

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.

VOLUME 44.

BATTLE CREEK, MICH., THIRD-DAY, NOVEMBER 24, 1874.

NUMBER 22.

The Review and Herald

IS ISSUED WEEKLY BY

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

ELDER JAMES WHITE, PRESIDENT.

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

OVER AND OVER AGAIN.

Over and over again,
No matter which way I turn,
I always find in the Book of Life
Some lessons I have to learn,
I must take my turn at the mill,
I must grind out the golden grain,
I must work at my task with a resolute will,
Over and over again.

We cannot measure the need
Of even the tiniest flower,
Nor check the flow of golden sands
That run through a single hour,
But the morning dews must fall,
And the sun and the summer rain
Must do their part, and perform it all
Over and over again.

Over and over again,
The brook through the meadow flows,
And over and over again
The ponderous mill-wheel goes.
Once doing will not suffice,
Though doing be not in vain;
And a blessing, failing us once or twice,
May come, if we try again.

The path that has once been trod
Is never so rough to the feet;
And the lesson we once have learned
Is never so hard to repeat.
Though sorrowful tears may fall,
And the heart to its depths be riven
With storm and tempest, we need them all
To render us meet for Heaven.

-Sel.

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.

WISDOM.

BY ELDER S. PIERCE.

Text: "Wisdom is the principal thing; therefore get wisdom." Prov. 4:7.

It may be that the vast comprehensiveness of this subject has deterred the most of men from introducing it before the minds of the people either orally or by writing. If, however, the importance of the subject is as set forth in the text, is it befitting that all remain silent respecting it, notwithstanding they realize their inability to do it justice?

The imperative language made use of by inspiration, in many places, to enforce upon us the necessity of this exalted gift, or attainment, might induce some, however incompetent they might feel themselves to be, to try to portray some of its excellences before the people, many of whom may possess far more of its desirable elements than themselves.

As to the meaning of the term, wisdom, many have considered it synonymous with knowledge. Had it been so in a scriptural sense, there would not have been two spiritual gifts; one called the word of wisdom, and the other, the word of knowledge, by the same spirit; but, instead of this, both would have been one. And in this case it would not have been said, "To one is given the word of wisdom, and to another the word of knowledge;" for the person who possesses one of these gifts must possess the other also.

The first human definition is, "The right use or exercise of knowledge." And this is in harmony with one of its inspired definitions, "The tongue of the wise useth knowledge aright." Prov. 25:2.

Here we have it defined on general principles by both human and divine authority, but we see they are the same, philosophically

considered, as cause producing effect. For instance, we will introduce two men; one with a large share of knowledge pertaining to financial affairs. He bends all the energies of his mind to use that knowledge so skillfully in the acquisition of wealth that he acquires a large fortune in a short time. The other, with an extensive knowledge of divine truth, makes such a wise use of it, that he accomplishes the greatest possible good for the extension of that cause; though he may have made himself despised and poor, as to the good things of this life, while the other is surrounded with wealth and honor. In this instance, both have accomplished their respective objects, and have proved themselves to be wise men by using their knowledge aright for the accomplishment of their respective designs—one possessing worldly, the other heavenly, wisdom.

It is true that wisdom cannot exist without knowledge, but knowledge may exist to some extent with very little or no wisdom. Wisdom is more nearly allied in sense, scripturally, to *understanding*, perhaps, than to any other word. Prov. 14:33. "Wisdom resteth in the heart of him that hath understanding." Prov. 10:23. A man of understanding hath wisdom, *i. e.*, wisdom is the practice of what a good understanding dictates.

The term in Scripture is used in several other shades of sense. It was said of Bezaleel and Aholiab that they were filled with the Spirit of God in wisdom and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, having such a mental organization as would enable them easily to acquire a fund of such knowledge as, when rightly used, would render them remarkable for their mechanical skill.

It was said of Moses, "He was learned in all the wisdom of the Egyptians;" *i. e.*, his mind was most thoroughly disciplined in all that varied human learning which would best qualify him to occupy successfully the most elevated place in that nation. This might not be considered a sordid kind of worldly wisdom; but a species of human wisdom the least exceptionable, which might have laudable ends in view, and the best means to accomplish them.

We believe God designed that Moses should pass through all that disciplinary mental culture, that he might possess such refinement, aptitude, and resources of thought as are indispensable in taking the leading control of a nation, and at all times find himself possessed of all that mental strength necessary to bear up under the burden he had to endure the last forty years of his life.

But what is the most strikingly opposite to heavenly wisdom is that which is called, earthly, sensual, devilish. James 3. And this seems to be the lowest, most censurable, and even degrading species of which we have any conception. Is it not rather a sarcastic irony to show the wretchedness of the principles of action just introduced? For all must see how distressingly injurious, if not destructive, envy and strife must be to any enterprise against which it is exercised, the injury being commensurate with the strength of those evil dispositions exhibited, especially when it exists within the same fraternity. And what have the agencies in this work gained? Nothing but the injury of those they hated, whom they should have loved, and the hindrance of the dissemination of those excellent principles they should have exhibited in their daily lives. They have gained also the displeasure of God, and the approval of wicked spirits and that class of men whom nations shall abhor. Prov. 24:24. Ah! who would want such gain as this! Instead of gain they will find, too late, it is only loss, too great for finite minds to estimate.

We now come to the most important sense or definition of the word: "The fear of the Lord is the beginning of wisdom." Prov. 9:10. "The fear of the Lord, that

is wisdom." Job 28:28. Or we may reverse it to make it plainer: Wisdom, that is, the fear of the Lord. God is so very good and careful of our best interest that he condescends to give us such a supply of definitions that there is no need of being mistaken in regard to the meaning of his truth in any of its parts. Hence he continues to define his own definitions, and tells what "the fear of the Lord" is, in four different ways. Two of them, however, are not very explicit. We will give the two that are expressly defined: "The fear of the Lord is a fountain of life to depart from the snares of death." Prov. 14:27. "The fear of the Lord is to hate evil." Prov. 8:13. The snares of death we understand to be sin. "The wages of sin is death." Rom. 6:23. If we wish to know what evil is,—ask Paul: he says, "Evil communications corrupt good manners." 1 Cor. 15:33. Thus we see that evil in us is what corrupts. This may be objected to from the fact that it is said that the Lord creates evil. Isa. 45:7; Amos 3:6. But this is evil in another of its senses, such as that in which Job used it, when he replied, "Shall we receive good at the hand of God, and shall we not receive evil?" The sense here is evidently that of affliction.

Or we may take evil in the sense of sin in general according to Rom. 7:21; James 1:13. Then sin is defined as being a transgression of the law. 1 John 3:4. And here we come where there is no chance to err in regard to the meaning unless we do it willfully. It is in this last sense of the word wisdom that we so often find such immense importance attached to it, as we frequently see given in the Scriptures of truth. Hence the language of the text, "Wisdom is the principal thing; therefore get wisdom." If it were anything of an earthly nature, inspiration would not call it, "The principal thing," nor would the Spirit of the Lord enjoin upon us so imperatively to get it. We therefore conclude, rather it is the pearl of great price, which, when a man has found, he goes and sells all that he has and buys it. Many have done this, and given their lives in addition to all else to obtain this inestimable treasure.

And here we will try to present some of its winning attractions and excellent qualities.

1. *The pleasantness of her paths.* "Her ways are ways of pleasantness and all her paths are peace." Not that the wise have any pleasure in beholding the wayward absurdities of the wickedly foolish. Far from it. Rather, he can say in such a case; "In much wisdom there is much grief." Eccl. 1:18. And we may know by the preceding verse, that it is when we give ourselves to know madness and folly in connection with wisdom, that it causes grief. On the other hand the clear conviction that we have done what we can to secure her heavenly guidance, the consciousness of covenanting to make the purchase in full, and that we have already commenced to fulfill its stipulations, the conscious evidence of purposed innocence, and of gracious favor from above; and more than all this, the multitude of precious promises inseparably connected with this heavenly attainment—all unmistakably tell how pleasant to walk in such paths. "She is the tree of life to them that lay hold upon her, and happy is every one that retaineth her." Prov. 3:18.

2. *Her protection.* "Forsake her not, and she shall preserve thee; love her, and she shall keep thee." Prov. 4:6. "Keep sound wisdom and discretion; so shall they be life unto thy soul, and grace to thy neck. Then thou shalt walk in the way safely, and thy foot shall not stumble." Prov. 3:21-23. "When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble." Prov. 4:12.

3. *The near relation she sustains to those who choose her ways.* "Say unto wisdom, Thou art my sister; and call understanding

thy kinswoman." Prov. 7:4. A relation somewhat similar to that which Jesus claimed to those who did the will of his Father: "The same is my brother and sister and mother." Matt. 12:50.

4. *The righteousness of her principles.* "Hear; for I will speak of excellent things; and the opening of my lips shall be right things. For my mouth shall speak truth; and wickedness is an abomination to my lips. All the words of my mouth are in righteousness; there is nothing froward or perverse in them." Prov. 8:6-8.

These are the principles which attract and lead the souls of those who have been suitably convicted of sin by the Spirit of God; and instead of those fearful forebodings of sin's awful end, there will be discovered such a distressing defect in the moral character as will be such a source of pungent grief, that it will produce constant longings for this deficiency to be made up; or, in other words, such a hungering and thirsting after righteousness as will have a tendency to bring about a radical reformation.

5. *Her affectionate call to the children of men.* "Doth not wisdom cry? and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors. Unto you, O men, I call; and my voice is to the sons of men. O ye simple, understand wisdom: and, ye fools, be ye of an understanding heart." Prov. 8:1-5.

Then inspiration goes on to the close of the chapter to describe her inimitable attractions and incalculable wealth, in language so divine as to enlist if possible our affections for the attainment of those superlative excellences therein portrayed.

"Wisdom crieth without; she uttereth her voice in the streets: she crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying, How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my Spirit unto you, I will make known my words unto you." Prov. 1:20-23.

We here have language as inviting as the voice of love and mercy can make it; and lest our affections should be so perverted by a course of sin and folly as not to give heed to these winning invitations, we have the following verses to deter us from such a neglect. "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me; for that they hated knowledge, and did not choose the fear of the Lord." Prov. 1:24-29.

6. *What she does for those who love and seek her.* "I love them that love me; and those that seek me early shall find me." Prov. 8:17. Here, we understand, is an especial and sure promise to those who make choice of wisdom's ways while in youth, while all their faculties are susceptible of great expansion, and quite as susceptible of growing up into a far more refined and elevated sphere of moral action. As proof of this we all know the susceptibility of the youthful mind to acquire any kind of knowledge; while the same mind, in advanced life, is not only insusceptible of acquiring, but is even unable to retain what it had previously acquired.

This is the reason why those of the Israelites who were mere children and youth at the time they saw such a display of God's power and goodness for the deliverance of his oppressed people, were all so favorably

affected thereby as finally to be morally fitted up for the promised land; while all those, except two, who were twenty years old and upward when they were delivered, failed of coming up to those high virtuous attainments, necessary to qualify them for that desirable possession.

These truths should be the greatest encouragement to the young of this generation; for the cases of the Israelites in the wilderness were our examples. "Now all these things happened unto them for our ensamples [margin, types], and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10: 11.

We have marveled at the unbelief of some of the youth in this message when we see from the concurrent testimony of many scriptures that they are the ones who can consistently exercise unflinching faith, more than that of any other class, especially as soon as they are able to see this type and antitype in all their clearness and force. "Now therefore hearken unto me, O ye children; for blessed are they that keep my ways." Prov. 8: 32.

7. *Her inexhaustibly rich bestowments.* "Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life and shall obtain favor of the Lord." Prov. 8: 34, 35. If eternal life and favor from the Lord are not sufficient inducements to prompt us to labor for this glorious achievement, we will bring before the minds of those who aspire after riches one inducement more, only, for their consideration.

"I lead in the way of righteousness, in the midst of the paths of judgment; that I may cause those that love me to inherit substance; and I will fill their treasures." Prov. 8: 20, 21.

8. *How this invaluable gift is to be obtained.* "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." Jas. 1: 5, 6. Not with a cold, formal indifference; but with a fervor that is allied to such a hungering and thirsting as never can be satisfied till filled with what is so ardently desired.

Have you ever wrestled all night, as Jacob did? Have you ever spent all night in prayer, as the Son of God did? Doubtless very few have done this. If not, have the midnight hours resounded with groanings that could not be uttered, for the attainment of this gracious boon?

Faithless prayers do no good. Yet men ought always to pray and never to faint. Luke 18: 1. It is a command of Christ. It is his command also that we possess wisdom. "Be ye therefore wise as serpents, and harmless as doves." Matt. 10: 16.

Some, doubtless, have shed more tears over this last quotation than over any other passage in the Bible; because they well knew the unyielding claims of the word of God upon them in this matter, but did not understand the true sense or definition of that wisdom which is so imperatively enjoined.

What language could have been used more commanding, more captivating, more inviting, more winning, than inspiration has made use of, in connection with this subject, to allure, if possible, the lost children of men away from the horrid folly of disobedience to the wisdom of the just.

Well has it been said, "What could have been done more to my vineyard that I have not done?"

The Mercies of God.

THE Hebrew word for mercy has no singular. When God opens his hand to bless, we may say as Leah did on the birth of Gad, "A troop cometh." Who ever saw a mercy standing in solitary grandeur? Do we err when we sing in the evening hour—

"Minutes and mercies multiplied
Have made up all this day;
Minutes came quick, but mercies were
More swift, more free than they?"

or when we pray with the psalmist, "According unto the multitude of thy tender mercies blot out my transgressions"? We might as well attempt to number the stars, or the sands on the seashore, as to count the mercies which have been quietly falling upon us in the years of our pilgrimage. Truly, "it is of the Lord's mercies that we are not consumed, because his compassions fail not;" and well might Paul, retaining the Hebrew idiom, say, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice [in contrast to the Levitical sacrifices, which

were slain animals], holy, acceptable unto God, which is your reasonable service." Rom. 12: 1. Reader, have you—moved by "the sure mercies" of God manifested in Christ, and couched in the promises—complied with the apostolic request? or, "despise thou the riches of his goodness and forbearance and longsuffering, not knowing that the goodness of God leadeth thee"—that is, is designed and adapted to lead thee—"to repentance"? Rom. 2: 4. Oh, beware "lest he take thee away with his stroke, and then a great ransom can not deliver thee."—*Messiah's Herald.*

Accomplishments.

