable to be affected by lead pipes, it being asserted that water which contains lime will form an insoluble coating upon the interior of the pipe, which will effectually prevent contact of the water with the lead. This would be true if the water contained no free carbonic acid; but as this gas is always in solution in the water, thus giving it the power to dissolve the insoluble deposits which may occur, it is readily seen that even hard water cannot be safely used after passing through a lead pipe.

Thousands of people are being constantly poisoned by the water employed for drinking and cooking purposes without a suspicion of the cause of their unpleasant symptoms. They suffer a long time with obstinate constipation,

colic pains, and flatulence. Perhaps a little discoloration of the gums will be next observed. At last, when lifting some weight, the muscles of the arms will suddenly become powerless, the wrists will drop, and the individual, becoming alarmed, will send for a physician, who at once discovers the characteristic symptoms of lead paralysis. At the large hospitals of New York and Philadelphia may be found numerous cases of this kind. Some recover, others remain permanent sufferers.—J. H. K. in *Health Reformer*.

Dead Alive.

ABOUT fifteen years ago, we gave a lecture on the South Shore, Mass., in which we aimed to show, that, as the common use of tobacco diminished appetite, diminished blood, muscle, health and strength, it must inevitably abridge life, and if so, the habit amounted to suicide in the constructive sense; hence it was a violation of the sixth commandment, which says, "Thou shalt not kill;" and HENCE A SIN.

As we closed, a clergyman rose and observed: "I believe the argument in this lecture conclusive; I believe thousands of tobacco-users are poisoned to death, and are chargeable with cutting short their lives.

"But I have a difficult case to solve, and I wish the lecturer to solve it. I knew a man, within ten miles of this place, who smoked his pipe till the day of his death; and he lived to be ONE HUNDRED AND FOUR YEARS OF AGE!"

We confess, we were puzzled; the question was much to the point, and the audience laughed at our expense. At last, we hit upon the Socratic style of argument, and interrogations helped us out of a dilemma, where grave argument had been of little or no avail. "Sir," we inquired, "are you sure the old man lived and smoked till he was a hundred and four?" "Yes," he replied. "How did he look?" "He looked like an Egyptian mummy." "Had he moral sensibilities?" "Oh, no; he appeared to have no sense of God or religion whatever." "Did he manifest any public spirit; did he like good schools, good roads, good order, and the like?" "Oh, no; no more than a mud-turtle or oyster." "Had he a family?" "Yes, a large one, and a mean one,—altogether too large." "Did he love his family?" "No; I think not." "Did he hate his family?" "No; I think not." "All, in a word,—did he love anybody, or hate anybody, dead or alive, in this world or in any world?" "No; I think not." "Well, well, brother; the conclusion of the whole matter is simply this,—the old man was dead fifty years ago, only you did not bury him!"—*Trask*.

Superior People.

ONE word more to the teachers waiting for scholars before they and their multitudinous swarms disappear from view for another six months—do not inflict too many great men on the next generation. There is not a Bob or Joe who shoulders his school-bag this week who has not been adjudged from his cradle to become a President, a missionary, or a millionaire, "a great and good man" of some sort or other. As soon as he could walk, mother and father were on the watch to discover peculiar talent in him. From the day he enters school until he leaves it, the prizes and honors are the objects at which they aim for him. That he should jog on with the hard-working rank and file of boys, who master just enough knowledge to enable them to jog on afterward with the rank and file outside, honest mechanics, tradesmen, professional men, agreeable fellows and good workers who earn their bread and butter and make no mark in the world—what father or mother imagines such a fate possible for their prodigy? Yet in nine hundred and ninety-nine cases out of the thousand he does so jog on, in school and in the world, and bears the gail and bitterness of disappointment that he could not reach the unattainable mark they set before him.

