

The Advent Review

AND HERALD OF THE SABBATH.

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

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FAITH.

FAITH is a very simple thing,
Though little understood,
It frees the soul from death's dark sting,
By resting in the BLOOD.

It looks not on the things around,
Nor on the things within,
It takes its flight to scenes above,
Beyond the sphere of sin.

It sees upon the throne of God,
A Victim that was slain,
It rests its all on his shed blood,
And says, "I'm born again."

Faith is not what we feel or see,
It is a simple trust
In what the God of love has said,
Of Jesus, as "the Just."

The perfect One that died for me,
Upon his Father's throne
Presents our names before our God,
And pleads himself alone.

What Jesus is, and that alone,
Is faith's delightful plea,
It never deals with sinful self,
Nor righteous self, in me.

It tells me I am counted "dead,"
By God in his own word;
It tells me I am "born again,"
In Christ, my risen Lord.

In that he died, he died to sin,
In that he lives—to God;
Then I am dead to nature's hopes,
And justified through blood.

If he is free, then I am free,
From all unrighteousness;
If he is just, then I am just;
He is my righteousness.

What want I more to perfect bliss?
A body like his own
Will perfect me for greater joys,
Than angels round the throne.

—Sel.

General Articles.

MORALITY OF THE SABBATH AND ITS IMPORTANCE.

XII. *The Sabbath is the seal to God's moral law, without which that law would be of no authority.*

Every government has its seal, and every office its seal. It has been found very important that this should be so. This seal is always attached to every law, edict, or document put forth by the government or the officers of the government, and they would be of no authority without it. Its object is to point out the author of the document,—what his office is, and how far his jurisdiction extends. This is necessary in order that the subjects of any power may not be imposed upon by an impostor. This seal is a sign of the authority of the one issuing such law, edict, or official document.

To illustrate: John Brown is elected justice of the peace for a certain township. It becomes necessary for him to issue a warrant for the arrest of Mr. Jones. He writes it in due form; but, being a novice in the business, he simply signs his name John Brown. The sheriff proceeds to arrest Mr. Jones. But Jones being a sharp man and wishing to gain time, demands the officer's authority for arresting him. The sheriff shows him the warrant. "John Brown," says Jones, "Who is John Brown? There are many John Browns in this world." I do not run at the call of every John Brown. What could the sheriff do? His warrant is worthless. It has no authority. Why? Because it has no seal to it. But now let

Brown just put the seal of his office to that warrant, then Mr. Jones will have to respect it. The signature now stands, "John Brown, Justice of the Peace, for such a township." This tells which Brown it is, what his office is, and how far his authority extends.

Take it in a higher office. Every lawful document issued by our President must have the seal of his office attached. Simply signing his name, "U. S. Grant," would give it no authority. To this he must add, "President of the United States." "U. S. Grant," tells his name. "President," tells his office. "Of the United States," tells how far his authority extends. This, then, is the nature and object of a seal.

Now if a seal is so important in human laws how much more so in the divine law? Has the living God no seal? Reason itself would teach us that he has; but the Bible settles this beyond dispute. "And I saw another angel ascending from the east having the seal of the living God." Rev. 7:2. Then the living God has a seal, and this seal is in his law; for thus we read: "Bind up the testimony, seal the law among my disciples." Isa. 8:16.

As we have shown, no law is of any authority unless it contains the seal of the lawgiver; and this seal must be in the handwriting of the one issuing such law. If therefore, the living God has ever given a law in his own handwriting, then that law will contain his seal. The moral law, the ten commandments, was given by God and written with his finger. "And the Lord said unto Moses, Come up to me into the mount, and be there; and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." Ex. 24:12. "And he gave unto Moses, when he made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Ex. 31:18.

Now let us examine this law and see if we can find God's seal in it. A seal, remember, is to point out the author of the law, what his office is, and how far his jurisdiction extends. To bring out the thought clearly, we will suppose that a missionary is sent to convert the heathen who have never heard of the true God, but are worshippers of the sun. Of course his first effort must be to convince them that they are not worshipping the true God, and hence are sinners. He learns from Paul, that "by the law is the knowledge of sin;" Rom. 3:20, and that without the law a man would not know sin. Rom. 7:7; James 2:9; Rom. 4:15; 5:13. Obtaining a congregation of these heathen, he reads them the first commandment.