NONE but the truly pious possess accomplishments that are acceptable in the sight of God; and the Bible furnishes us with a perfect rule by which these may be attained. In no sense can it be said that "ignorance is bliss" or "tis folly to be wise" in those things which pertain to our eternal interests; then a knowledge of those principles which are so well adapted to the formation of a perfect character are indispensable.

The world has a standard of etiquette far below that which God has furnished. The mania with which the world is seeking an education in those things which will qualify its recipients to appear well in society, and enable them to make a grand display of their attainments in the presence of others to obtain their applause, is truly wonderful; while the character, so acceptable in the sight of God, has no charms for them, and therefore is entirely neglected. They are proficient in some of the arts and sciences. They take pride in music, can talk fluently, and their manners are unexceptionable. They love to behold the beauties of nature around them, and at great expense will traverse sea and land to acquire a knowledge of the world, its customs, habits, and manners. These are all well enough, and are indeed desirable and should not be undervalued; but the one thing needful being lost sight of, life, with all these, would finally prove to be a failure.

I became acquainted with two young men where they were spending vacation in the country, whom I esteem for their gentlemanly conduct, modest deportment, and upright walk and conversation. They loved to ascend to the highest points of land to view the beauties of nature, and the glories of the rising and setting sun. They could instruct me in the different species of beetles, butterflies, and families of the finny tribe; and could talk about the formations of the different rocks in a commendable manner.

But if I should speak of the power and wisdom of God as manifested in his creatures, the skill of the great artist in tinting the beautiful flowers and painting the sky with so great a variety of colors, they would become dumb. While they could adore the creature, they could not through these extol and worship the Creator.

If we should inquire in regard to their faith, their hope, and their knowledge of the word of God, they would be silent. They had none. They relied upon that of their fathers. They could tell what father thought, but they had no knowledge about such things for themselves; and seemed well satisfied to remain "willingly ignorant." It seemed to me that there had been a mistake made in their education; that the end for which they were created had been lost sight of, and unless a radical change should be wrought in their minds, all their attainments were valueless so far as eternal results are concerned.

We would not depreciate the value of an education in the arts and sciences, a knowledge of the customs of this world, or a proper understanding of those principles which make us agreeable to those around us; but by placing too high an estimate upon these things, and neglecting those which make for our peace, is sheer insanity; and in the end we sustain an irreparable and inexpressible loss, and have gained nothing but the praise of puny man—a reward too small for the care taken and the means expended—a reward which cannot be compared with that received by those who choose the better part, which shall not be taken away.

If, then, for pride and vain show, were substituted a love for the divine, and the approbation of God; if to the arts and sciences were added the fear of God, which is the beginning of wisdom; and if the same time were spent, and the same effort put forth in securing that inward adorning, which in the sight of God is of great price,

that is squandered in the foolish fashions of this age, ignorance of the word of God and the glories of the world to come would be the exception, and but few would lose eternal life.

R. M. KILGORE.

Hancock, N. H.

"The Advent Movement."

A CORRESPONDENT of the *Advent Christian Times*, Eld. Paton, of Almont, Mich., comes to the assistance of the editor in his failure to meet the "Request" recently noticed. Under the head of "the Advent Movement" he gives a carefully prepared article to show that *the time message* is the closing work of the Advent Movement, and that the third message of Rev. 14 presents nothing which is not contained in the first message! To those who have carefully studied this chain of prophecy this will appear surprising. But they who reject the light and truth of the third angel's message give full proof that they are subject to like passions as all the denominations against which they have had to defend what truth they have relating to the Advent.

1. The writer thinks the advent movement is symbolized in Rev. 10. With this we agree. And we think the angel with the little book open [opened], who swears to the ending of "time," has the unsealed book of Daniel with the prophetic periods to give to John, who represents the church in its advent experience. The eating of the book by the church, and its sweetness to the taste, fitly represent the joy of the Adventists in the true time message up to 1844. If there has been similar joy felt by those who have set the numerous times since 1844 they have been very successful in concealing it from the world. The true time proclamation united the hearts of the believers and gave them confidence before the world; it was their strength. And as the end approached, their joy and confidence increased; and so also increased their power in the glorious work. But we have watched the course of the time setters since that day, and as the end of their set time approaches their zeal dies out, and they slide over the time so gently that nobody notices the transition. They are all very poor counterfeits of the genuine.

This little book of the time, after it was eaten, became bitter. This well represents the disappointment on the passing of the time in 1844. But if the time does not expire till the Lord comes, will Eld. P., or any other, tell us where the bitterness comes in, and in what sense or manner the little book of opened time becomes bitter to those who shall meet their Lord in glory when the time is fulfilled?

When the time passed, the churches turned against the whole work, and tried to bind the consciences of those who would not "draw back," who in "patience" waited for the fulfillment of "the promise." Heb. 10: 35-39. Then the faithful Adventists left those churches, crying, "Babylon is fallen." Thus the second message was literally fulfilled.

But the angel of Rev. 10 does not end his mission by committing to the church the end of the prophetic period. After the bitterness of the disappointment is felt, the angel says, "Thou must prophesy again concerning many peoples, and nations, and tongues, and kings." This refers to the third angel's message, which gives a better understanding of the position of the world and the destiny of nations, and is a closer test to the people, than the preceding messages. Eld. P., in this article, has given but a partial view of Rev. 10, having left out of view important features of the prophecy.

2. He thinks "the hour of his judgment"—the first angel's message—indicates the time of taking away the civil power of the papacy in 1798. As a matter of fact there was no such proclamation then made. But there was just such a proclamation made at the ending of the 2300 days in 1844. This was the belief and profession of those who were engaged in that work. It was their proclamation. See *Advent Shield*, Art., Rise and Progress of Adventism; and tract entitled *The Last Hour—Our Specific Work*: both published at the office of the *Advent Herald*, Boston. The work of Messrs. Miller, Himes, &c., was founded on the 2300 days of Dan. 8: 14, and these reached to the cleansing of the sanctuary. The sanctuary was and is the place where the priest offers the blood of the sacrifice, or sin offering. It contains two apartments, the holy and most holy places, and is cleansed by the blood of the sacrifice. There are but two places in the Old Testament which describe the process of cleansing the sanctuary, viz.,

Lev. 16 and Eze. 43. To these, then, we must come for an understanding of the subject.

But the apostle Paul, in his clear argument on the sanctuary and priesthood, in his letter to the Hebrews, is equally definite in giving us to understand how and with what the sanctuary is cleansed. The earthly or typical was purified with the blood of bulls and of goats. This agrees with Lev. 16. On the day of atonement the high priest took the blood of both a bull and a goat and sprinkled and anointed the various articles of the sanctuary, in both the holy and most holy places, and cleansed them from the uncleanness or sins of the people. And Paul says the heavenly sanctuary must be purified or cleansed with better sacrifices; and for this reason Jesus, our High Priest, is entered into the sanctuary and true tabernacle, which the Lord pitched, and not man, by his own blood. The cleansing of the sanctuary is the work of the priest in his mediation, and hence the 2300 days do not reach to the coming of our Lord, but to the time of his entering upon the last work in his mediation, the antitypical atonement day, which work is accomplished in Heaven before the second advent.

The time of cleansing the sanctuary, and the hour of his judgment, are synchronous; for when the sins of the people are blotted out or removed from the presence of God's throne, then God's people are acquitted, their judgment is accomplished—and the coming of the Lord to give them the reward of immortality at the instant of their resurrection, is the announcement of the favorable decision already procured at the throne of judgment. Here is a harmony of type and antitype, of prophecy and fulfillment, which is found in no other view.

3. It needs but a brief examination of Rev. 13 and 14 to convince any one that the following assertion in the article referred to contains a great error:—

"The third angel, like the second and for the same reason, presents *no new truth* to be believed or practiced, but simply pronounces the curse that will fall on those who disobey the message of the gospel as announced by the leading or first angel."

The beast is said, in Rev. 13: 3, to be wounded unto death, and his deadly wound was healed. This wound was given when his power was taken away in 1798. At that time his "head" was taken off; pope Pius VI. was taken prisoner, and died in exile. But another pope was elected; the deadly wound was healed; yet there was never restored to him that degree of civil power by which he could make war, or wear out the saints of the Most High. Another beast, with two horns, comes up out of the earth, which makes "an image to the beast which had the wound by a sword and did live." This shows that the image is made *after* the deadly wound is given and healed, that is, this side of 1798. And the third angel's message is based on facts connected with this image: that is, it is based on facts which had no existence in 1798. Yet Eld. Paton thinks that message "presents no new truth to be believed"! So clearly does he prove that it is vain to look to "first-day Adventists" for light on this message.

The two-horned beast also causes "the earth and them which dwell therein to worship the first beast, whose deadly wound was healed." As this enforcement of the worship of the beast is this side of the healing of the deadly wound, it is also in this century. And it causes "the earth" as well as "them that dwell therein" to worship the first beast. Eld. P. thinks the mark (enforced) is nothing more than the *spirit* of the first beast. Will he or any "first-day Adventist" tell how "the earth," in distinction from "them that dwell therein," is made to worship the first beast? We find the mark in the legally-enforced Sunday institution—a papal institution—the man-made rival of the Sabbath enjoined in the commandments of God. By the civil law, and especially when the "Religious Amendment" is obtained, the land must neither be tilled nor reaped on the Sunday; it is made to rest on the day of papal power, instead of on the day commanded by Jehovah. Thus *the earth* is caused to worship the beast. This is the only interpretation we have ever seen which explains this text. It is with regret that we are forced to say that every exposition of this prophecy given by the "first-day Adventists" gives evidence of a superficial study of it, or a state of prejudice which shuts their eyes against just conclusions.

4. We believe with the writer that the spirit of the beast is manifested in all who retain the corruptions of Babylon. And among these will be

numbered, in the great day, all who cling to her institutions to the neglect of the institutions of God's word. We believe also that "the gospel has not changed," even since the days of Abraham, or since it was preached to them who fell in the wilderness. But there was a time appointed for the full development of its several facts; see Mark 1:14, 15. By comparing Isa. 61:1, 2 with Luke 4:16-21, it is seen that the proclamation of the judgment is a part of the gospel, but not that part which the Saviour said was fulfilled in his day. He announced a "judgment to come," and so did his apostles. But it was reserved to the angel of Rev. 14:6, 7, to proclaim "the hour of his judgment is come." And this text says it was proclaimed to the world. Now there was just such a proclamation made "with a loud voice" in 1844; but none in 1798. Therefore we must look to 1844, not to 1798, for the first angel's message. And it was based on the termination of the prophetic period of 2300 days, which was in 1844, and not in 1798.

We agree also that "the essential elements of holiness are immutable." And these elements are found only in the holy moral law of God. This is plainly stated in many texts of Scripture; some of which speak of the perfection, completeness, and spirituality of the law itself, and some, of the perfection of character developed by obedience to the law. But the order is given to seal the law among the disciples. Isa. 8:16. Not that God left his law deficient or unsealed, but man has torn away the seal and substituted therein the mark or sign of the beast for the sign of God. "Among the disciples" must be the restoration; with God there never has been any change.

It is true that the seal of the new covenant is the Holy Spirit "in the heart," and without this no one is Christ's, or is a servant of God. But there is another sign, or seal, represented as being placed in the foreheads of God's servants before the coming of God's wrath upon the earth. The mark of the beast in the forehead or hand is in opposition to this. The Israelites were acknowledged to be God's people, even his "first born," (which was always the prized and favored) when Moses was first sent to Pharaoh. But unless the blood of the lamb was sprinkled upon the door posts they would suffer even as the Egyptians. And so it will be before the Lord comes. That being an unusual and extraordinary event, a special work of preparation becomes necessary with the people of God, that they may be able to stand in that day. This is shown in many scriptures, especially in Rev. 7:1-3 and Zeph. 2:1-3. The meek of the earth, with all who have wrought his judgments, are exhorted to seek meekness and righteousness, for, "it may be ye shall be hid in the day of the Lord's anger." The third angel's message reveals the fullness of righteousness which will fit the people of God to stand in that day. "The commandments of God," his moral law, contain all original obligation; all "the essential elements of holiness." But man, by transgressing God's law, has fallen from holiness, and something is required to restore him to the position from which he has fallen. And the remedy is found in "the faith of Jesus." Thus all is embraced in this message. "Repentance toward God," for the violation of his holy law, "and faith toward our Lord Jesus Christ," for the remission of sin. Thanks be to God for a message so comprehensive, so replete with holy principles, by which we may be perfected, and prepared to stand when the plagues of God's wrath shall be poured out upon the earth.

5. We cannot think the parable of Matt. 25:1-11 refers to the second advent, for the "marriage" takes place before the advent. This parable closes with the bridegroom's going in to the marriage. That they who are represented as going in with him only do so by faith is shown by Luke 12:35, 36:—

"Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he shall return from the wedding."

He further says, "He shall gird himself, and make them to sit down to meat, and he will come forth and serve them." This will be at "the marriage supper of the Lamb," at which all the saints will be honored guests. This view, which is the only one that harmonizes the Scriptures, has no difficulty when we consider that the record is a parable, and not one of literal events. It is easy to turn parables aside from their application, and this is done whenever they are made to speak contrary to other scripture declarations. The use which is so often made of the parable of "the

rich man and Lazarus," should serve as a warning to us not to decide a question by a parable alone, but to seek to harmonize it with the other scriptures.

We cannot see how they who oppose the setting of time for the Lord's coming are the servants who say, "My Lord delayeth his coming." More strictly speaking, the idea of delay is connected with the passing of a time when one is expected. If the various times which have been set when the Lord should come were true and Heaven-appointed times, then he has surely delayed, for he did not come as appointed. But if they were not true, then this long-continued work of setting times is only a fanatical delusion. We say there never has been, by the Scriptures, a time appointed for his coming; hence we do not say he has delayed his coming. There was a time appointed for him to go in to the marriage, or to enter as a High Priest into the Most Holy to cleanse the sanctuary. And this he did at the time appointed. When 1874 passes, and a few more deluded ones are disappointed, there will be room for them to say again, "My Lord delayeth his coming."

To us there is no such delay. We cannot look for the Lord until "the servants of our God are sealed in their foreheads;" until the seven last plagues are poured out upon the worshippers of the beast and his image. When the sixth plague is poured out, the Lord Jesus says, "Behold, I come as a thief. Blessed is he that watcheth." The third angel's message locates the plagues, and prevents the true believers from looking for the Lord at times unauthorized, and thus strengthens their hope and faith by preventing disheartening disappointments and apparent delays.