It is not only the school-boy who shares in this gasping race for greatness; the American of any age scorns mediocrity, the level middle place to which he rightfully belongs. If he is in trade he must be a Fisk, if he is in politics, a Butler (for these are our gods, O Israel!). He is in reality a ward politician or a dry goods clerk; but why shall he not have immortal longings in him and be overworked and neuralgic and disagreeable in consequence, as the rest of the aspiring Smiths and Joneses who are his neighbors? His wife and children strain and work breathlessly for the *cordon bleu* of whatever sort it may be which bewilders their fancy; they dress and talk and actually live after the fashion of some village aristocrat who is their demigod, but whose habits fit them as badly as their old clothes would do. But worse woe befalls them if greatness has really overtaken them! Whether it be money or position or the possession of a little more culture than their neighbors, how exaggerated is the glory in their own eyes! How the sprig of broom in their caps turns into a royal crown! Or if they cannot claim pre-eminence on their own account with any hope of success, they manage to know somebody else in whose reflected light they may shine. Dutton's grandmother was a friend of Mrs. Dolly Mad-

ison's and aided that lady in her stately receptions, and little Van Nott was taken into Dickens's set in London, and has dined and wined with Thackeray. Shall they not look down affably on all ignoble humanity thereafter?

Another phase of this morbid hankering for superiority shows itself noticeable among lonely unmarried women in inland villages and country places, of finer tastes and instincts than their kinsfolk; women who invariably read *The Tribune*, and best magazines, and usually essay to write for them once a year. The class is larger in this than in any other country; they drag through their routine of sewing, housework, etc., with lifeless exactitude, and spend their strength and energy in studying and forming themselves. Missionary circles they regard as a snare, and canning fruits is to them but foolishness. They mold themselves on some lofty model—Eugenie de Guerin, if religion is their hobby; or if they are literary, pour over the brilliant successes of this poetess or that lecturer with bitter bewailing over their own balked chances. Now, if these and all other aspirants for eminence would but consider the hordes of commonplace people about them, what a wholesome change society would experience. The vestal virgin who sighs over the "lack of intellectuality in Smithville" will never find a Mrs. Browning or John Stuart Mill there, but the carpenter who is building her hen-roost could give her ideas about the qualities of woods, and the belts of timber through the States, that would be new to her, and the ostler in the stable belonged to a menagerie once, and knows queer traits and stories about the brute beasts more suggestive than any idea in Casa Guidi windows. With our everlasting straining after high ideas we shut our eyes to the mass of ordinary weighty facts about us, which would give breadth and foundation to our minds, just as in our groping for refinement we see nothing of the sound sense, the good feeling, the honesty of our grocer or our milkman.—*N. Y. Tribune*.

CHRIST is our example in temptation. Man has no conception of his need of Christ until this truth is made apparent. Much is said of Christ's dying, and rightly, too, but more should be said of Christ's living. Christ in the wilderness, without company, without food, surrounded by wild beasts, alone, unattended, and apparently unthought of, after the heavenly recognition had been received, bearing himself so wisely, prudently, with such fidelity to truth and to his mission, is a greater mystery than Christ on Calvary, notwithstanding the hate of men, the malice of devils, and the withdrawal of the presence of the Father.

Obituary Notices.

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

DIED, in Bates Co., near Appleton City, Mo., Oct. 13, 1874, of cholera infantum, our dear son Willie H., aged eleven months, lacking a day. We believe he will come again from the land of the enemy. Words of comfort were spoken on the occasion by W. W. Kate, first-day Adventist, from Jer. 31: 16.

JOHN A. & SARAH R. PREPMEIER.

DIED, at Portland, Maine, Oct. 19, 1874, Mrs. Lydia K., wife of Elbridge G. Bolton, aged fifty-six years. She leaves a husband and three daughters, who deeply mourn their loss, also a large circle of friends who sympathize in their bereavement. She embraced the Advent doctrine in 1843, and was among the first who embraced the Lord's Sabbath in this place. She has always lived a consistent Christian life since that time, and we believe she rests in hope. E. LOBELLE.