"Thou shalt have no other gods before me." "Me," says one, "whom does he mean by me? Does he mean himself?" "Oh! no," says another, "he means our god, the sun. We do not have any other gods before him." What could the missionary do? This commandment does not show who the true God is. It does not tell who gave this law, nor what his authority is. But the missionary knows that the law must point out the true God, so he reads the second commandment.

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me and keep my commandments." They all exclaim, "Oh! we never make any images to our god, the sun. Of course we will love him, for he promises to show mercy to those who do." Here the missionary finds himself balked again. Still he is confident that the law will point out the true God, who alone must be worshiped. He reads the next commandment.

"Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." Once more they reply, "No, indeed; we never speak the name of our god, the sun, but with the greatest reverence." Here he is stranded again. He would read the fourth commandment, but he thinks that it never was of much account, and has been abolished any way; so he reads the fifth.

"Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." "There," say they, "our god the sun will give us long life if we honor our parents." The missionary now runs over the other five precepts, but does not find the name of God in them at all, nor anything which tells who is the author of this law, nor anything by which he can convince these heathen that they are not worshipping the true God. As his last hope he now turns and reads the only remaining commandment, the Sabbath precept.

"Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Ah! here he has the very thing for which he has been so long looking. Who is the author of this law? It is the one who made heaven and earth, and all things in them. He is the one who made the sun which these heathen are worshipping. Hence they are idolaters, not worshipping the God who gave this law.

Thus it will be seen that this commandment is the one, and the only one of the whole law, which does point out the true God and author of the law. The law was divided into two parts and written upon two tables of stone—the first four commandments relating to man's duty to God, his Creator, upon the first table; and the last six precepts, relating to our duty to our neighbor, upon the second table. At the bottom of the first table God signed his name and put his seal to it. After giving the first four commandments, the Lord then gives the authority by which he commands them to do these things. Thus: "For in six days the LORD [here he writes his name,—the LORD] made [this gives his office,—MAKER of] heaven and earth, the sea, and all that in them is; and rested the seventh day: [this shows how far his authority extends,—through heaven and earth. The Lord did thus formally sign and seal his own divine law. Then he adds], wherefore the Lord blessed the Sabbath day, and hallowed it."

Thus plainly is it shown that the Sabbath precept does contain the seal to God's law, without which that law would be of no authority whatever. There is nothing else in the whole law which shows by whom or by what authority it was given. This fact alone elevates the Sabbath precept to the highest moral importance. It shows that all the other precepts of the moral law depend for their authority upon the fact set forth in the fourth commandment and commemorated by the seventh-day Sabbath. The Lord says to me, "Thou shalt not kill. Thou shalt not steal," &c. What gave him the right thus to command me? Answer. The very fact that he is my Creator and the maker of all the earth. So important a fact as this upon which rests God's authority as a lawgiver, should be sacredly guarded and the knowledge of it carefully preserved among men.

As we have abundantly shown, this was the very object for which the Sabbath was given. God made the earth in six days and rested on the seventh. Did God rest because he was tired? No, indeed, for he neither fainteth nor is weary (Isa. 40:28); but evidently he did it to lay the foundation of an institution for man by which he could commemorate God's great work of creation. At the close of six days' labor as we celebrate God's rest day, it becomes a weekly reminder of the great work of creation and our obligation to our Maker. Creative power is the distinguishing attribute of the living God, and to this the Lord always appeals as the evidence of his existence, his power, and his authority, and as that which distinguishes him from all false gods.

D. M. CANRIGHT.

"I HAVE found the Bible," says Dr. Todd, "more like a mine in which you must dig and labor, the wealth of which is not to be obtained without labor."

SABBATH-KEEPERS IN CHINA.

The Ti-ping Revolution—The Revolutionists Christian Commandment-Keepers.

(Concluded.)

THEIR MISSIONARY OPERATIONS.

WITH his few followers, he (Sui-tshuen) now experienced the usual worldly effects of devout opposition to the sinful and idolatrous practices of his neighbors. Hung and his friends lost their scholastic employment and became very poor. Unable longer to maintain themselves at home, they determined to visit other districts and preach the true doctrine. . . . Hung, Fung-yun-san, and two other friends, left their native villages and started upon a proselyting mission to the independent tribes of Miau-tze. Passing through a village of Hung's relatives, the Le family, they converted and baptized several of them. Afterward Hung-jin was engaged as teacher at this place, and in course of time baptized upward of fifty persons.