We offer these comments in no censorious spirit. We will gladly do good to those who are in darkness on "the present truth." It is our earnest hope and prayer that they may see and correct all the errors of their faith before this gracious message closes, that they may have part with the triumphant company who shall stand on the sea of glass, rejoicing in their "victory over the beast, and over his image, and over his mark, and over the number of his name." Rev. 15:1, 2.

J. H. WAGGONER.

Jeddo, Mich.

The Seventh-Day Adventists.

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

(Concluded.)

FUNDAMENTAL PRINCIPLES OF S. D. ADVENTISTS.

As already stated, S. D. Adventists have no creed but the Bible; but they hold to certain well defined points of faith, for which they feel prepared to give a reason to every man that asketh them. The following propositions may be taken as a summary of the principal features of their religious faith, upon which there is, so far as we know, entire unanimity throughout the body. They believe,

1. That there is one God, a personal, spiritual being, the creator of all things, omnipotent, omniscient, and eternal, infinite in wisdom, holiness, justice, goodness, truth, and mercy; unchangeable, and everywhere present by his representative, the Holy Spirit. Ps. 139:7.

2. That there is one Lord Jesus Christ, the Son of the Eternal Father, the one by whom God created all things, and by whom they do consist; that he took on him the nature of the seed of Abraham for the redemption of our fallen race; that he dwelt among men, full of grace and truth, lived our example, died our sacrifice, was raised for our justification, ascended on high to be our only mediator in the sanctuary in Heaven, where, with his own blood he makes atonement for our sins; which atonement, so far from being made on the cross, which was but the offering of the sacrifice, is the very last portion of his work as priest, according to the example of the Levitical priesthood, which foreshadowed and prefigured the ministry of our Lord in Heaven. See Lev. 16; Heb. 8:4, 5; 9:6, 7; &c.

3. That the Holy Scriptures, of the Old and New Testaments, were given by inspiration of God, contain a full revelation of his will to man, and are the only infallible rule of faith and practice.

4. That baptism is an ordinance of the Christian church, to follow faith and repentance, an ordinance by which we commemorate the resurrection of Christ, as by this act we show our faith in his burial and resurrection, and, through that, of the resurrection of all the saints at the last day; and that no other mode fitly represents these facts than that which the Scriptures prescribe, namely, immersion. Rom. 6:3-5; Col. 2:12.

5. That the new birth comprises the entire change necessary to fit us for the kingdom of God, and consists of two parts: First a moral change, wrought by conversion and a Christian

life; second, a physical change at the second coming of Christ, whereby, if dead, we are raised incorruptible, and, if living, are changed to immortality in a moment, in the twinkling of an eye. John 3:3, 5; Luke 20:36; 1 Cor. 15:51, 52.

6. We believe that prophecy is a part of God's revelation to man; that it is included in that scripture which is profitable for instruction; 2 Tim. 3:16; that it is designed for us and our children; Deut. 29:29; that so far from being enshrouded in impenetrable mystery, it is that which especially constitutes the word of God a lamp to our feet and a light to our path; Ps. 119:105; 2 Pet. 2:19; that a blessing is pronounced upon those who study it; Rev. 1:1-3; and that, consequently, it is to be understood by the people of God, sufficiently to show them their position in the world's history, and the special duties required at their hands.

7. That the world's history from specified dates in the past, the rise and fall of empires, and chronological succession of events down to the setting up of God's everlasting kingdom, are outlined in numerous great chains of prophecy; and that these prophecies are now all fulfilled except the closing scenes.

8. That the doctrine of the world's conversion and temporal millennium is a fable of these last days, calculated to lull men into a state of carnal security, and cause them to be overtaken by the great day of the Lord as by a thief in the night; that the second coming of Christ is to precede, not follow, the millennium; for until the Lord appears, the papal power, with all its abominations, is to continue, the wheat and tares grow together, and evil men and seducers wax worse and worse, as the word of God declares.

9. That the mistake of Adventists in 1844 pertained to the nature of the event then to transpire, not to the time; that no prophetic period is given to reach to the second advent, but that the longest one, the two thousand and three hundred days of Dan. 8:14, terminated in that year, and brought us to an event called the cleansing of the sanctuary.

10. That the sanctuary of the new covenant is the tabernacle of God in Heaven, of which Paul speaks in Hebrews 8, and onward, of which our Lord, as great High Priest, is minister; that this sanctuary is the antitype of the Mosaic tabernacle, and that the priestly work of our Lord, connected therewith, is the antitype of the work of the Jewish priests of the former dispensation; Heb. 8:1-5, &c.; that this is the sanctuary to be cleansed at the end of the 2300 days, what is termed its cleansing being in this case, as in the type, simply the entrance of the high priest into the most holy place, to finish the round of service connected therewith, by blotting out and removing from the sanctuary the sins which had been transferred to it by means of the ministration in the first apartment; Heb. 9:22, 23; and that this work, in the antitype, commencing in 1844, occupies a brief but indefinite space, at the conclusion of which the work of mercy for the world will be finished, and the second advent of Christ will take place.

11. That God's moral requirements are the same upon all men in all dispensations; that these are summarily contained in the commandments spoken by Jehovah from Sinai, engraven on the tables of stone, and deposited in the ark, which was in consequence called the "ark of the covenant," or testament; Num. 10:33; Heb. 9:4, &c.; that this law is immutable and perpetual, being a transcript of the tables deposited in the ark in the true sanctuary on high, which is also, for the same reason, called the ark of God's testament; for under the sounding of the seventh trumpet we are told that "the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." Rev. 11:19.

12. That the fourth commandment of this law requires that we devote the seventh day of each week, commonly called Saturday, to abstinence from our own labor, and to the performance of sacred and religious duties; that this is the only weekly Sabbath known to the Bible, being the day that was set apart before paradise was lost, Gen. 2:2, 3, and which will be observed in paradise restored, Isa. 66:22, 23; that the facts upon which the Sabbath institution is based confine it to the seventh day, as they are not true of any other day; and that the terms, Jewish Sabbath and Christian Sabbath, as applied to the weekly rest-day, are names of human invention, unscriptural in fact, and false in meaning.

13. That, as the man of sin, the papacy, has thought to change times and laws (the laws of God), Dan. 7:25, and has misled almost all Christendom in regard to the fourth commandment, we find a prophecy of a reform in this respect to be wrought among believers just before the coming of Christ. Isa. 56:1, 2; 1 Pet. 1:5; Rev. 14:12, &c.

14. That, as the natural or carnal heart is at enmity with God and his law, this enmity can be subdued only by a radical transformation of the affections, the exchange of unholy for holy principles; that this transformation

follows repentance and faith, is the special work of the Holy Spirit, and constitutes regeneration or conversion.

15. That, as all have violated the law of God, and cannot of themselves render obedience to his just requirements, we are dependent on Christ, first for justification from our past offenses, and, secondly, for grace whereby to render acceptable obedience to his holy law in time to come.

16. That the Spirit of God was promised to manifest itself in the church through certain gifts, enumerated especially in 1 Cor. 12 and Eph. 4; that these gifts are not designed to supersede, or take the place of, the Bible, which is sufficient to make us wise unto salvation, any more than the Bible can take the place of the Holy Spirit; that, in specifying the various channels of its operation, that Spirit has simply made provision for its own existence and presence with the people of God to the end of time, to lead to an understanding of that word which it had inspired, to convince of sin, and work a transformation in the heart and life; and that those who deny to the Spirit its place and operation do plainly deny that part of the Bible which assigns to it this work and position.

17. That God, in accordance with his uniform dealings with the race, sends forth a proclamation of the approach of the second advent of Christ; that this work is symbolized by the three messages of Rev. 14, the last one bringing to view the work of reform on the law of God, that his people may acquire a complete readiness for that event.

18. That the time of the cleansing of the sanctuary (see proposition 10), synchronizing with the time of the proclamation of the third message, is a time of investigative judgment, first, with reference to the dead, and, at the close of probation, with reference to the living, to determine who of the myriads now sleeping in the dust of the earth are worthy of a part in the first resurrection, and who of its living multitudes are worthy of translation—points which must be determined before the Lord appears.

19. That the grave, whither we all tend, expressed by the Hebrew *sheol* and the Greek *hadēs*, is a place of darkness in which there is no work, device, wisdom, or knowledge. Eccl. 9:10.

20. That the state to which we are reduced by death is one of silence, inactivity, and entire unconsciousness. Ps. 146:4; Eccl. 9:5, 6; Dan. 12:2, &c.

21. That out of this prison house of the grave, mankind are to be brought by a bodily resurrection; the righteous having part in the first resurrection, which takes place at the second coming of Christ; the wicked, in the second resurrection, which takes place a thousand years thereafter. Rev. 20:4-6.

22. That at the last trump, the living righteous are to be changed in a moment, in the twinkling of an eye, and with the resurrected righteous are to be caught up to meet the Lord in the air, so forever to be with the Lord.

23. That these immortalized ones are then taken to Heaven, to the New Jerusalem, the Father's house in which there are many mansions, John 14:1-3, where they reign with Christ a thousand years, judging the world and fallen angels, that is, apportioning the punishment to be executed upon them at the close of the one thousand years; Rev. 20:4; 1 Cor. 6:2, 3; that during this time the earth lies in a desolate and chaotic condition, Jer. 4:20-27, described, as in the beginning, by the Greek term *abussos* (*ἀβυσσος*) bottomless pit (Septuagint of Gen. 1:2); and that here Satan is confined during the thousand years; Rev. 20:1, 2, and here finally destroyed; Rev. 20:10; Mal. 4:1; the theater of the ruin he has wrought in the universe, being appropriately made for a time his gloomy prison house, and then the place of his final execution.

24. That at the end of the thousand years, the Lord descends with his people and the New Jerusalem, Rev. 21:2, the wicked dead are raised and come up upon the surface of the yet unrenewed earth, and gather about the city, the camp of the saints, Rev. 20:9, and fire comes down from God out of heaven and devours them. They are then consumed root and branch, Mal. 4:1, becoming as though they had not been. Obad. 15, 16. In this everlasting destruction from the presence of the Lord, 2 Thess. 1:9, the wicked meet the everlasting punishment threatened against them. Matt. 25:46. This is the perdition of ungodly men, the fire which consumes them being the fire for which "the heavens and the earth which are now" are kept in store, which shall melt even the elements with its intensity, and purge the earth from the deepest stains of the curse of sin. 2 Pet. 3:7-12.

25. That a new heavens and earth shall spring by the power of God from the ashes of the old, to be, with the New Jerusalem for its metropolis and capital, the eternal inheritance of the saints, the place where the righteous shall evermore dwell. 2 Pet. 3:13; Ps. 37:11, 29; Matt. 5:5.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, Nov. 24, 1874.

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

EDITORS.

Meeting of Sabbath-keepers in Neuchatel.

IN accordance with an appointment, a general business meeting of Swiss Sabbath-keepers was held at Neuchatel, Nov. 1. The little companies in Tramelan, Locle, Chaux de Fonds, Fleurier, Bienne, and Buckten were represented, as also those in this place. It was appointed for the purpose of considering what we can do in order to advance the work of God in this part of the world. We had a very free interchange of thought with respect to our duties and responsibilities. I gave a history of the work in America and spoke of the labors and sacrifices of those who have shared in that work. I also spoke of the purpose that the brethren in America cherish of sending the truth to foreign lands, and of the sacrifices which they are willing to make in order to do it. I stated the nature and importance of our work in giving to the world the warning of the near approach of the Judgment, and in setting forth the sacred character of the law of God, as the rule of our lives and of the final Judgment, and the obligation of mankind to keep God's commandments. I also spoke of the brevity of the time in which we must accomplish the work assigned us. I then suggested several plans of action, and invited the brethren to give them thought. I also asked them to make suggestions as to the best methods by which we may reach the people in this country. I told them that the brethren in America felt a very deep interest in the work in Europe, and that they expected the brethren here to manifest the spirit of labor and sacrifice to help themselves. I asked them not to disappoint these hopes by the response which their works should make.

It gives me great pleasure to say that these brethren seem to be in earnest to do their whole duty. They expressed their gratitude that help had been sent from America, and their willingness to co-operate in any way in their power to advance the work of God. In two weeks we convene again at Locle for more definite action.

The brethren in America will be interested to know something respecting Bro. Ertzenberger. I was glad to meet him on this occasion, though our meeting was not without pain. It is necessary that I should state a few words relative to his case which I would gladly be excused from speaking. When Bro. E. returned from America, it seems that he forgot his dependence upon God. Satan gained advantage of him in leading him from God and causing him to disregard the counsel of his brethren in this country. He has sustained much loss himself, and has been a grief to his brethren. I hope Bro. E. has learned wisdom by what he has suffered. When we become wise in our own eyes, God gives us an opportunity to learn whether we are capable of going on without his help. I gave Bro. E. the best counsel in my power, and I trust that he feels in his heart determined to regard it.

Our meeting has given me courage. There are true-hearted brethren in Switzerland. I feel in my heart that God is ready to help. I hope within a short time to be able to speak in the French language. I trust, also, we shall soon have publications in this language. May God help us; and may the brethren in America remember in their prayers these friends of Christ in Europe. God is in this work. He will help us in carrying it forward if we do not forget him.

J. N. ANDREWS.

Neuchatel, Switzerland.

P. S. The REVIEW of Oct. 20, has this moment come to hand. As it contains no mention of our arrival at Liverpool, I would say that I wrote to the REVIEW the very night of our arrival at L., which was Sept. 26, which has failed to reach the Office.

J. N. A.

Sabbath-keepers in Prussia.

I HAVE recently stated in the REVIEW that I have authentic information that there are many Sabbath-keeping Christians in Russia. I have now the pleasure to state that there are also some in Prussia who observe the Lord's Sabbath. One of our brethren residing in Basel, or near to that city, in some way became known to these Sab-

bath-keepers. They have written to him stating that they have been led to the Sabbath of the Lord by reading the Bible; also that they have adopted believers' baptism from the study of the Scriptures. They desire to become acquainted with the Swiss Sabbath-keepers. They number about forty. Certainly this is the Lord's work. If it please God I will soon see these witnesses for the truth. It is my conviction that there are Sabbath-keeping Christians in most of the countries of Europe. I hope to ascertain many facts of this kind of deep interest, and to be instrumental also in leading many to the commandments of God who do not now observe them.