DIED, in Fosterburg, Madison Co., Ill., Sept. 15, 1874, Bro. Jacob Thompson, in the 63d year of his age. He was a professor of religion for many years before he became an S. D. Adventist. When the truth was presented to him about four years ago by the labors of G. W. Colcord, he willingly embraced it, united with the church in Woodburn, and has been an observer of the Sabbath ever since. We trust he sleeps in Jesus. He leaves a companion and children to mourn their loss. Words of consolation at the funeral by Eld. Young, Disciple, and Eld. Nelson of the M. E. church. WM. PENNIMAN.

DIED, Oct. 12, 1874, in Arcadia, Gratiot Co., Mich., Zenas Andrews, in the sixty-first year of his age. He embraced Christ and united with the Freewill Baptists in early life, by whom he was ordained a minister. He was a believer in the first angel's message, and greatly rejoiced at the prospect of Christ's soon coming. He fully indorsed the truth of the third angel's message, and tried to live it out. He was ever ready to encourage his brethren by his example and counsel. He leaves a wife and four children, who were present to witness his triumphant death as a little previous he sang:—

"Oh! for a thousand tongues to sing
My great Redeemer's praise."

F. NELSON.

DIED, at Becket Center, Sept. 20, 1874, Miss Emily Phinney, aged 88 years, 1 month, and 6 days. For many years she has been a true follower of our Lord, trusting in a Saviour's love. The last four years, she has been confined to her bed, a great sufferer, caused by being thrown from a wagon on returning from the church of which she was a member, and where she loved to go. Through all her sufferings, she felt that Christ was precious. Funeral discourse by Rev. E. Dow, from Ps. 36: 7.

M. M. BROWN.

The Review and Herald.

Battle Creek, Mich., Third-day, Nov. 3, 1874.

The Signs of the Times.

THE eighth number of the *Signs of the Times* has come to hand by which we learn many interesting things relative to the California annual camp meeting, the tent meeting now in progress in the city of San Francisco, and other matters of importance on the Pacific Coast. The brethren in California have pledged very liberally for the support of the paper, and the Conference has assumed its publication, and also its editorial management.

We purchased the material and published seven numbers of the *Signs* on our own responsibility, but being unexpectedly fastened at head quarters, we offer the *Signs* to the California Conference at cost, the first seven numbers at what the next seven shall cost, and leave that Conference to act its pleasure in making up losses and extra expenses in connection with our arduous labors in that State during the last season. And when this shall be closed up to the satisfaction of the California Conference Committee, we propose to donate to the *Signs of the Times* a sum equal to \$100 for each and every \$25 given by the man who suggests the most doubts relative to our financial management on the Pacific Coast.

But we were sorry to see that the *Signs* is dated at Woodland instead of Oakland. It is true that, in a statement addressed to the California Conference, we suggested that for the present the paper be moved to Woodland to be managed in the same office with the *Yolo Democrat* conducted by Bro. Wm. Saunders, the editor of that paper, he to have the supervision of the *Signs*, and give especial attention to the local matters that might appear in the *Signs*, while the editors of the *REVIEW AND HERALD* would furnish the general editorials, and select the general articles. The removal of the *Signs* to Woodland was not suggested as the best course, but as the only one we could see at that time.

And as soon as the news reached us, that the friends of the cause in California had pledged \$20,000 for the *Signs*, we telegraphed and wrote not to have it moved from Oakland. But unnecessary changes were made in the *Signs* before the message was received. If the brethren had manifested a tithe of the interest, when we were struggling nearly alone last summer to bring about just what all may now see was the will of God, that they did at the camp-meeting, we might now have a \$10,000 building in Oakland, furnished with material, and a steam press, in running order, ready to make over to an Association when instituted.