"Sui-tshuen and his friends continued their journey; everywhere preaching the new doctrine, teaching men to worship the one God, Jehovah, who sent his Son to atone for the sins of the world; and in every place they found some willing to accept their words. Hung at last reached the village of his cousin Wang, and at this place preached with such devout eloquence as not only to convert hundreds to Christianity, but to cause many to believe that he and Yun-san were descended from Heaven to preach the true doctrine.

"Fung-yun-san, was moved to continue teaching the gospel; . . . he remained preaching by the road side. Meeting with some workmen he knew, he journeyed with them to a place called Thistle Mount, where, assisting them in their work, he at the same time taught them the way to immortal life. Some of the workmen, convinced by Yun-san's preaching, went to their employer and informed him. The master engaged Yun-san as teacher of his school, and was himself soon baptized. Yun-san remained in the neighborhood of Thistle Mount several years, and preached with great zeal and success; so that a large number of persons, whole families of various surnames and clans, were baptized. They formed congregations among themselves, gathering together for religious worship, and became soon extensively known under the name of 'the congregation of the worshippers of God.'

"After a journey of much suffering, by reason of his poverty, Sui-tshuen, at last again reached the abode of his cousin Wang. He soon heard of Yun-san's earnest and successful career at 'Thistle Mount,' and, rejoicing, joined him, preaching the gospel and teaching everywhere.

"These primitive Christians soon numbered two thousand, and were increasing day by day. Rapidly the surrounding country came under the influence of the new doctrine. Men of great influence, and graduates of the first and second degrees, with great numbers of their clans, joined the congregation.

"Hung-sui-tshuen, upon his arrival, immediately replaced their former books with copies of the Bible he had brought from Canton, reserving only such parts as were of the New Testament.

"In the department of Siang, Kwang-se, an idol named 'Kan-wang-ye' had long been celebrated, the natives far and near believing in its power. Sui-tshuen, becoming acquainted with their grossly superstitious and ignorant veneration for this idol, was greatly enraged, and, with three friends, started for the temple. Reaching the place, they found the idol of a dreadful and imposing aspect; nothing daunted, Sui-tshuen with a stick dashed the idol to pieces, destroying its fine raiment and the vessels of spices and incense.

"When the people became aware of this desecration of their idol, they set about apprehending the perpetrators. A young boy becoming, as they thought, possessed by the demon, told them not to molest the destroyers. The people therefore desisted, and this event greatly advanced the reputation of Hung-sui-tshuen, soon leading to an important addition to his followers. The iconoclastic zeal thus introduced was quickly followed up by the destruction of many images.

"About this time—the latter part of 1848—

Hung-sui-tshuen's father died, at the age of seventy-three. He had long given over the errors of idolatry, and had received Christian baptism. Upon his death-bed he admonished his children, saying: 'After my decease, you must not call any Buddhist priests, or perform any heathen ceremonies, but merely worship God, and pray to him.'

SPIRITUAL GIFTS AMONG THEM.

"At the end of 1848, Hung-sui-tshuen and his friend Fung-yun-san left the congregation of God-worshippers at Thistle Mount, and returned to their homes. Upon their arrival, they were joyfully received by the God-worshippers. They now heard of singular occurrences having taken place among the brethren during their absence. It appeared that often while engaged in prayer, one or other of them was seized by a sort of fit, and, falling to the ground in a state of ecstasy, was moved by the spirit and uttered extraordinary words of exhortation, reproof, or prophecy. The more remarkable of these rhapsodies were noted down, and reserved for the inspection of Hung-sui-tshuen. Those he principally pronounced as true were uttered by one Yang-sui-tshin, who afterward became one of the principal Ti-ping chiefs. This same Yang was said to possess the power of healing sickness by intercession for the afflicted, many having been cured in a wonderful manner, after prayer to God.

"Hung-sui-tshuen compelled his followers to observe strict order, and although Fung-yun-san was the original chief founder of the congregation, they all with one accord acknowledged the superiority of the former; electing him as their leader as well for his personal merit as his extraordinary ability to command and organize a strict discipline among so heterogeneous a multitude as themselves.

"At this time, Hung prohibited the use of opium, and even tobacco and all intoxicating drinks, and the Sabbath was religiously observed. About the same period he sent to Kwang-tung for his whole family, giving as his reason that a pestilence would shortly visit the earth and carry off the unbelievers. Singularly enough, some parts of Kwang-se were visited by a malignant distemper, whereby the number of his adherents was greatly increased, many believing they escaped disease merely by joining the God-worshippers.