J. N. ANDREWS.

Neuchatel, Nov. 3.

A Frank Confession.

IN an article on the Sabbath question in the *Christian Standard* of Sept. 26, 1874, Clark Braden says:—

"One of the many questions that are now causing discussion and confusion in various parts of the country, is what is called the Sabbath Question. Often our congregations are divided and destroyed by the persistent proselyting efforts of perambulatory propagandists on this subject. Our preachers are by no means agreed in their teaching, and have no well-defined views on the subject, and are defeated when they attempt a defense of our practice of observing the first day, or a review of the arguments of the advocates of the seventh day. Nor are we alone in this. There is no clear, tenable teaching on this subject in our theological works and commentaries, or by our religious press. Advocates of the observance of the first day stultify themselves by taking contradictory and inconsistent positions."

To say that the defenders of the first day do not agree in their teaching, and have no well-defined views on the subject, is a significant and humiliating admission. How does this happen if the Bible is as clear as it is claimed to be on this subject?

To acknowledge that their preachers "are defeated when they attempt a defense of our practice of observing the first day, or a review of the arguments of the advocates of the seventh day," is frank.

To admit that there is no clear tenable teaching on this subject in their theological works and commentaries, is owning a very apparent truth. And we may add that there never will be any except in favor of the seventh day; for there only is the strength and harmony of the testimony of the Bible to be found.

U. S.

Seventh-day Keeping Consistent.

CLARK BRADEN, in the *Christian Standard* of Sept. 26, 1874, states four general positions that are taken on the Sabbath question. With three of these he acknowledges that the keeping of the seventh day is consistent, and the keeping of the first day inconsistent, as follows:—

"Then let us examine briefly the various positions taken by the different parties in reference to this subject:—

"1. The law of the Sabbath was given by God to Adam and is of universal obligation. Some entertaining this view observe the seventh day. They are consistent. Others claim, without one scrap of evidence, that this universal law has been changed from the seventh day to the first.

"2. Not only was the law of the Sabbath given at creation, but it was reaffirmed in the decalogue, which is the law of God in a universal sense, and was, and is now, binding on all men in the form in which it was given at Sinai. Some of these observe the seventh day. They are consistent. Others observe the first day, contending, without one particle of evidence, that the commandment has been changed from the seventh day to the first.

"3. Some, while admitting that originally the decalogue was given to the Hebrews, contend that in the gospel it has been extended to all mankind, and appeal to the fourth commandment as now binding on all men. Some of these consistently observe the seventh day. Most of them, however, take the inconsistent position that the observance of the first day can be sustained by an appeal to the fourth commandment, which enjoined the observance of the seventh day."

THE SABBATH SURRENDERED.

Mr. Braden then states the fourth, his own, position as follows:—

"4. The Sabbath, or the observance of the seventh day, was given to the Hebrews alone after the exodus, and was national in its character, and was abrogated by the death of Christ, and is now binding on no one. The first day is to be observed as the Lord's day, in commemoration of the resurrection of Christ, in obedience to the inspired example of the apostles and apostolic churches. This we believe to be the only tenable

and the true position. Although the first position has the prestige of the name of Alexander Campbell to sustain it, and the prepossessions and prejudices of our older brethren in its favor, we are compelled to regard it as utterly untenable.

This is a surrender of the entire Sabbatic institution; for if the seventh day is now binding on no one, there is no Sabbath binding; inasmuch as the fourth commandment, which he admits enjoins the seventh day is the only Sabbath law in all the Bible.

Nothing is easier than to show that the Sabbath was not given to the Hebrews alone, but was instituted in Eden, and through Adam given to all the human family.

Nothing is easier than to show that the first day of the week is not the Lord's day; it does not commemorate the resurrection of Christ; there is no example, inspired or uninspired, of apostles or apostolic churches, for its observance as a sacred day; there is no law concerning it, nor the least intimation of any duty peculiar to that day, above any other of the laboring days of the week.

What then becomes of Mr. Braden's "only tenable position"? It has no existence. Being made of nothing it instantly vanishes when submitted to the test of fact.

U. S.

Work for This Winter.

WE have many evidences of progress to encourage us in connection with the work in which we are engaged. Those who carefully mark these as they open from time to time in the REVIEW cannot reasonably draw any other conclusion than that this work is onward. While nothing would be gained by trying to make an impression of great progress if it did not really exist, it is both reasonable and important to consider facts which demonstrate the growth of this cause. If this be God's work, it must go to the nations of the world, because the message of which this is thought to be a fulfillment is to go to "peoples, nations, tongues, and kings."

Evidences which go to show that the work is taking this extent, of course corroborates the application of the prophecy to this movement. If there were no evidences that it was increasing, it would be plain that it could not be the work foretold in the prophecy. Hence, we are justified in noting carefully every step which shows progress. Even the casual observer can see plenty of these. The growth of the work itself, east, west, north, and south, its extension to the Pacific coast and to Europe, is a great fact of itself. The establishment of the printing work, and the bringing of it up to its present prosperity when it issues seven periodicals, publishing works in several different languages, sending forth tons of printed matter in the form of books, pamphlets, tracts, and periodicals, weekly, which are circulating very largely among new readers, is no mean evidence of progress.

The work of health reform inaugurated among Seventh-day Adventists which has cleansed their ranks from alcohol and tobacco, and from many other pernicious habits of living, and resulted in the erection of a Health Institute where hundreds of patients are annually treated successfully with nature's own remedies, and in the wide dissemination of health publications, is certainly a step of great magnitude, and no small evidence of prosperity.

The school enterprise now almost a consummation, in which our people have pledged upwards of fifty thousand dollars and erected a building capable of accommodating upwards of four hundred pupils, many of whom we trust will be qualified to enter the great harvest field as missionaries in this and foreign lands, and thus work for the furtherance of the cause, is a recent and very striking evidence of progress. The perfection of our system of organization which, as shown by years of practical experience to be adapted to a world-wide work; the bringing out of a scriptural plan for the support of ministers designed to be missionaries all over the world, which is capable of expanding as the work expands and which works admirably after years of experience, and is found to be oppressive on none, the establishment of our book funds, by means of which our publications can be furnished at very low prices for general circulation; and, finally the growth of our Tract and Missionary Societies themselves, the very agencies by which these are to be circulated through the earth;—all these give evidence of progress, stability, and sound forethought worthy of the cause of God, and of a work of world-wide importance.

The growth of which we have been speaking is not spasmodic and comet-like such as is sometimes seen, but it is a building up upon a well-laid foundation of permanence and solidity. As each year passes, a gratifying increase is seen. New institutions are formed, and older ones gain in strength. This has been remarkably true within the last few years. Our circle of influence is rapidly widening. We can get access in many quarters now where it was utterly impossible to do it a few years since. The people want to hear the truth all around us. Openings for labor exist in almost every quarter. The great thing for us to do is to fill these openings as well as we can.

We rejoice that the tract and missionary organization has been formed which is so well calculated to work the truth into so many of these openings. Every tract, pamphlet, or periodical, read by a person who never knew our views before, is one more blow struck in the great work which is to warn the world of its impending doom. These blows should be showered thick and fast till old earth resounds with their echo. Our tract and missionary workers are the army which must make a mighty march upon the enemies of God's truth, with these weapons in their hands, designed to break down the barriers of error and let in the light and glory of divine truth.

We want to see our efforts every coming year cumulative, increasing in something like geometrical progression. Why should not this be so? Every person has his circle of influence where he can affect certain others. There he can work most effectually. There are few who can say, as was said of one in our Saviour's time, We have done what we could. But every one of us ought to be able to say it.

What a mighty power would be manifest were all thus engaged. Then as hundreds and thousands of others come in to swell the ranks of this army, and each one goes forth in his sphere and circle of influence to labor for the common cause, what wonderful progress would be seen. It would be like capturing a battery from the enemy on the field of battle and turning it upon their ranks; the very means employed by them to destroy others, now turned about and destroying them. So with us, every recruit from the enemy's ranks truly converted to God, becomes a helper to send the truth to others. The great enemy's ranks have not only lost one but that one becomes an instrument of righteousness to still further work against his kingdom. Our march onward would thus be rapid.

The work of circulating our periodicals last year was truly encouraging as an evidence of what organized effort might do. Some 15,000 copies of the REVIEW were circulated, and have made a favorable impression upon many minds. But we should not be satisfied with what has been done or only doing just so much each succeeding year. Our workers are all the time gaining an experience, and learning how to work more effectually. This principle is seen with persons just commencing to preach. A new licentiate can do but little compared with what he can after becoming acquainted with his work. His efforts are largely thrown away. He knows not how to approach men. This principle applies to every calling. So our tract and missionary workers can work more and more efficiently as they become experienced. If they could get 15,000 subscribers last fall, they ought to secure 30,000 this, 50,000 next, and so on. Should all work as they might, this result could easily be reached, and so of other branches of reading matter. We ought to work with such determination, every one of us to do our utmost.

The starting of the pioneer paper which now seems certain, calculated especially for those investigating our views, is another point of progress in this work. It will be just the thing for those trying to find out our views. While our old Sabbath-keepers who have become thoroughly acquainted with our views will have the REVIEW adapted to their wants, those who investigate the truth will have their wants met. Here is a glorious opportunity for us to work the present season. The long winter nights are before us, when many will have an opportunity and leisure to read. Why should not our people make a special effort? As was seen in last week's REVIEW, Michigan has taken a noble stand, as becomes her position in the center of the work. We hope the other Tract Societies all over the land will imitate this noble example to the utmost of their ability.

"Still onward" is the rallying cry to which all should respond. Let us rouse up, brethren

and sisters. Let us go to work for God. Hunt up those who will read. Approach your neighbors and acquaintances with the spirit of heavenly love. Show them in humility that you have something worthy their attention. Let us do our very best this winter to advance the work of God, and who can predict the result? It will be found in eternity. "Cast thy bread upon the waters." We shall see the result after many days, if not before. What can we better do than to work in the cause of God—the cause of truth and purity?

GEO. I. BUTLER.

Kalamazoo, Mich., Nov. 29, 1874.

To the Tract and Missionary Societies.

Thirty Thousand Subscribers Wanted Immediately.

HOW THE NUMBER CAN BE OBTAINED.

1. UPON receiving this notice, let the presidents of the various Tract Societies notify their several directors how many names are expected from their district, and then let the director see that they are obtained at once and forwarded to the State Tract Society secretaries.

2. Let there be canvassers appointed for this purpose in each district. The directors should have control of the canvassing in their respective districts, and should lead out in it. There is no reason why this work should be done wholly by the brethren; there are sisters who would be successful canvassers. Those canvassing should be individuals of good deportment, such as fear God, and will make a good impression upon those with whom they come in contact. Let them visit public reading rooms and respectable families. Show the persons you call upon *The Voice of Truth* and *Health Reformer*, and, where they would be interested to read them, say to them that you propose to send them the paper one year on trial. If the individuals themselves propose to pay for it, always give them the privilege of paying full price. The reduction of price is made to Tract Societies and individuals when they themselves pay for the periodicals to be sent to others. Neighborhoods, villages, and cities, can thus be canvassed within six weeks' time from the receipt of this notice and any Conference where the Tract Societies are organized, can furnish the desired number of names.

3. Do all your business through your State Tract Society secretaries. Send them the names and addresses, and they will forward a copy of them to the Office. Then those at the Office will return to the State Tract Society secretary a statement of the business. This system will save much perplexity and many mistakes that might otherwise occur.

About one year ago, there was a call made for 10,000 names, and there was a ready response of 15,000. Then the Tract Societies were in their infancy, many of them were scarcely organized, yet the names came in from every part of the country. Also to many parts of Europe, New Zealand, and India, were the periodicals sent. Then the Tract Societies were weak financially, but a small fund was on hand in the various Tract Societies. But figures show that since that time the Tract Societies have invested in this enterprise, placing reading matter into libraries and in sending out tracts and pamphlets, about \$15,000. As the result of this move, hundreds have embraced the Sabbath in this and other nations. Men of influence, including professors of colleges, prominent teachers in seminaries, missionaries, local pastors, and professional men in both church and State, have stepped out upon present truth.

Now we call for the largest strike that has ever been made for the obtaining of subscribers for the *Health Reformer* and *The Voice of Truth*, which will be a pioneer paper to go into new fields. We want names for not less than one year. The *Health Reformer* will cost the Tract Societies 50cts, and *The Voice of Truth* one dollar. We want 15,000 subscribers on each of these periodicals. We suggest the following number from the Conferences here mentioned as being about the respective proportion. Michigan, which is more than one third the strength of all the organized body of S. D. Adventists this side of the Rocky Mountains, 10,000 names—5000 on the *Health Reformer*, and 5000 on *The Voice of Truth*; Iowa, 4700; N. Y., 2700; Wisconsin, 2700; Illinois, 2000; Minnesota, 2400; Ohio, 2000; New England, 1600; Indiana, 800; Vermont, 600; Missouri and Kansas, 300; Maine, 200.

This is not to take the place of scattered individuals sending the *Voice* or *Reformer* to their friends. We say to such, Go on, and send in your names and 50 cents for the *Health Re-*

former and \$1.00 for *The Voice of Truth*. Neither is it designed to interfere with those that have moved out as canvassers on the *Health Reformer* and hygienic works on premiums. But this is to be an effort of the Tract Societies at this special time. And while we recommend the canvassing to be done in each district under the supervision of the directors, it does not prevent any individual member taking a part in it, and sending the periodicals to their friends far and near. All are invited to take part in this matter.

The expense must be met by donations to the Tract Societies by its members and others. Nearly, if not quite, all of the various Societies in the Conferences have sufficient funds to a large extent to do this, but the fund must be kept good. There will, therefore, be an especial call for donations in each Tract Society to meet the expenses of this work in each Conference. Then at your general quarterly meeting, when the board of directors meet, they will apportion to each district what will properly belong to it to pay. Let no Society hold back, thinking that the expense cannot be met. There are individuals in each Conference that will consider it a privilege to pay from one hundred to five hundred dollars rather than to see an enterprise like this prove a failure. Then all, even to the children, will bring in their offerings and cast them into the treasury, and thus help make up this sum.

The time has come for action. What has hitherto been done has been simply getting ready to do something. Let there be a move made here that will tell on the ranks of Satan. Let the truth find its way into every respectable reading room in this country and in different parts of the world. The cloud is arising, and along the whole line there should be a move forward. Onward is our watchword! And we are confident that each Conference Tract Society will fill its quota of names. We expect to see this all accomplished within six weeks from the time this notice reaches the Tract Societies. The Office will open accounts with the Tract Societies for three months, until their next general quarterly meeting, when this money will be expected. There is, therefore, nothing in the way before the Tract Societies. We shall be anxious to see what Conference first fills up its list of names.