We have some men among us, even on the Pacific Coast, who are eloquent in suggesting doubts, and seem to have more use for the brake than for the traces: and others, who, when they get started may run ahead of news on the wires. Brethren, let us "make haste slowly," and all learn to pull together when the load starts hard. It would be our choice to make our head quarters in California, and visit the broad eastern field in the more pleasant season. But we go, or stay, where the way opens before us, and where we can have co-operation, whether it be on the Pacific, or the Atlantic, or at head quarters.

The work is moving everywhere. We have work for five winters that we would like to do in the very next. We are able to accomplish thrice the amount of labor at present that we have been able to do at any time during the past three years. And Mrs. W. comes from the excessive labors of the past season with better health, and courage, than at any time in her life. God is good. He helps those who are willing to wear out, and lets those have their way, who choose to rust out. If at any time our people on the Pacific need our help, and wish to lift unitedly with us, we shall be happy to respond, according to the will of God.

J. W.

Rapid Sales.

THE Hygienic Family Almanac for 1875 is having rapid sales at this early date. We have printed about 25,000 copies, and are making preparations to print another edition of 25,000 soon. One order of 2,000 copies is being put up as we write. It should find its way to 100,000 families ahead of the coming deluge of Drug Almanacs. Send in your orders. Be in season. Price, post-paid, 10 cents a single copy; sixteen copies for \$1.00. Special rates to dealers and Tract and Missionary Societies by the thousand copies, also when taken to give to friends. Let the Hygienic Family Almanac find its place at the fireside of 100,000 families ahead of those whose mission is to advertise poisons.

J. W.

Wanted at this Office.

In consequence of the editions being exhausted, and not being able to republish at present, we are now in want of Life Incidents, Ministration of Angels, Position and Work, Seven Trumpets, How to Live, and The Two Covenants.

Those who have more of these works than they need for present use will confer a favor upon this office by returning them, if they can do so without charge, and receive the wholesale price for them. They can be brought, or sent, by those coming to the Biblical Institute.

J. W.

Note That Man.

THE following is from the *Champlain Journal* of Oct. 3, 1874. It has reference to the same person mentioned in the *REVIEW* of Sept. 29, 1874, in reference to whose movements S. D. Adventists would do well to keep posted:—

The public is warned against harboring and aiding a tall, slim man, with sandy side whiskers and blue eyes, calling himself Wm. L. Smith, who has recently visited Champlain and proved himself to be an imposter. He makes pretenses of being a Seventh-day Adventist, and by calling on persons of that belief and telling a plausible story of his connection with the printing establishment at Battle Creek, in Michigan, and present unexpected destitution during a journey, has obtained advances of money from several in this vicinity. Proof is now brought forward which shows he secured this money and aid under false pretenses. He is now supposed to be operating in towns west of us. Look out for him.

Tracts in French.

THE following French tracts can be obtained at reasonable prices by writing to *REVIEW AND HERALD*, Battle Creek, Michigan: Bible Tracts, Nos. 1—5. Subjects: The Millennium, The Second Advent, the Two Thrones, Representing the Kingdoms of Grace and of Glory, The Judgment; or, the Waymarks of Daniel to the Holy City, The Sanctuary of the Bible, The Sabbath of the Bible, Exposition of Dan. 2 and 7, Temperance, Relating to Moderation in Eating, and to Spirituous Liquors, Tobacco, Tea and Coffee, Defense of the Truth Against the Attacks of Mr. Totel, Evangelist.

We hope our brethren and sisters generally will interest themselves in the judicious circulation of these tracts.

D. T. BOURDEAU.

"My Experience."

CONVERSING with a stranger on the question of the claims of the seventh and first days to be regarded as the Sabbath, he referred me to the testimony of learned men who declared that the first day has ever been observed as such by the church from the days of the apostles. I replied that other men equally learned denied it, and asked him how we should decide. We have the writings of the apostles, and must go to them to decide the question. But said he, "The testimony of these learned and good men agrees with my experience." So he decided the question of history by his experience.