"Sui-tshuen and Yun-san at this period left 'Thistle Mount,' and retired to the privacy of a friend's house situated in a mountainous recess. The Manchoo soldiers were sent against them here; but, afraid to enter the glen, contented themselves with blockading the pass, sure of the ultimate capture of the inmates. At this critical moment it is reported that Yang-sui-tshin, in a state of ecstasy, revealed to the brethren of Thistle Mount the impending danger of their beloved chiefs, and exhorted them to hasten to their rescue. A considerable body marched against the soldiers who watched the pass, routed them with ease, and Sui-tshuen and Yun-san were carried off in triumph."

THEIR HOSPITALITY.

"We were always received with such kindness and hospitality that every house in Nankin became our home.

"I shall ever remember with feelings of the liveliest pleasure the first few days I spent with the Ti-pings at Soo-chow. I could not move through the streets without experiencing the excessive friendliness of these warm-hearted converts to Christianity and civilization, thousands of whom were afterward destroyed by a nation whose religion and civilized institutions they were earnestly striving to imitate.

"The kindness I experienced was disinterested, genuine, and without a motive. All I saw of the Ti-pings, their earnest religious enthusiasm, patriotism, and generally noble sentiments, impressed me seriously. Before leaving Soo-chow, I became warmly attached to their cause, than which—all my future intercourse has convinced me—a more righteous, or holy, never existed upon earth.

"When about to leave Nankin, Mr. Holmes writes:—

"On Wednesday we had determined to return. On announcing our intention, we were entreated to remain a few days longer. He (Chang-wang) also invited me to come back again, and bring with me my family, offering to give me a place in his own house."

THEIR HUMILITY.

"The name of Almighty God, the Father, is elevated three spaces; that of Jesus Christ is raised two spaces; and the imperial name and titles of Tae-ping-wang himself are lowered one degree from the customary position.

"The Chang-wang was considered the most learned and accomplished man in the Ti-ping ranks, and hence his title, 'Accomplished Prince.' His modest and unpretending manner, politeness, and education, made him one of the most agreeable of companions. . . . The Rev.

Griffith John, describing his visit to Nankin, wrote:—

"The Chang-wang at Nankin begged of me to inform the foreign brethren, for him, that the following are his views: You have had the gospel for upwards of 1800 years; we only as it were eight days. Your knowledge of it ought to be correct and extensive; ours must necessarily be limited and imperfect. You must therefore bear with us for the present, and we will gradually improve."

The Ti-ping chief proclaimed that "henceforth all you soldiers and officers may designate us as your lord, and that is all; but you must not call me holy, lest you encroach upon the designation of our Heavenly Father and Celestial Elder Brother."

THEIR HONESTY.

"Although not even a shadow of an effort was made by Admiral Hope, or any other British authority, to fulfill the pledges given on the part of England, with an almost incredible forbearance and good faith, the Ti-pings to the very day, nay, nearly to the very hour, faithfully, but entirely to their own prejudice, refrained from any attack upon Shanghai.

"Not a single case is upon record in which the Ti-pings have ever retaliated upon European life or property when they might have done so with every justification.

"In the villages around San-li-jow, I particularly noticed the exactitude with which the Ti-ping soldiers paid the country people for everything they required. I was told by one that a soldier dare not so much as take an egg without paying for it; and the villagers all stated it was 'good trade' with the Ti-pings, because they gave a better price than the Imperialists."

THEIR CHASTITY.

The Bishop of Victoria thus writes of them:—

"Throughout their long line of march, for 1,500 miles, over fertile and populous districts, plunders, murder, and rape, the usual attendant curses of Asiatic warfare, were denounced, and punished by death. With more than Puritanical strictness, they waged an internecine war with the most dearly cherished sensual habits of their countrymen. The ten moral rules of the decalogue were enforced, and a stricter interpretation attached to its terms. Amorous glances, libidinous songs, and all the common incentives to profligacy, were prohibited and abandoned. The drinking of wine, the smoking of tobacco, gambling, lying, swearing, and above all, indulgence in the fumes of opium, were denounced and abolished with a moral determination which permitted no half measures.

"In contradiction to the Manchoos, the marriage knot, when once tied, can never be unloosed; therefore, the custom of putting away a wife at pleasure or selling her—as in vogue among the Chinese—or the proceedings of the British court of divorce, has found no favor in their sight.