In obtaining names for the periodicals, we positively object to a reckless gathering up of names anywhere. But find those who will be interested to read. Those who are anxious for light are everywhere. The following from the *Signs of the Times*, written by Bro. White, is very much to the point.

1. "The agent who obtains them (the names) should have some evidence at least that the persons would candidly examine Bible subjects

2. The agent must obtain the request or at least the consent (either by word of mouth or by letter), from persons to become subscribers, and must so report.

3. The agent should preserve a list of all the names sent to this Office, and should feel in duty bound to visit the persons or write to them as often as circumstances will admit, and learn whether they read the periodicals sent with any degree of interest, and if they would like to have them continued, and if they wish to pay the subscription price, or donate to its publications. Here is a cross to take up, an excellent field of missionary labor. Here is a chance for some of our people who are inclined to exclusiveness, to move out and become broader in their feelings and in their labors."

When the quota for any Conference is filled on either the *Health Reformer* or *The Voice of Truth*, the Secretary of your Tract Society will notify the one sending names. We expect this matter will be engaged in with such energy that by January, 1875, the work will all be closed up, and not drag along six months into next year. Prompt, decided, cheerful action is what is wanted.

S. N. HASKELL.

A Miraculous Preservation.

WHEN the village of White Rock, Mich., was burned, in 1871, the fire came upon them with the speed of a hurricane, and in the evening. Men, women, and children, and the cattle, all fled in terror to the lake, and rushed into the water to save themselves from the flames.

About half a mile from the lake-shore, and about thirty rods south of the main road leading west, stood a small house, the residence of a family, a man and wife, and two little girls, the nieces of the wife. When the fire came

upon them, they started from the house, each with a little girl. As they passed out of the door, the woman thought of something that she wanted, and stepped back into the house. Thus they became separated. In the darkness, in the wild war of the elements, the scattering fire, and dense smoke, it was impossible for them to find each other. The husband sped on and plunged into the lake to save himself and the child in his charge, hoping that the wife would find her way.

But, as the house was not on the road, she became bewildered and lost. Giving up all hope of escape, she sat down by a stump, and as she was a Christian woman, she committed herself to God and resigned herself to her fate. The fire was all around her—was everywhere. Houses, fences, trees, stumps, all were burning. As the country was newly settled, the stumps were very numerous; and, being mostly pine and hemlock, the fitful glare of the blaze, with the dense volumes of smoke, was well calculated to appall the senses. And there, through the tedious hours of that night, made long by its terrors, she sat beside the stump with the child in her arms.

Every stump around her was burning. The parched ground itself was on fire. Several times the fire ran in the ground and caught in her clothes, and she put it out by digging up the earth with her hands and smothering it. The fierce winds hurled the fire in every direction, and scattered it almost everywhere. But the stump beside which she sat did not take fire. All around, every object was blackened and charred; the ground was scorched and burned over. The timber-land of pine, hemlock, cedar, black-ash, &c., was originally covered with a light soil, made up largely of moss, so deep that the plow would scarcely touch the heavier soil beneath. After the long drouth this burned like tinder. But there was a bound set round about her stump, and the fire did not touch it. In the morning she was of course able to reach a place of safety.

Who will say that this was chance, or accident? It was Divine Providence. "The angel of the Lord encampeth round about them that fear him, and delivereth them." The God of Noah, of Abraham, and of Daniel, never changes. "Blessed are all they who put their trust in him."

Samuel was called of God in his childhood. Joseph was guided and saved in his youth. And yet, "little children" are called unto Jesus, and his promise is that they who seek him early shall find him. What child or youth does not want the God of Israel for his friend, that angels may guard him in the time of trouble?

J. H. W.

Hope in Affliction.

It is in tribulation that the hope of the Christian is of the greatest value. In times of temporal prosperity, we are not naturally inclined to desire greater blessings, to hope for an improved condition beyond the present life. Hence it is that in order to inspire in men that hope which will lead them to desire the blessings of the future state, God, in the rich counsels of his grace, sees fit to dissolve them from temporal blessings and worldly prospects by affliction.

God generally chooses his children in the furnace of affliction. He suffers pecuniary loss to come upon some that they may see the vanity of worldly goods in their selfish and perverted use, and the importance of seeking the true riches by laying up treasure in Heaven. He permits sickness to come upon others that they may realize how fleeting is this short life with its sinful joys and pleasures, and lay hold on eternal life and the true and lasting pleasures awaiting the righteous.

The use that we make of our afflictions, will determine whether we will profit by them; whether they will lead us to die to selfishness and to this vain world, and serve as a key to open unto us the fadeless glories and durable riches of the world to come, or whether they will tend to the opposite results. It is by confession of sin and submission to God in affliction that hope, light, and joy, spring in the heart, that clouds disappear, that we are calm, and composed amid the most adverse circumstances, that the things we most dread become to us friendly aids in our journey heavenward. In such a frame of mind, with such a blessed hope, death loses much of its terrors, and although this last enemy may make us feel its cruel power, with Job we may exclaim, "I know that my Redeemer liveth." We can also say with David, "Though I walk through the

valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." We know that the Lifegiver is coming, and that if God sees fit to hide us in the grave, we will soon have a glorious waking, having escaped the awful wrath of God and other troubles that are coming on the earth.

Whether we live or sleep, we need such a hope as this.

D. T. BOURDEAU.

Our Periodicals.

REVIEW, VOICE, SIGNS, AND TRUE MISSIONARY.

BRO. HASKELL is right in urging immediate action in obtaining 30,000 subscribers. To do this work judiciously and properly will require time and patient effort. There is, therefore, no time to be lost. It is very important that as many subscribers as possible be obtained in season to receive the first number at the beginning of the year 1875.

And yet it would be better to take more time to do this work properly, than to do it carelessly on time. Let the work be done faithfully, and be pushed forward as soon and as fast as practicable. Hundreds of names, such as H. W. Beecher, were forwarded last year. These men have neither time nor disposition to give our views the least attention. Let our precious periodicals go where they will not be consigned to the waste paper basket before a single paragraph of them is read.

The Voice of Truth is designed for a pioneer paper, to go out everywhere to the unbelieving world, and never to take the place of the REVIEW among our people, while the REVIEW will be adapted to the church. In it will be given weekly appointments and reports of missionary meetings, and more full explanations of plans of operation. *The True Missionary* monthly being insufficient for this great work will be merged in the Review at the close of the present year.

As fast and as far as possible, the free subscribers to the *Signs of the Times* east of the Rocky Mountains should be transferred to *The Voice of Truth*, either at full, or at one-half price.

All the friends of the present truth on the Pacific Coast should stand by their paper now, and work with vigilance to bring it up to a self-sustaining point. This will require work. We published the REVIEW and HERALD four years by donations, and at the close of those years, in July, 1854, there was not one-fourth the financial strength with all our scattered few at that time that there is now on the Pacific Coast.

Those east of the Rocky Mountains, who have pledged One Hundred Dollars each for the press in California, are requested to forward the sums to this Office, and they will be acknowledged in the REVIEW, and held subject to the order of the California Conference Committee.

J. W.

Late Experience

OF THE PEOPLE OF ST. LOUIS, MO., ON THE SABBATH QUESTION.

In *The Christian Standard* (Cincinnati) of Sept. 26, 1874, Clark Braden says:—

Advocates of the observance of the first day stultify themselves by taking contradictory and inconsistent positions. A notable instance of this transpired in St. Louis last fall. The preachers of the city organized a Sabbath Association. The first address before the Association predicated the observance of the first day on the fourth commandment of the decalogue. The next day a Jew, in one of the daily papers, demanded why he appealed to the law of Moses, which the New Testament declared to be abrogated—why he observed one command of the law of Moses, and not all—why he appealed to a command to observe the seventh day to sustain his practice of observing the first day, an entirely different day.

A rationalist appealed to the New Testament declaration that the decalogue was abrogated—the fourth commandment with the rest; and to Paul's declaration in the Roman, Galatian, and Colossian letters, to show that all days are alike. A seventh day advocate wanted to know why he appealed to a positive and definite command to observe the seventh day, to sustain his observance of the first day—and if the seventh day was sanctified at creation and man commanded to observe it, then where was his authority for changing the law and observing the first day? Unable to answer, the Sabbath Association went down for want of a rational basis on which to base an intelligent defense of the observance of the first day.

It is no use of saying, "Well, I am nearly saved," for saved is saved. A man may drown within an inch of the rope, and drowned is drowned, whether in six feet or six fathoms.

NOT TO MYSELF ALONE.

"Not to myself alone."

The little opening flower, transported, cries,
"Not to myself alone I bud and bloom:
With fragrant breath the breezes I perfume,
And gladden all things with my rainbow dyes;
The bee comes sipping, every eventide,
His dainty fill;
The butterfly within my cup doth hide
From threatening ill."

"Not to myself alone."

The circling star with honest pride doth boast,
"Not to myself alone I rise and set:
I write upon life's coronal of jet
His power and skill who formed our myriad host;
A friendly beacon at Heaven's open gate,
I gem the sky,
That man might ne'er forget, in every fate,
His home on high."

"Not to myself alone."

O man! forget not thou, earth's honored priest—
Its tongue, its soul, its life, its pulse, its heart—
In earth's great chorus to sustain thy part:
Chiefest of guests at love's ungrudging feast,
Play not the niggard—spurn thy native clod,
And self disown;
Live to thy neighbor, live unto thy God,
Not to thyself alone.

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.

Vermont.

SINCE returning to Vermont, I have, while aiming to secure rest and to discharge duties I owe to my afflicted parents, spoken twice to the church at Bordoville, and made two visits to Bolton and Jericho, calling on most of the brethren and sisters in those places, and speaking to them three times. I found this church on the back-ground. They had passed through trials without receiving proper help and much-needed counsel; but a small portion of them attended meetings, the Bible-class and Sabbath-school had run down, and only two were taking the REVIEW.

With such a state of things before us, knowing what God had wrought for this dear people over three years since, we waived our bad feelings and went to work, showing in our remarks that the grace of God is sufficient for the church of God under all circumstances. The Lord greatly helped.

Last Sabbath, at the close of our discourse, we had a social meeting in which over twenty took part, several speaking twice. Many confessed their lack, and expressed their determination to reform. The Bible-class and Sabbath-school were reorganized, and at the close of the Sabbath a few subscribed for the REVIEW.

We hope that the labors of Brn. Haskell and Bean in encouraging the missionary work will be appreciated by this church, and that they will profit by the experience of the past, seek for a deeper work of grace, cultivate a spirit of sacrifice, and enlarge in their love for each other and for the cause generally.

We can but express the conviction that had this church occasionally enjoyed the labors of experienced brethren from Bordoville and Bristol they might have been saved unnecessary trials, a better state of feeling would have existed between them and older brethren, and they would now be in a better condition. Yet we hope that in the future this church will be faithful in performing those duties which will link them to the Almighty, and without which it were useless to look to others for help.

D. T. BOURDEAU.

Bordoville, Vt., Nov. 9, 1874.

Maine.

SINCE the close of our camp-meeting, I have labored at Somerset Mills, South Norridgewock, Deering, Brunswick, Richmond, Jay, Hartland, East Bradford, and East Dover, Baptized two, and have seen some who have been discouraged, resolve anew to serve the Lord. I am greatly encouraged to labor on, and do what I can to bring men to a saving knowledge of the truth. I want some humble part in the closing message of mercy to this world, that I may finally share in the glorious victory that is soon to be given to the faithful. Pray that I may.

J. B. GOODRICH.

Houlton, Arrostook Co., Me., Nov. 13, 1874.

Wisconsin.

WE pitched our tent in the village of Leon, Monroe Co., Aug. 7. The farmers were very busy stacking their grain, yet there was such an interest to hear that many came five miles nearly every night after doing their day's work. We held meetings in the tent five weeks, when, the evenings getting cold, we took the tent down and continued meetings in school-houses in the vicinity. Had strong opposition from the Methodist preacher of the place, but God caused his truth to triumph. Thirty-eight are keeping the Sab-

bath as the result of the meeting. Some very intelligent persons have embraced the truth; among the number there are fifteen who are, or have been, school teachers. We have tried to present the whole truth. Have talked of the reforms in public and at their homes. There were eight keeping the Sabbath when we went to the place, making a company of forty-six. There being no convenient place to hold meetings, we immediately commenced building a meeting-house 20x30. The building is already up, and by the close of the present week it will be plastered and painted. In about twelve weeks from the time we pitched the tent, the house will be completed. Have obtained quite a number of subscribers for our periodicals. The Lord has blessed, and we are thankful.

H. W. DECKER,
JOHN ATKINSON.

Leon, Oct. 25, 1874.

Hancock, N. H.

I HAVE been here one week, and have held meetings every night but one, in the town hall. I am not encouraged much concerning the interest, and yet I shall do all I can to forward the work in this place. Those who attend listen attentively, but prejudice against the truth is strong, and unbelief is apparent. We have had it to meet in the public congregation. I shall remain here until I am satisfied that my duty is done.

We were at Marlow two Sabbaths since we left Rhode Island. The friends there are still holding on to the truth, and are growing in it, yet we hope to see them making more rapid strides toward higher attainments. Letters from Victor, Iowa, are affording us great encouragement. There is no decrease in their interest in the meetings there, and their neat and commodious meeting-house is just being completed. They now call for Bro. and sister White, or one of them, or Bro. Butler, to visit them and dedicate their house of worship, which they have almost built by their own efforts.

My family is with me, and we are now living in our own hired house. We ask the prayers of the people of God.

R. M. KILGORE.

Hancock, N. H., Nov. 13.

Fruit Appearing.

The following letter was handed to me by a friend to whom it was written, and as it shows how much good may be done by circulating our papers and tracts among our friends I send it to you for publication.

"Dear sister H—

"I write to tell you that your labor in the work of the Lord is not in vain. I read the REVIEW which you sent me, from love and respect for you. I preferred it to other religious papers because it is so thoroughly earnest and religious. Its doctrines I thought presumptuous, but concluded to try them by God's word. So I read with a Bible at hand, and on each doctrinal point looked to see what the word of God said.