I find there are many that profess a deep experience and perfect consecration, who reason like this: The Lord blesses me abundantly, giving me the witness of the Spirit that he owns me as his child. He would not do this, if I were in error in regard to the Sabbath, and were sinning against him every week in laboring on the seventh day. Therefore I must be right in keeping the first day. The Lord blesses us in keeping Sunday; therefore we are doing right.

These, instead of trying the spirits by revealed truth, try the word of the living God by the spirit that is in them. Their experience and their conscience are exalted above the word of God. Instead of going "to the law and to the testimony," to prove that they have the "light in them," they take the light that is in them to prove that they need not heed the law and testimony. They seem to forget that the word of God shall judge them in the last day. What a terrible delusion! Instead of receiving the truth and being sanctified by it, they make their sanctification a shield against the truth. Says Jesus, "Sanctify them through Thy truth; thy word is truth."

R. F. COTTRELL.

Maxims of Cardinal De Retz.

SOME of the most celebrated aphorisms ever given to the world are those of Cardinal De Retz. As a writer the fame of De Retz rests upon the "Memoirs," a "most striking and brilliant work." But his maxims have their value, as the reflections which a great and able man formed from long experience and practice in great business. This was Lord Chesterfield's opinion, and he adds, "They are true conclusions, drawn from facts, not from speculation." We subjoin a few of them:—

Weak men never yield at the proper time.

There are no small steps in great affairs.

I am persuaded that greater qualities are required to form a good party leader than to form an emperor of the universe; and that in order of the qualities which compose him, resolution should walk hand in hand with judgment—I mean heroic judgment, the principal use of which is to distinguish the extraordinary from the impossible.

Upon men of small understanding nothing makes so deep an impression as what they do not understand.

When fear rises to a certain height it produces

the same effect as temerity. Fear never applies the proper remedy.

We should never play with favor; we cannot too closely embrace it when it is real, nor fly too far from it when it is false.

A man who distrusts himself never truly confides in any one.

Men never believe others can do what they cannot do themselves.

The effects of weakness are inconceivable, and I maintain that they are far vaster than those of the most violent passions.

I have remarked that ill-founded enmities are ever the most obstinate. The reason of this is clear. As offenses of that kind exist only in the imagination, they never fail to grow and swell in that receptacle, too fruitful to evil fancies.

USEFUL HINTS.—An earnest and successful Sabbath-school laborer, now of Pittsfield, Mass., in his printed New Year's pastoral address, among other very excellent suggestions, puts this all-important truth thus: We recommend to you all, and especially to Sabbath-school teachers and scholars, the following plan for Bible study:—

R P E R A A D Y.
S P T R U A D Y Y.
T P H R I A N Y K.

Mix your praying through all your reading, study, and thought. Remember each member of your class by name when in your closet. "Tell Jesus" what you would have for each. Expect glorious results.—*Christian Cynosure*.

Appointments.

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

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

THE Vermont Tract Society will hold its quarterly meetings as follows:—

District No. 1, at Bordoville,	Nov. 21, 22,
" " 2, " Brownington,	" 28, 29,
" " 3, " Wolcott,	Dec. 5, 6,
" " 4, " Bristol,	" 12, 13,
" " 5, " Jamaica,	" 19, 20.

In connection with the Jamaica meeting will be the general quarterly meeting. If nothing in the providence of God prevents, I design to attend these meetings. The above arrangement is made with advice and counsel of the President of the Vermont Tract Society. We expect to see a general turnout at these meetings. No postponement on account of weather.

S. N. HASKELL.

QUARTERLY meeting Dec. 12, and 13, 1874, with the Irvin church in Howard Co., Ind. All the friends of the cause who can, are invited to attend. Eld. S. H. Lane is expected.

JAMES HARVEY.

PROVIDENCE favoring, there will be a quarterly meeting of the Sabbath-keepers of Davis, Caldwell, and Grundy Counties, to be held with the church at Civil Bend as Bro. Mallory may appoint, meeting to commence Friday evening, Nov. 13, 1874, and continue over Sabbath and Sunday. Brn. Sharp and Stevens are expected to be with us. Let all come prepared to seek the Lord.