"Every woman in Ti-pingdom must either be married, the member of a family, or an inmate of one of the large institutions for unprotected females existing in most of their principal cities, and superintended by proper officials—no single women being allowed in their territory otherwise. This law is to prevent prostitution, which is punishable with death, and is one which has certainly proved very effective; for such a thing is unknown in any of the Ti-ping cities.

"Woman is by the Ti-pings recognized in her proper sphere as the companion of man; the education and development of her mind is equally well attended to; her duty to God is diligently taught, and in ordinary worship she takes her proper place; many of the women are zealous and popular teachers and expounders of the Bible; in fact everything is done to make her worthy of the improved position she has attained by reason of the Ti-ping movement.

"The institutions for unprotected women are presided over by duly appointed matrons, and are particularly organized and designed to educate and protect those young girls who lose their natural guardians, or those married women whose husbands are away upon public duty, and who have no relations to protect and support them.

Hung-sui-tshuen, in remarks on the seventh commandment, says:—

"Among the sons and daughters of the Celestial Hall (place of worship), the males are on one side and the females on the other, and are not allowed to intermix. Should either men or women practice lewdness, they are considered outcasts, as having offended against one of the chief commands of Heaven. The casting of amorous glances, the harboring of lustful imaginations . . . or the singing of libidinous songs, must all be considered as breaches of this command."

THEIR REFORMS.

"The Ti-pings have abolished the horrible custom of cramping and deforming the feet of women. . . . All children born since the earli-

est commencement of the Ti-ping revolution have the natural foot. This great benefit to the women, their consequent improved appearance, and the release of the men from the tail-wearing, shaven-headed badge of former slavery, form the two most conspicuous of their distinguishing habits, and cause the greatest difference and improvement in their personal appearance.

"The greatest physical comfort to the women is their enjoyment of natural feet and the ability to move about as they wish. . . . It is utterly impossible to describe a more striking contrast than that presented in the walk and carriage of two women, one having the compressed, and the other natural feet; the former, even when standing still has a very unsteady appearance, but when stumping along with the usual uncertain tottering gait, apparently in danger of rolling over at every step, the crippling custom excites the utmost disgust and the greatest commiseration of its victims."

THEIR PROCLAMATION AGAINST THEIR OPPRESSORS.

"Ever since the Manchoos have spread their poisonous influence through China, the flame of oppression has risen up to Heaven, and the vapor of corruption has defiled the celestial throne, the offensive odor has spread over the four seas and the demoniacal influence has distressed surrounding regions; while the Chinese, with bowed heads and dejected spirits, willingly became the servants of others. How strange that there are no men in China! China is the head, Tartary is the feet; China is the land of spirits, Tartary the land of demons. Why may China be deemed the land of spirits? Because the true Spirit, the great God our Heavenly Father, made heaven and earth, the land and the sea, and the Chinese honor him; therefore from of old China has been termed the land of spirits. Why are the Tartars to be considered demons? Because the devilish serpent, the king of hades, is a corrupt demon, and the Tartars have been in the habit of worshipping him.

"But alas! the feet have assumed the place of the head, and demons have usurped the land of spirits; while they have constrained our Chinese people to become demons like themselves. If all the bamboos of the southern hills were to be used as pens, they would not be enough to detail the obscenities of these Tartars. . . . The Chinese have a form peculiarly their own; but these Manchoos have commanded them to shave the hair round their heads, and wear a long tail behind, thus causing the Chinese to assume the appearance of brute animals. The Chinese have a dress peculiar to themselves, but these Manchoos have caused them to wear knobs on their heads, with Tartar clothes and monkey caps, while they discard the robes and head-dresses of former dynasties, thus causing them to forget their origin. The Chinese have their own laws and regulations; but the Manchoos have manufactured devilish enactments, so that our Chinese people cannot escape the meshes of their net. . . . The Chinese have their own language, but the Manchoos have introduced the slang of the capital, designing thus to seduce the Chinese by their Tartar brogue."

HISTORICAL REFERENCES.