"I am convinced that the S. D. Adventists are correct upon the Sabbath and the near coming of Christ. I regard the Sabbath question as the most important of all. How can we be prepared to meet Christ if we live in open disobedience to his plainly worded command? Although it has long been veiled by the traditions and commandments of men, if we will look for truth in the light of God's word we cannot fail to see that the seventh day is the Sabbath of the Lord.

"I think there are many who, could they be induced to search the Scriptures upon this point, would be convinced of the truth, and at once obey the fourth commandment even in opposition to custom and tradition.

"S. A. MADDOCK."

Here is a field of labor for us all. Who has not some friend to whom he can send a few copies of our publications? Let us all wake up to the work.

W. M. HEALEY.

California.

Science vs. Religion.

THE religious world is just now in a state of considerable excitement, not to say positive alarm, at the latest encroachments of science on the domain of religion, as manifested in the addresses of Professors Huxley and Tyndall, in which the so-called fundamental principles of religion are boldly assailed.

The religious press have had "their say" in repelling these attacks, and, it appears to us, have but weakly parried the thrusts of these eminent scientists. The larger number of "evangelical" editors who have noticed the subject have contended with much warmth that these Professors are out of their place in leaving their own legitimate sphere of labor, and trenching on the grounds of theology, and have quoted to them the familiar maxim, "Shoemaker, stick to thy last." While these strictures may be just, and the position now taken by them may be the correct one, we cannot forget the readiness with which the theological world have yielded

inch by inch, or perhaps more properly, ell by ell, to the claims of "science, falsely so called," in its encroachments upon the revealed word of God. The Mosaic account of creation has been made to give way to the deductions of science in establishing a pre-Adamic and pre-historic age of the world. The Bible record of the flood has been belittled to a local affair of small magnitude, and one after another of the historical records of the Scriptures has been compelled to yield its claims to credence, as "science" has boldly challenged their authenticity and reliability.

We are reminded of the fable of the camel, who wished at first to get only his nose into his master's tent, and having accomplished so much, finally succeeded in obtruding his entire body, and driving out the rightful occupant. In like manner, faith in the Bible has yielded to the false claims of science, until the latter has nearly supplanted that confidence in the word of God which is so essential to vital godliness.

If this alarm, which thus seizes upon the religious world at so late a day, shall teach them a lesson, it might be well. But such a result seems hardly probable. And as we view the matter, their terror comes not so much at having to give up the truth to the claims of so-called science; for this they have all along been doing at a fearful rate. The real difficulty consists in the fact that the gist of Profs. Tyndall and Huxley's attacks is summed up in an assault upon the popular doctrines of immortality and immateriality. True, these men are opposers of revealed religion; but this fact has given the popular religious world but little anxiety until they declare, as does Prof. Huxley: "I find that matter can generate mind." This is horrible! They may pronounce against the reliability of the Scriptures, they may question the efficacy of prayer, and their words pass comparatively unnoticed; but when they tell us that mind is dependent on matter, then they are out of their domain! On the point when they do really accord with the tenor of the Scriptures, they must be attacked and repelled, and driven from the territory of religion.

Prof. Huxley is a materialist, and believes that mind is dependent on matter. So was David, who declared that in the very day when a man dies his thoughts (mind) perish. So was Solomon, so was Job, and so was St. Paul. The latter declared that unless the dead have a resurrection those who are sleeping in Christ have perished; showing conclusively that he believed in the necessity of matter for the exercise of mind.

How singular that the theological world should be so willing to yield the truth, without a struggle or complaint, and so valiantly contend when their errors are assailed.

WM. C. GAGE.

Walpole, N. H.

Letter and Spirit.

THE following article under the above heading is so sound, practical, and important that I wish the readers of the REVIEW to have the benefit of it:—

"We have always admired the accuracy and comprehensiveness of the language in which Thomas Cambell announced the purpose of the reformatory movement which he initiated: the restoration of the Christianity of the New Testament "In letter and in spirit, in principle and in practice." Nothing short of this filled his conception of the reformation to be aimed at. We fear that the conceptions of many professed reformers are less worthy. There are zealous adherents of the letter, who are strangers to the spirit of Christianity; there are boisterous advocates of the principles we teach, who have little to do with these principles in practice. We are aware that law and gospel are contrasted as letter and spirit, and that even the letter of Christianity is more spiritual than the spirit of the law. The letter of the gospel is freighted with weighty spiritual ideas and aims, and its very words are said to be "spirit and life." They relate to spiritual things and are pregnant with spiritual meaning, and are to be interpreted in view of the spiritual economy to which they belong. Yet it is possible to make, in Christianity itself, a distinction between letter and spirit, and resting in the letter, to be destitute of the spirit which seeks embodiment and expression there. The spirit of Christianity can only find expression through its letter; but the letter is capable of being so held and used as to fail of its proper office in conveying the spirit to the reader. Here are words—words in certain combinations—words capable of this or that meaning, and capable of serving this or that end. Nothing easier than to get up a "strife about words," and make a battle-cry or a shibboleth of certain words which the Holy Spirit gave for no such purposes. How readily we enter the strife, and spend our lives in maintaining certain forms of words, or certain interpretations of them, transforming into a *casus belli* that which came from Heaven as a messenger of peace and love! The earth has long resounded, and yet resounds with the fierce controversies of mere logomachists, to whom the real office of the words they strive about is as foreign as is the spirit of the gospel to their perpetual gabble and babble.

When Paul says, "The kingdom of God is not in word, but in power;" 1 Cor. 4: 20; again, "Our gospel came not unto you in word only, but also in power and in the Holy Spirit, and in much assurance" (1 Thess. 1: 5); we do not understand him to allude merely to the miraculous accompaniments and demonstrations that belonged to his ministry, but power over mind, heart, conscience and life which came through the apprehension and reception of gospel truth and grace; hence he adds, "Ye became followers of us and of the Lord, having received the word in much affliction, with joy of the Holy Spirit." There is such a thing as having the gospel come in word only. There is special danger of this in times of controversy when dispute as to the proper meaning of words is a necessity; for such controversy, however necessary, is apt to attract a class to which the clatter of the strife and the jingle of the words has a much greater charm than their spiritual meaning. It is easy, for instance, to get in earnest over the question of creeds, and to become very zealous for the Bible as against all human creeds, and to read the Bible diligently to obtain proof texts as ammunition for the warfare; and all the while fail of the least interest in the word of God as a rebuker of one's sins or as an instructor in righteousness. It is not the bread of life to one's soul, but death and destruction to one's opponents. It may be said with enthusiasm, "Thy word was found, and I did search it, and thy word was unto me a rich storehouse of arguments with which to vanquish my enemies;" but it is not said or felt, as the prophet said: "Thy word was found, and I did eat it, and thy word was unto me the joy and rejoicing of my heart." It is possible to be very earnest about Christ, to win a victory over a foe in behalf of some special notion of being able to say with Paul, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me." One may become very anxious over some theory of the atonement, and be willing, in a mere party spirit, to spend and be spent in maintaining "soundness" of doctrine, and yet be an utter stranger to the sentiment of Paul when he says, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, whereby the world is crucified unto me, and I unto the world."

It is possible, too, to spend the time and strength in demolishing infant baptism, which is due to our own children in training them in the nurture and admonition of the Lord; or to lavish time and money in defense of the proper meaning of *baptizo*, with little regard to what scriptural baptism imports—a death to sin and a resurrection to a new life. How much easier it is to declaim against the assumption and corruptions of a hireling priesthood than to walk humbly ourselves before God, or spend liberally and unostentatiously of our own means to spread the knowledge of the truth! It is possible to get ill-natured even to spleenishness and strife over the question of *Christian union*, and to contend snappishly and rudely for a theory of union, while alienations and bitter strifes abound among the zealous champions of love and harmony. In all these cases, the gospel has come in word only. It is the restoration of Christianity in letter, without the spirit; in principle, without the practice. It is the knowledge that puffeth up without the love that buildeth up. It is the form of godliness without its power.

We need careful attention to the letter of the New Testament. We have no sympathy with the sentimental twaddle so often indulged in about the insignificance of the letter and the supreme importance of the spirit, as if it were possible to know anything of the spirit of the gospel except through its letter. *The spirit of the gospel is the true meaning of its letter.* With disembodied spirits we are forbidden to consult. But the letter should ever be regarded as important, not for the mere sound of the words, or as formulating some item of sound doctrine to be used as a party watchword or a heretic detector, but as the embodiment of the thoughts and sentiments of the divine mind, and as conveying the life of God to our own souls. The critical reading of the Scriptures is important, since an error in the letter corrupts the channel through which the spirit of truth is conveyed to us. But the *devotional* reading of the word of God is that which we most need, with the sentiment of the psalmist ever-dwelling in our hearts: "Search me, O God, and know my heart; try me, and know my thoughts; and show me if there be any wicked way in me; and lead me in the way everlasting."

If we are able to read the signs of the times with any approach to correctness, the tendency is on one hand to a latitudinarianism which sneers at literalism, and rejoices in a hazy, dreamy, speculative view of divine revelation which, without any fixed principles of interpretation, enables each teacher to find in the Bible that which gratifies his own pet notions, and leaves the people, as Paul says, to be "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive;" and on the other, to a pompous formalism—a trust in externals, a content with that which is merely mechanical and artistic, decorous and impressive to the senses.

With the increase of business enterprise, absorbing thought and life, leaving neither time

nor inclination for spiritual pursuits; and the increase of wealth, and pride, and extravagance, leaving their bewitched worshippers to adore appearances, to conform their lives to factitious standards, and to seek their happiness in the phenomenal rather than in the essential, men walk by sight rather than by faith, and the glare of the sensuous rather than the simplicity and purity of the spiritual carries them captive.

Both these tendencies are inimical to the interests of Christianity. We must beware how we drift into these popular currents. There is constant danger that the church of God will be invaded by these subtle and powerful influences. We need to cling to the gospel "in letter and in spirit, in principle and in practice." We especially need so to study the word of God, with diligence, constancy and devoutness, that it shall be unto us sweeter than honey, or the droppings of the honey-comb, and more precious than rubies or than fine gold. We need its daily study in our families. We need to talk of it by the way, in coming in and going out, in sitting down and rising up. We need to be instant in prayer. We need to cultivate faith, and attain to a reader communion with the invisible. We greatly need more hours of retirement for the closet, where we can be alone with God, and bare our hearts before him. We need larger supplies of the spirit of Jesus Christ. We need more Bible reading, Bible exposition, and Bible study in our congregations. We need Christ in us the hope of glory.—*Christian Standard.*

These remarks are certainly worthy of our careful attention. Compelled as we are to be constantly engaged in controversy, there is great danger that we overlook the spirit of the holy work in which we are engaged—the heart work which we must have wrought in ourselves by it. While we closely adhere to the letter let us also carefully cultivate the spirit. Safety lies only in the union of the two.

D. M. CANRIGHT.

An Interesting Prophecy.

In the forty-ninth chapter of Isaiah, twelfth verse, there is a prophecy relating to the final gathering of the great family of Heaven. It reads, "Behold, these shall come from far: and lo, these from the north and from the west; and these from the LAND OF SINIM."

Recently, while using the book of Isaiah in Bible-class exercises, this prediction received particular attention in the class; and the position was taken that the prophecy particularly specified the people of China, and that in all probability it would receive its fulfillment in the last days, under the closing gathering work of the third angel's message. The reasons for regarding it as referring to the Chinese are here presented, mainly in the language of others.

Gesenius, the great Hebrew scholar in his Hebrew Lexicon, says:—

"The context implies a country situated in the eastern or southern extremity of the earth: probably the *Sinens's*, *Chinese*, whose country is Sina, China. This very ancient and celebrated people was known to the Arabians and Syrians by the name *Sin* *Tn*; and a Hebrew writer might well have heard of them, especially if sojourning in Babylon, the metropolis as it were of all Asia. The name appears to have been given to the Chinese by other Asiatics; for the Chinese themselves, though not unacquainted with it, do not employ it."

Mr. Gesenius has lengthy remarks on the word *Sinim*, which for want of space are not given. He also refers to his "Thesaurus" for a fuller explanation.

Albert Barnes, author of the commentary, in his Notes on Isaiah, dwells quite lengthily upon the term *Sinim*, from which the following extract is taken:—

"Gesenius supposes that *Sinim* refers to the Chinese and that the country here referred to is Sina, or China. 'This very ancient and celebrated people,' says he, 'was known to the Arabians and Syrians by the name *Sin*, *Toin*, *Tshini*.' The Rev. Peter Parker, M. D., missionary to China, remarked in an address delivered in Philadelphia, that 'the Chinese from time immemorial have been known by the name *Tschin*. *Tschin* means a Chinaman.' Where they first received the appellation cannot be determined, nor is the reason of its being given to them now known. As there is remarkable permanency in the names as well as in the customs of the East, it is probable that they may have had it from the commencement of their history. It may be added that this is the only place where that country is referred to in the Bible, and there may be some plausibility in the supposition that while so many other nations, far inferior in numbers and importance, are mentioned by name, one so vast as this would not be wholly omitted by the Spirit of Inspiration."

This sounds like correct reasoning, and without doubt in the great final gathering of the saints there will be many from the land of *Sinim*, or China.

The view that *Sinim* refers to China, is somewhat cautiously adopted by Kitto in his "Biblical Cyclopedia." He says:—

"The context implies a remote region situated in the eastern or southern extremity of the earth. Many Biblical geographers think that this may possibly denote the Sines or Chinese, whose country is Sina, China. This ancient people were known to the Arabians by the name of *Sin*, and to the Syrians by that of *Tshini*." Referring to the Septuagint, he says that version gives "some support to the identification of the Chinese with *Sinim*."

Not less valuable than the preceding, and to the same effect, is the testimony of Smith's

Unabridged Bible Dictionary. It says: Modern authorities are in favor of referring this passage to some nation located in the extreme East, and adds that this people are identified by Gesenius, Hitzig, Knobel, and others, with the classical *Sinæ*, the inhabitants of the southern part of China. Mr. Smith remarks that there is no improbability in the name of *Sinæ* being known to the inhabitants of Western Asia in the time of Isaiah, for the *Sinæ* obtained an independent position in Western China as early as the eighth century B. C.; and that in the third century B. C. they established their sway under the dynasty of *Tsin* over the whole of the empire.

The "Cottage Bible," referring to a contrary view on this passage, quoting Bagster's Bible with notes, says:—

"It seems more probable that it denotes *China*, called by the natives *Sin*, and by the Arabians and Syrians *Zin*."