J. H. ROGERS.

THE monthly meeting for December will be held with the church at So. Norridgewock, Dec. 19, 20. The Maine T. & M. Society will hold its next general quarterly meeting in connection with this meeting; also Dist. No. 1 will hold its quarterly meeting at this time. We hope to see all come together to work for the salvation of souls.

J. B. GOODRICH.

GENERAL quarterly meeting of the Tract and Missionary Society of Michigan, Nov. 14 and 15, 1874, at Battle Creek. Each district should hold its district quarterly meeting in season to have its report ready for this meeting. Let this be attended to at once. Send reports of district quarterly meetings to the general State secretary, Mrs. E. B. Gaskill, Battle Creek, Mich. Bro. S. N. Haskell will attend the general quarterly meeting.

E. H. ROOT, Pres.

QUARTERLY meeting of the churches of district No. 10 of Mich. T. & M. Society, Nov. 7 and 8, with the church in Dryden, Mich. Hope the librarians will see that each member reports in season. Bro. Lamson or Waggoner will be present. Shall expect a good delegation from each church.

WM. POTTER, Director.

QUARTERLY meeting for the churches of Saginaw Co., at St. Charles, Nov. 7, 8, 1874; also the T. & M. quarterly meeting for Dist. No. 8 in connection.

JOHN MCGREGOR.

MEETING of the church of Monroe, Wisconsin, Nov. 14 and 15. Hope all the scattered brethren and sisters will attend this meeting. All of the neighboring churches are invited to come up to the feast. Come prepared to work. Eld. O. A. Olsen is cordially invited to meet with us at this meeting.

O. H. PRATT, Eld.

QUARTERLY meeting for Western N. Y., at Olcott, Nov. 14 and 15. Also a meeting of the T. & M. Society.

J. G. LAMSON, Clerk.

QUARTERLY meeting of the Seventh-day Adventists of the Rockton church, Ill., Nov. 14 and 15, 1874. All are invited to attend who can from other churches.

SHUBAEL PEASE, Clerk.

THE T. and M. Society of Dist. No. 2, Maine, will hold its next quarterly meeting Dec. 12 and

13, at Allen's Corner, Deering, Maine. Eld. J. B. Goodrich will be present. Mail your reports to me at Allen's Corner as early as the 6th, so as to be in season. Let there be a general rally at this meeting.

WILL E. MORTON, Director.

QUARTERLY meeting of the T. and M. Society of Dist. No. 2, N. Y. and Pa., at Roosevelt, Sabbath and first-day, Nov. 14 and 15, 1874. We hope for general attendance, and that all will report in season for the meeting.

DANL. BOWE, Director.

Business Department.

Not slothful in Business. Rom. 12: 11.

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

OAKLAND, California, is now my P. O. address.
D. M. CANRIGHT.

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 for the paper is not in due time acknowledged, immediate notice of the omission should then be given.

\$2.00 EACH. Maria L. Butler 43-10, J. S. Mills 46-17, T. B. Lewis 46-1, Jas. A. Hawkins 46-17, H. Phillips 46-17, Jackson Armstrong 46-18, Wm. A. Towle 46-18, Francis Morton 46-18, Joseph Turner 46-17, A. M. Preston 47-17, R. H. Evans 47-8, Jennie Van 46-18, Lola M. Reynolds 46-14, Mrs. J. M. Aldrich 46-16, Mrs. J. House 46-18, E. H. Shaw 46-17, Sarah Emerson 46-17, Peter Hauer 46-17, S. Zollinger 46-20, Mahala Jackson 46-18, M. Radabaugh 46-14, Mrs. L. Fuller 46-18, S. O. Geer 46-18, Martha Brewer 46-16, Mr. John Foster 46-18, R. B. Hart 46-18, Mrs. C. M. Tenny 46-17, Electa L. Lane 46-15, Justus Edgerton 46-22, G. G. Washburn 46-16, Sarah A. Caulder 46-17, F. E. Lyttaker 46-21, Hester Ferguson 46-14, Wm. Carney 46-17, T. M. Chapman 46-21.