Of this people, the *Sinim* of Isa. 49:12, the Religious Encyclopedia testifies:—

"*Sinim* is thought by Mr. Taylor, Dr. Morrison, and other writers, to be China, which Dr. Hagar, in two very learned tracts, has attempted to prove was well known to the Greeks in early ages: and that the trade in silk was the life and soul of their intercourse with it."

The "Bible Dictionary" published by Cassell, Petter, and Galpin, of London and prepared by many authors, has the following:—

"*Sinim*, The land of, a country in the distant East. The usual opinion has been that China is meant, because the word *Sinim* more closely resembles the name by which China was known among the ancients than any other. Some have thought that *Sin* and others that *Syene* was meant. Neither of these is likely, because both *Sin* and *Syene* were known to the Hebrews by their proper names, and were cities, not countries. Gesenius regarded *Sinim* as pointing to China, and Fürst agrees with him. We may therefore abide by the common explanation, and consider *Sinim* as the inhabitants of the land of *Sin*, or China. The word occurs in this form only once in the Scriptures [Isa. 49:12]."

The "Bible Dictionary" of the American Tract Society remarks:—

"*Sinim*, Isa. 49:12, a people very remote from the Holy Land, towards the east or west, generally believed to mean the Chinese, who have been known to Western Asia from early time, and are called by the Arabians *Sin*, and by the Syrians *Tsin*."

The "Family Bible, with Notes," by the above-named Society, also bears a testimony to the same effect.

The "Comprehensive Commentary" remarks that very anciently there were Jews settled in China, and argues that the Chinese had some knowledge of the west from the phrase "Great West," early in use among them. It also quotes Langles, who thinks that the Hebrew word is not different from *zyn* and *syn*, by which the Arabs designate China. This authority also refers to the opinion of Gesenius, and indorses it. We might add that Rabbi Manasseh ben Israel earnestly advocates the same ideas regarding the etymology and meaning of the word *Sinim*.

No doubt authorities might be extended to far greater length, but these are amply sufficient for the purposes intended. In closing we will inquire, May not the remarkable immigration of the Chinese in these last days to America have something to do in fulfilling this prophecy? Dr. Gill, the gifted commentator, says if the prophecy has reference to the Chinese, it must apply to the end, when the kingdoms of this world become the kingdoms of our Lord and of his Christ. G. W. AMADON.

Horrors of Cigar Making.

The cigar makers of New York City have recently so far emerged from their accustomed state of chronic narcotism, as to enter, before the Board of Health, a protest against what some of them deem a just cause of dissatisfaction. Several public meetings have been held for the purpose of considering the matter. The cause of complaint will be explained by the following extract from the remarks of one of the speakers at a recent meeting:—

"When I learned that there were 14,000 registered cigar makers, men and women, in the city, besides enough children of both sexes to run the number up to 20,000; when I learned of the destructive change that was begun a few years ago, and is still taking place, in the way of carrying on the trade; when I found how tenements are turned into factories, where scores of families toil all day; and how these same factories are turned into tenements, where the toilers ride or are ridden by the nightmare during sleep; when I realized the conditions under which these poison-breathing workers—workmen, workwomen, work children, and work cronies—existed in these tenement barack factories; when I saw that every story, from cellar to garret, was crowded with the pallid-faced families of cigar makers, who are kept together and kept under surveillance by the employers, from whom they rent the dingy quarters in which they work, rest, sleep, and are confined; when I found that these multitudinous workers were living in a way to which human beings should never be subjected, and which was not only baneful to themselves, but produce mephitic and maladies that spread through their localities; I say, men and brethren,

when I saw or heard these things, it seemed to me that they were related to public welfare, or ill fare, in very emphatic ways; and it did not seem to me that, in trying to bring about some sort of improvement, you were guilty of any crime against humanity, or any outrage upon liberty, or any assault upon industry, or any violation of law or order."

Remarks were also made by other speakers who were familiar with the facts in the case, from which it appeared that malignant and contagious diseases of various sorts are rife among these miserable people, making sad havoc among them, and spreading the most loathsome diseases among the consumers of the products of their labor. One speaker knew of one of these tenement factories in which were fifty-seven children, none of whom had any means of obtaining a cubic inch of fresh air except in the filthy, crowded street. Even children of the tender age of three years are employed in stripping the poisonous tobacco, while their brothers only a few years older are engaged in bunching for sale the vile products of this infamous industry. It has been clearly shown that the death rate among these wretched people is seventy-five per cent; and this in a Christian land. The Board of Health are contemplating an investigation. J. H. K.

SAVED.

"BLACK and sullen the ocean,
Black and sullen the sky,
Drifting fast to the leeward,
Never a harbor nigh.
Rent the sail and the cordage,
Torn and shattered the deck;
Alas, alas! for the ship,
Drifting so fast to wreck."

"Ab! but the loss of the ship
Is only so much gold;
Alas! for the perishing souls,
Whose price can ne'er be told.
Hark! o'er the whelming waters
Cometh their pleading cry—
Help, Jesus, or we perish!
O Christ! O Christ! we die."

Not long since, we saw a picture of a stone cross, resting upon a solid rock in the ocean. The waves were beating against it as though they would tear it from its foundation; but, baffled in their attempt, rolled back, angry at their defeat. The sky was black and lowering. In the distance was a ship which had labored with the elements, till, with rent sails and torn and shattered deck, she lay at the mercy of the waves. Some of the passengers had abandoned the ship, "drifting so fast to wreck," to reach, if possible, the cross which offered them succor. As they floated near it, some one, retaining a firm hold of the cross, caught them by their garments, and drew them up to it.

Dear reader, do you understand what this picture, which we have tried to describe to you, represents? The dark, lowering clouds represent the things which come between us and God, and shut out the light. The dark, angry waves represent the temptations which surround and almost overwhelm us. The stone cross represents the Rock of Ages, Jesus Christ.

As we looked upon this picture, we were sad and yet glad. We were sad as we thought of the enemy of all good, who is ever ready to prompt to evil, and the many temptations all along the way, to lead the youth and children down to death. We were glad as we looked at the cross; for, if we only plant our feet firmly upon the Rock, and cling to the cross, we are safe. No matter if the way does seem dark, and the waves of temptation sweep over us, the cry for help will surely be heard by One whose ear is not heavy that it cannot hear, nor his arm shortened that it cannot save. The light will surely pierce the thick clouds of darkness, and shine upon the Rock of Ages, and, hope springing up, we can cling to the cross and be saved.

Saved! Saved from what? Saved from sin and eternal death. People are glad and thankful when they are saved from some danger which has threatened them. We will here relate a little incident which will illustrate this; but the happiness and gratitude which will fill the hearts of the redeemed when they are safe in Heaven, no mortal tongue can tell:—

Our readers will perhaps remember the fearful shipwreck of the steamer *Atlantic* which took place some time ago on the coast of Halifax. Hundreds of lives were lost on that occasion, and dreadful scenes were witnessed. "There was a merchant from Detroit, who was a Christian man, among the passengers on board that steamer. When his family heard of the wreck, they were in great distress. How eagerly they read over the list of the dead, in the newspaper, to see if his name was among them. But God so ordered it that this gentleman was permitted to get safe to shore. As soon as he reached the telegraph office, he sent a telegram home to his family. There was just one, single word in that telegram; but oh! it was worth more than all the money in the world to them. It was the word *saved*! And when that merchant returned home, he had that telegram framed and hung up in his counting-house, with that one word, *saved*, in it, so that he could see it every day, and that all who came in might see it too, and be re-

minded of God's great goodness in sparing his life."

But it was only the merchant's present life that was saved; and this is nothing compared to the future life. But when we come to Christ, he engages to save our souls in Heaven forever. And the time is not far distant when the redeemed shall come to Zion with songs and everlasting joy upon their heads, and instead of treading streets which are paved with the gross things of earth, they will walk the streets of gold in the New Jerusalem; and instead of plucking sin-cursed flowers, they will gather the never-fading flowers of the new earth; and instead of hearing discordant music, the silvery notes of the redeemed will fall upon their ears. What a glorious salvation! Saved by the Rock of Ages.

Remember, dear reader, in time of temptation, to cling to the cross of Christ. Not only cling to it yourself, but lend a helping hand to others.

"Try to catch their garments,
As they float sadly past;
Fear not the storm or danger,
Count not the gain or loss;
So you can help the drowning,
On to the Rock of the Cross."

V. A. M.

The Greatest Folly.

THE following is old, but it will bear reading often: A wealthy man was one day so much amused by the wit of his foolish attendant, that he gave him his cane, but told him that whenever he should find a greater fool than himself he must return the cane. In process of time the rich man neared his death. Sending for this fool, he bade him farewell. "Where are you going?" asked the fool. "To another world." "When will you return?" "Oh never!" "Have you made preparation for the journey?" "Alas! I have not." "Then, master, take back your cane; never could there be a folly so great as that."

Obituary Notices.

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

DIED, at Newshorem, R. I., Sept. 9, 1874, Samuel A. Steadman, in the 76th year of his age. After a severe illness of two months, he quietly fell asleep, to wait until Christ, who is the Life-giver, shall appear. He embraced religion at the age of fourteen, and joined the Baptist Church. Was deacon of that church for many years. He was one of the disappointed who expected their Lord in 1843, and was among the first who embraced the Sabbath. The time is not far distant when he will come again from the enemy's land.

PATIENCE R. LITTLEFIELD.

DIED, in Marshall, Mich., Nov. 2, 1874, Gracie A., daughter of Bro. and sister Robinson, of that place. She was seven years of age, and was a precious child, instructed to love the Saviour, and with a sister two years older, loved to pray. Funeral Nov. 4, by the writer. J. B. FRISBIE.

DIED in Bakersfield, Vt., Oct. 2, 1874, Bro. John Saxby, aged 81 years and 7 days. He had been unwell for two days, and passed away in death while sleeping, at about 5 o'clock A. M. Comforting words were spoken by Bro. L. Bean to a large circle of relatives and friends of the deceased, after which he was laid in the grave, by the side of his brother and his daughter, to rest till the resurrection.

A. C. BOURDEAU.

DIED in Pleasant Springs, Dane Co., Wis., of intermittent fever and congestive chills, sister Frances G., wife of E. M. Crandall, aged fifty years, four months, and five days. We trust she sleeps in Jesus to have part with those that shall come up in the first resurrection at the last trump. Discourse by Eld. Backus, Seventh-day Baptist. E. M. CRANDALL.

DIED, Nov. 1, 1874, at Leroy, Ingham Co., Mich., Sarah A. Brown, aged 54 years and 2 months. Sister Brown embraced religion at the age of 19, and when the third angel's message was proclaimed by Eld. M. E. Cornell in Locke, twenty-one years ago, she embraced it, and has faithfully observed the Sabbath ever since. Fifteen years ago she was stricken down with paralysis, and has been a great sufferer, especially the last year of her life. But she bore her sufferings very patiently, and fell asleep with a hope of having part in the first resurrection. Discourse by the writer from 2 Tim. 4:7.

J. O. CORLISS.

DIED, at Belvidere, Monona Co., Iowa, Oct. 28, 1874, of whooping cough, Nellie A., daughter of Thomas J. and Mary Bryceson, aged one year and 5 days. Remarks by the writer, from Jer. 31:16, 17. JOHN W. MCWILLIAMS.

DIED, in Adams Co., Iowa, Oct. 23, 1874, Jamie, son of E. A. and Addie Hebard, aged nine months, and 23 days. We laid our lovely child away, hoping soon to meet him at the first resurrection. Funeral services by the Rev. Mr. Ingalls, of the M. E. church. Text, 1 Thess. 4:13-18. E. A. & ADDIE HEbard.

DIED, in the town of Lima, Wis., Oct. 19, 1874, Dea. John M. Mills, in the seventy-fifth year of his age.

The deceased became a Sabbath-keeper in early life, and was afterward made a deacon of the Seventh-day Baptist church of Nile, Allegany Co., N. Y. About fifteen years ago, he embraced the faith of the Seventh-day Adventists, and united with the church at Oakland, in which connection he remained until his death. By request of the family, his funeral sermon was preached at Milton, Wis., Oct. 31, by Eld. L. C. Rogers. Text, Matt. 12:20.

The Review and Herald.

Battle Creek, Mich., Third-day, Nov. 24, 1874.

This Week's Paper.

THE sermon on the first page, by our venerable and much-respected Bro. Pierce, is rich in thought, and will be read with interest and profit.

Eld. Andrews' reports from Europe are received with joy, and are ever read by all our people with peculiar interest.

The first number of The Voice of Truth, mentioned by Bro. Haskell, will be issued about New Years, when the new postal law takes effect.

The enterprise is a great one. And while our Publishing Association proposes to furnish The Voice of Truth and the Health Reformer to the T. and M. Societies for half price, and pay the postage, as required by the new law, every branch of the Tract Society, and every individual friend of the cause should labor to the point of obtaining as many full-paying subscribers as possible.

Pages 174 and 175, with their general articles and reports of progress, are good and cheering. While evidences of apostasy are visible all about us, how cheering to the toilers is the evidence of progress in our work in all the wide field.

One Hundred Dollars Each.

THREE years since, when a call was made for means to put up a second office building at Battle Creek, and to pay a heavy debt on the Health Institute, the few friends then in California cheerfully and confidently sent \$3,000 in gold over the mountains and across the plains in response to the call.

In return, their eastern brethren with the pleasure of furnishing an office complete, with a fine press, engine, and all other material necessary, which will cost from six to eight thousand dollars.

We here give the names of those east of the plains who have paid one hundred dollars each. Others will be added as fast as paid.

- James White \$100 Thos. Bickle 100
L. McCoy 100 Amy Dart 100
E. H. Root 100 Wm. Harper 100
B. M. Berry 100 P. S. Marshall 100
R. M. Pierce 100 P. W. Baker 100

Biblical Institute.

THE Lectures of the Biblical Institute will commence Dec. 15, at 7 P. M. The attendance will be large. It is hoped that our brethren of the Danes, Swedes, French, German, and others, will join their American brethren in this means of instruction and improvement.

Health Tracts.

THE first editions, 10,000 each, of the series of six health tracts, written by Bro. J. H. Kellogg, M. D., are exhausted, and we have just printed second editions of 15,000 each.

Our Health Almanac.

THE Hygienic Family Almanac for 1875 is having rapid sales at this date. Not less than 20,000 copies are ordered. We have printed 35,000. It should find its way to 100,000 families ahead of the coming deluge of Drug Almanacs.

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.

To Correspondents.

L. H. L. Isa. 65, commencing at the 17th verse, was explained in No. 1, Vol. 43, of REVIEW in the article headed, "The Child Shall Die an Hundred Years Old."

The word "remember" in the fourth commandment emphasizes that commandment above all the rest of the decalogue. It is the one which especially the great enemy of God and his truth would like to have mankind forget, so that he could lead them to apostatize from God; and the atheism and idolatry that are in the world to-day, all come from the failure of men to heed that word "remember" and are an evidence to what a fearful extent Satan has succeeded in his work.

A Request.

LET all the members of the T. & M. Society of District No. 1 send their reports to T. S. Emery, Cornville, Maine, at least ten days before the quarterly meeting at Norridgewock, Dec. 19, 20. We hope all the members of the Society will show their interest in this branch of the work by sending in their reports in season.

Appointments.

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

*Services in Chicago, every Sabbath (seventh day), at 260 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

General Quarterly Meeting in Iowa.

AFTER counseling with the President of the General Conference and the President of the Iowa State Conference, it is thought best to have a General Quarterly Meeting of the T. & M. Society of the Iowa and Nebraska Conference at Sandyville, Warren Co., Iowa, Sabbath and Sunday, Dec. 4 and 5.

GEO. I. BUTLER.

QUARTERLY meeting of the T. and M. Society, of district No. 6, Iowa and Nebraska, at Decatur, Iowa, Nov. 28, 29, in connection with the church quarterly meeting. The members of this District are all requested to report in time for the meeting.

JACOB SHIVELY, Director.

POTTERVILLE, Mich., Sabbath and Sunday, Nov. 28 and 29, 1874. Expect to celebrate the ordinances. We request a general attendance.

E. B. LANE.

QUARTERLY meeting at Avon, Rock Co., Wis., Sabbath and first-day, Dec. 5, 6. The brethren from surrounding churches are invited.

JOHN A. PEASE, Clerk.

QUINCY, Branch Co., Mich., Sabbath and first-day, Dec. 5, 6. The new house of worship at this place will be dedicated Sunday, Dec. 6, at 10.30. A. M.

J. H. WAGGONER. H. M. KENYON.

THERE will be a meeting of the friends of the cause of present truth held at West Bolton, Vt., where Bro. Smith may appoint, Dec. 8, 1874, commencing at 2 and 6 1/2 o'clock P. M. Elder S. N. Haskell is expected to be present.

L. BEAN.

I WILL meet with the friends at Eaton Rapids, Sabbath and first-day, Dec. 12, 13. Would be glad to see brethren and sisters from other parts of the country. Can Bro. E. R. Jones be present at this meeting?

J. O. CORLISS.

QUARTERLY meeting for Mt. Hope, Grant Co., Wis., will be held Nov. 28 and 29. Friends from abroad are cordially invited. Preaching expected.

WM. PROCTOR, Eld.

QUARTERLY meeting of Prescott church, Adams Co., Iowa, Sabbath and first-day, Nov. 28 and 29. Will Bro. Colwell and Buxton please attend this meeting?

E. A. HEBARD, Clerk.

QUARTERLY meeting of the church at Fremont, Wis., Dec. 5 and 6, 1874. Hope all the scattered friends will attend this meeting. Come, and try to get near the Lord. Eld. Cady is expected; Elder O. A. Olsen is invited. Meeting will commence Sabbath evening.

C. W. OLDS.

Special Notice.

THE general quarterly meeting of the New England T. & M. Society will be held two weeks earlier than appointed in last week's REVIEW. We request a full representation of the Conference, as business of importance will come up at this meeting.

S. N. HASKELL.

Quarterly Meetings in Minnesota.

- OTRANTO, Dec. 12, 13, 1874
Rice land, " 19, 20, "
Bro. Kelsey will attend the above meetings.
Greenwood Prairie, Nov. 28, 29, "
Stewartsville, Dec. 5, 6, "
Pine Island, " 12, 13, "
Concord, " 19, 20, "
HARRISON GRANT.

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

- District No. 2, " Irasburg. Nov. 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.

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.

JAMES HARVEY.

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.

J. B. GOODRICH.

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.

WILL E. MORTON, Director.

I WILL meet with the church at Alaidon the last Sabbath in November, also first-day, if desired. Hope all the brethren and sisters of T. and M. District No. 11, will be present, and as many others as can.

ALEX. CARPENTER, Director.

THE next State T. & M. Society quarterly meeting for Ohio will be held at Clyde, Dec. 26, 27. The district directors will hold their district quarterly meetings at least two weeks previous to this meeting, and send their reports to the State secretary.

O. MEARS.

THE next general quarterly meeting of the New England Tract Society will be held in connection with its annual meeting at South Lancaster, Mass., Dec. 12 and 13, 1874. We expect to see a general rally of the friends in New England at this meeting.

S. N. HASKELL.

THERE will be Tract Society meetings in Dist. No. 3, Michigan, as follows:—Burlington, Sabbath, and Sunday Nov. 28 and 29.

Quincy, Monday evening, Nov. 30. Hillsdale, by request, Tuesday eve, Dec. 1. Ransom, " Wednesday eve, Dec. 2. Flat Rock, where Bro. L. N. Miller may appoint, Sabbath and Sunday, Dec. 5, and 6. Hastings, Thursday evening, Dec. 10. Cedar Springs, Sabbath, Dec. 12.

Subscriptions for T. and M. Society, and pledges for the school will be received, and Systematic Benevolence will be considered.

I. A. OLMSTEAD, Director.

State Meetings of the N. Y. & Pa. T. & M. Society.

THERE will be two general meetings of the Society this quarter; the first for the central and north eastern districts at Adams Center, Jefferson Co., N. Y., Dec. 12 and 13; the second for the southern and western districts at Randolph, Cattaraugus Co., N. Y., Dec. 19 and 20.

B. L. WHITNEY, Pres.

THERE will be a general meeting at Leon, Monroe Co., Wis., Dec. 5, 6, 1874. We want to meet a representation of all the friends of the cause in this region. Come, brethren and sisters, to work for the Lord, and to renew your spiritual

strength. We expect their house of worship will be finished and ready for dedication at this time.

O. A. OLSON, H. W. DECKER.

GENERAL quarterly meeting of the Iowa and Nebraska T. and M. Society at Marion, Iowa, December 19 and 20. Let each director see that his district is properly represented.

J. T. MITCHELL.

A GENERAL meeting of the N. Y. T. and M. Society, Dist. No. 4, is to be held in connection with the monthly meeting the fourth Sabbath in November, at Buck's Bridge. Hope every librarian will see that all reports are sent in at this meeting in time.

A. H. HALL, Director

Appointment Postponed.

DEDICATION and protracted meetings at Lovington, Ill., postponed till further notice.

G. W. COLCORD.

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.

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—whichever 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. Wm Nelson 45-21, Geo H Hall 46-23, J Armstrong 47-1, H P Gould 46-21, Lorenzo Mudge 46-20, L O Stowell 46-20, David Scott 46-13, F D Green 46-21, B L Whitney 46-20, E P Giles 47-1, Mary Borden 47-1, A B Rust 46-20, Fred Kittle 47-1, E H Root 45-1, Ambrose White 46-18, Hollis Smith 45-21, M N Cross 46-17, James T Brown 46-21, John Fullmer 46-23, J O Young 46-20, H V Bragg 46-21, Wm Heaton 46-15.
\$1.00 EACH. Joseph Ralston 46-1, Devina C Jaycox 45-21, Ellen Harle 45-21, W Sutliff 45-17, Caleb Lyman 46-21, W A Petrie 45-19, Eliza A Bryant 46-21, W W Locke 45-16, La Frances C Leech 45-21, M J Randall 46-20, G E Risley 45-21, Leonard Harris 45-21, Lenora E Michael 46-21, Mrs M F Smith 46-21, L G King 45-18, Mary J Horne 46-21, Mrs Margaret Farmer 45-20, Thomas Rice 46-21, Mrs W J Wilkins 46-21, Mrs T M Walter 47-6, Mrs Jennie Benn 46-21, Martha Watkins 45-25, John M Hastings 45-21, Daniel Fuller 45-21, Mrs Bullock 45-21, C H Spurgeon 45-21, Geo Hendry 45-22, Nathan Coon 46-21, Sylvester Sischo 45-17, Eld W C Hicks 45-17, Rev Thomas Wilkinson 45-21, L A Logan 45-21.
MISCELLANEOUS. G H Bell 50c 45-6, Mrs J Outwater 60c 45-24, Elen M Hewitt 50c 45-21, J H Durland 50c 45-21, Wm Rankin 50c 45-21, Isaac Callender 50c 45-20, J G Sherman 50c 45-21, Mary E Hoyt 50c 45-21, N P Vandybogarty 50c 45-21, Mrs B E Keaton 50c 45-21, John Cardell \$2.40 47-4, Polly Conklin 50c 45-8, Ira Russell 50c 45-21, Geo W Woodburn 25c 45-21, A C Weaver 50c 45-21.

Books Sent by Mail.

- James McIntyre \$3.00, Ophie Mitchell 25c, J. W. Tripp 6c, Hasky Wight 7c, Marshall Edson 1.00, Mary N. Walters 1.00, James A. Hendrick 1.00, Rev. Justus Doolittle 58c, J. N. Loughborough 16.00, Josiah Dore's 25c, Josephine Holmes 10c, John Roberts 1.60, Mary E Draggoo 25c, James Daniel 10c, H. D. Nelson 10c, O. W. Alverson 35c, Nelson Clark 1.00, A. W. Bunnell 50c, John Fullmer 10c, Michael Flory 1.25, Mary C Hodges 1.50, J. C. Cooper 1.00, W. N. Badger 10c, Mrs. Margaret N. Young 30c, Carrie P. McMillan 10c, E. Smith 1.80, N. S. Raymond 1.00, Mrs. Emily J. Paine 50c, Geo. Hendry 1.00, Sarah Flinders 50c, Mrs. M. T. Haughey 10c, Nancy Brown 20c, A. H. Flushing 10c, Wm L. Tripp 6c, W. J. Hardy 20c, Mrs. Edward Pearce 35c, Z. P. Glass 1.00, G. E. Risley 10c, H. H. Doolittle 1.00, Mrs. I. A. Vernon 55c, Geo. W. Rogers 10c, Robert Smith 3.00, Frank E. Brown 20c, Whitman Hall 10c, William Gulick 1.00, H. W. Musser 60c, Gavin Smith 2c, Sylvester & Frances A. Butler 10c, Mary A. Chute 55c, Chas. E. Gregg 25c, Mary Hale 1.00, F. A. Russ 20c, W. L. Cook 5c, P. B. Webster 25c, Nancy Fabnestock 10c, J. H. Durland 10c, Geo. H. Hall 1.00, Mrs. Marion Chapman 1.00, Andrew Johnson 3.00, Francis Greenman 1.00, John Fuller 10c, Mrs. Richard House 10c, Daniel Howard 1.00, Mrs. Harriet Hill 1.00, A. J. Craig 15c, Joseph Hoese 2.50, Marshall Akins 2.50, Daniel Call 1.25, Luke Milne 10c, Nellie F. Heald 2.00, Simon Van Etten 25c, Fanny Longmate 10c, G. W. White 4.00, Isaac Lamb 2.50, Calvin Kelsey 2.50, John Emerson 2.50, John Olin 1.88, I. L. Townsend 60c, E. J. Chalfant 25c, P. Miller 10c.

Books Sent by Express.

- E. P. Giles, Jackson, Mich. \$15.57, Albert Avery, Williamstown, Ingham Co., Mich. 5.93, J. Fargo, Greenville, Mich. 26.00, M. D. Mathews, Williamstown, Mich. 6.00, Hollis Clark, Leslie, Ingham Co., Mich. 2.50, O. F. Olmstead, Vernon, Mich. 2.00, Harrison Grant, Rochester, Minn. 15.25, S. D. Salisbury, Ransom, Mich. 17.74, J. L. Miller, Worth, Tuscola Co., Mich. 23.00, Wm Nelson, Ithaca, Gratiot Co., Mich., 29.00, J. S. Wicks, Big Springs, Ottawa Co., Mich., 38.00, John Trotman, Traverse City, Mich., 7.00, John McGregor, Jay, Saginaw Co., Mich., 29.00.

Cash Received on Account.

- Richard Sisley, \$4.00, Wisconsin T. & M. Society, 150.00, J. A. O'Bryan, 35.00, J. C. Willmarth, 11.00, J. W. Marsh, 10.63, S. N. Haskell, per J. A. O'Bryan, 19.52, Mo & Kan T. & M. Society, 10.48.

Books Sent by Freight.

- Wm Potter, Lapeer, Mich. \$65.52, J. Day, Allegan, Mich. 29.88, S. N. Haskell, So. Lancaster, Mass. 42.65, James Harvey, South Bend, Ind. 23.91.

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

Mary Rasmussen, \$10.00.

Michigan T. & M. Society.

- Mrs A J Kellogg, \$3.00, Dist. No. 5, 50.00, Dist. No. 3, per H Miller, \$3.00, Dist. No. 5, per J S Wicks, 12.00, Belle Simonton, (Dist. No. 3,) 25.00, E P Butler, (Dist. No. 3,) 20.00.

Share in Health Institute.

Geo Lowree, \$25.00.

Book Fund.

John Fullner, \$10.00, M A P Wheelock, 25.00.

Michigan Conference Fund.

Received from the church at Gaines, per W J Hardy \$10.00, Memphis, 25.00, Orange, 5.00.

Hygienic Book Fund.

R J Lafferty 75c.

Donations for the Danish Monthly.

- Hans Jensen, \$2.00, Margrette Jensen, 1.00, K M Jensen, 50c, K Jensen, 25c, J Jensen, 25c, Ole Jensen, 5.00, Anna Jensen, 1.00, Peter Larson, 50c, P Petersen, 5.00, Maria Peterson, 1.00, Hans Nielson, 2.00, Niels Nielson, 25c, Trine Nielson, 10c, Thea Nielson, 1.00, Ane Rasmussen, 1.00, Hans Rasmussen, 12.00, Hannah Rasmussen, 1.00, C D Rasmussen, 7.00, C L Swan 1.00, Hannah Swan, 1.00, Erik Christoffersen, 2.00, Anders Bertelson, 1.00, O P Nielson, 1.00, Maria Christensen, 50c, Lars Christensen, 25c.