\$1.00 EACH. Mrs. C. B. Eels 45-18, A. J. Coray 44-19, S. A. Hallowell 45-21, C. Kelsey 45-1, Wm. G. Allen 45-15, Horace A. Sweet 45-18, M. A. Baker 45-17, R. B. Lacy 45-17, C. Stiles 46-18, Fanny Palmer 46-1, J. C. Stewart 45-18, J. H. Haskins 46-17, Henry J. Neher 45-18, James Ferrell 45-14, S. N. Lawrence 46-18, Adeline Bigelow 46-18, Sarah Atkins 46-18, F. A. Barlow 45-18, C. M. Tompkins 45-18, S. C. Wetherall 45-16, Charlotte Chapman 45-16, Mrs. C. S. Eichler 46-18, Wm. Phelps 46-18, Mrs. E. Slocum 45-18, F. A. Dayton 45-14, Mary Husted 45-13.

MISCELLANEOUS. Allen Wilson 50c 45-14, Eld. J. H. Paton 50c 45-18, Robert Schram 50c 45-1, A. F. Elsworth 25c 45-4, A. B. Green 25c 45-4, C. R. Straight 25c 45-4, Jas. Bullock 25c 45-4, Thos. J. Hazard 25c 45-4, Elisha J. Harris 25c 45-4, B. S. Congdon 25c 45-4, Harriet Gardner 25c 45-14, Wm. C. Cowen 25c 45-14, Henry D. Walter 50c 45-17, Laura Cornell 50c 45-17, D. Hugunin 50c 45-17, H. F. States 75c 45-1, Mrs. Mary Ann Kellie 50c 45-18, John Burns 50c 45-18, David Bowser 50c 45-18, Wm. Albion 50c 45-18, Lloyd Burns 50c 45-18, Louis Albert 50c 45-18, James Roberts 50c 45-18, J. A. Killingsworth \$1.60 45-3, D. Burdick 2.25 47-4, A. D. Tyson 50c 45-4, Chas. Magunson 1.50 46-5, Hattie S. Smith 10c 45-4, C. A. Washburn 1.50 46-5.

Books Sent by Mail.

D. L. Jaycox 60c, Elizabeth Brown 75c, Mrs. M. L. Porter 10c, John Raedels 10c, Mrs. Mary Brown 50c, A. H. Hall \$1.00, Mrs. J. House 10c, Matt Wing 1.00, Frank George 10c, Sarah A. Niles 10c, Almira M. Preston 30c, H. Hilliard 1.00, Jesse B. T. Nichols 1.00, Wm. A. Marshall 40c, W. C. Loomis 80c, I. R. White 10c, Clara Aldrich 10c, Miss Addie Gillett 20c, C. A. Butler 10c, Matilda Vanniman 1.13, A. H. Blake 10c, R. M. Kilgore 1.00, A. Bonney 10c, Miss Lucy J. Dunscomb 20c, Mrs. C. E. Millard 10c, Louisa Upson 2.30, James Trice 1.00, Sabrina Simonson 3.69, Peter Lenker 1.00, Doran Warren 25c, Francis Gray 1.30, O. D. Washburn 10c, Geo. R. Garvin 50c, C. S. Eichler 40c, W. C. Loomis 30c, J. H. Waggoner 8.10, D. A. Owen 10c, L. B. Caswell 10c, J. S. Howard 20c, S. Onderkirk 10c, Mrs. O. W. Morey 20c, E. E. Phelps 2.00, S. Zollinger, 1.50, Andrew J. Corey, 10c, M. A. Crandall 10c, I. S. Mills 20c, Nancy E. Striplin 5.00, C. Turnipseed 1.00, Mrs. A. Hilton 50c, Kate Eberhart 25c, Chas. F. Rugg 10c, O. R. North 10c, D. A. Robinson 1.00, I. T. Andrus 10c, Mrs. F. M. Ede 35c, A. A. John 35c, J. F. Westcott 1.00, Geo. Morrison 3.50, Mary E. Kasher 10c, Nathan J. Lewis 10c, C. H. Chaffee 10c, M. R. Stewart 20c, Addie Worster 1.00, A. J. Williams 1.00, Hiram Benedict 20c, John Roberts 10c, Jane A. Crowfoot 10c, A. H. Hall 1.00, Wm. Weaver 10c, I. S. N. Patchine 25c, G. G. Washburn 10c, Harry Linsley 10c, Freeman Stearns 10c, Wm. Whitney 10c, H. G. Washburn 50c, Philip Strong 10.42, John Case 1.25, Dr. W. J. Mills 20c, Sarah M. Misner 10c, David F. Peley 10c, Jos. E. Phelps 30c, G. W. Collins 1.00, P. E. Ferren 1.00, Geo. W. Bruce 10c, Ged. Terpin 35c, L. J. Hall 1.00, Mrs. Robert Oliver 10c, Mrs. Emma Quint 10c, J. C. Nielson 10c, Peleg Taber 10c, Thomas D. Wallat 45c, E. B. Carpenter 10c, James Burdick 10c, F. H. Dibble 10c, Samuel Danold 10c, S. Bagg 10c, D. A. Robinson 1.00, L. Kellogg 2.00, Mrs. M. Brace 3.50, Chas. L. Boyd 50c, John W. Walter 10c, F. C. French 10c, D. McLaughlin 10c, H. Chr. Senn 25c, C. A. Mitchell 1.00, S. H. Marshall 50c, Daniel Nettleton 25c.

Cash Received on Account.

S. N. Haskell \$8.80, T. S. McDonald 20.00, Geo. A. Hobbs 10.00.

Books Sent by Express.

L. McCoy, Sigourney, Iowa, \$4.00, Daniel Taylor, Travere City, Mich., 3.46, Alex. Carpenter, Brighton, Livingston Co., Mich., 3.00.

Books Sent by Freight.

James Harvey, South Bend, St. Joseph Co., Ind., \$42.45, S. N. Haskell, West Enosburgh, Vermont, 148.50.

Michigan Conference Fund.

Received from Ransom Center \$55.00, Napoleon \$25.00.

For Michigan Tent.

Leonard Swazy \$5.00.

Book Fund.

M. Lamson \$1.00, M. P. West 1.00, M. J. Ray 5.00, Mrs. Philo 3.00, V. A. Brewer 2.00.

Hygienic Book Fund.

Jonathan Lamson \$25.00, M. Lamson 1.00.

Shares in the S. D. A. P. Association.

F. W. Luke \$10.00, M. K. Owen 10.00, Elizabeth Stevenson 10.00.

Michigan T. & M. Society.

District No. 11 \$11.00.

Foreign Mission.

A. M. Preston \$1.00.

General Conference Tract and Missionary Society.
G. A. Davis 25c.

S. D. A. Educational Society.

\$90.00 Seth H. Peck.
\$50.00 EACH. D. J. Burroughs, Alex. Carpenter.
\$25.00 Mary Wright.
\$20.00 Mary King.
\$15.00 B.—
\$10.00 EACH. W. E. Chesebro, Wm. G. Allen, Henry Atwood, Clinton Birch, M. H. Wheeler, T. L. Gilbert.
\$5.00 EACH. David Alway, Harriet Alway, S. A. Hallack, Wm. Hill, Fanny Estes, A. friend, James Hackett, Mrs. Annie M. Mills, Helen Edgar, Luella Edgar.
\$2.00 EACH. V. A. Brewer.