The following references to Chinese history are found in one of Hung-sui-tshuen's published works:—

"The Chinese in early ages were regarded by God: together with the foreign States they walked in one way. From the time of Pwan-koo, down to the three dynasties, they honored God as history records. T'hang of the Shang dynasty, and Wan of the Chow, honored God with the intensest feeling. The inscription on T'hang's bathing-tub inculcated daily renovation of mind, and God commanded him to assume the government of the empire. Wan was very respectful, and intelligently served God; so that the people who submitted to him were two out of every three. When Tsin obtained the empire he was infatuated with genii, and the nation has been deluded by the devil for the last two thousand years. Suen and Woo of the Han dynasty both followed this bad example. When Woo arrived at old age, he repented of his folly, and lamented that from his youth up he had always followed the wrong road. Ming of the Han dynasty, welcomed the institutions of Buddha and set up temples and monasteries to the great injury of the country. But Hwang of the Sung dynasty was still more mad and infatuated, for he changed the name of the Shang-te (God) into that of Yuh-hwang (the pearly emperor). But the great God is the supreme Lord over all the world, the great Father in Heaven. His name is most honorable, to be handed down through distant ages; who was this Hwang, that he dared to alter it? From Hwang of the Sung dynasty up to the present day, for these seven hundred years, men have sunk deeper and deeper in error. With the doctrine of God they have not been acquainted, while the king of hades has deluded

them to the utmost. God loves the upright, and he hates the vicious; little children, be careful to avoid error. The great God sees everything; if you wish to enjoy happiness, refine and correct yourselves."

ASTONISHING APATHY OF ENGLISH MISSIONARIES TO CHINA.

"When the statements of the various missionaries are perused it must be wondered how it is that those who have been sent to China through the Christian generosity of the British public, have never yet attempted to sneer or guide aright the great Christian revolution. The Bishop of Victoria, the Revs. Griffith John, Muirhead, Edkins, Mills, Milne, Lob-schied, Lambath, and many others too numerous to mention, have rejoiced in the most eloquent terms about the Ti-pings, have partially approved, and criticised their acts, when sending their reports to England. What have they done to assist those who have 'entreated' them, as Mr. Holmes, the Baptist missionary, was entreated, to come and teach the word of God? Absolutely nothing!

"Last year, it was estimated that the whole number of Protestant Christian converts in China, the result of more than thirty years of missionary labor, was some 1,400, and these included all the employees of the different mission establishments, many of whom, I have good reason to know, have an amount of faith similar to that of the Portuguese rice Christians of Macao, who, not long since, struck in a body, and told the priests they would not be Christians any longer, unless they received another quarter of a catty more rice per day! England sends more missionaries among the poor benighted heathen than any other nation; yet the work of all she has sent to China put together will not equal the proselytes of one Jesuit!

"What excuse can missionaries give for their surprising negligence of the Ti-ping rebellion? Can it be that ministers of the gospel egotistically preferred their 1,400 converts to the 70,400,000 and upwards, of those who might have become Christians under the Ti-ping authority during 1861-62, had our missionaries helped them, and our government permitted them to exist? Of course not! Well then, why? Let the British officials who prevented the few missionaries who would have gone to the Ti-pings, reply for them, and those who would not go at all, reply for themselves. Their reasons must indeed be plausible to find approbation. If the Ti-pings were very bad, all the more occasion for teaching them; if very good, how is it the missionaries allowed them to be sacrificed without protest? In all probability, no reply would be given; but the conduct of the British consuls at Canton, Ningpo, and Shanghai, affords the true answer, as far as those missionaries who were willing to preach the gospel to the Ti-pings are concerned. At Canton they were refused passports to the territory of the insurgents. At Ningpo the missionaries were withdrawn from that city when it was captured by the Ti-pings, as Mr. Consul Hervey states in his despatch of Dec. 31, 1861, to Mr. Bruce: 'I would here state that with a view of avoiding needless discussions with the insurgents, I thought it best to desire our missionaries to abandon the city.'

"Captain Corbett, R. N., writes to Admiral Hope from Ningho on the 20th Dec., 1861:—'The missionaries are gradually removing out of the city. I thought it my duty to remonstrate with them against remaining where, in the event of any difficulty arising between ourselves and the Ti-pings, they would prove a source of great embarrassment to us.'

"Why all this anxiety to force the missionaries away from their duty? To get them out of the way before the commencement of the hostilities already decided upon, seems the only answer!

"At Shanghai Mr. Consul Medhurst has interfered with the missionary work; but, above all, Mr. Bruce's regulations actually prohibit the communication of missionaries or any other British subject with the Ti-pings; in consequence of which, I was compelled to smuggle the Rev. W. Lobschied up to Nankin in May, 1862.

"It will thus be seen, the teaching of the word of God and the spreading of the gospel unto the uttermost ends of the earth has in China been made subservient to official intrigue. This may somewhat explain the extraordinary apathy of missionaries.

"Whatever may have been the benefit of missions hitherto, their wanton, cruel sacrifice of the greatest Christian movement this world has ever witnessed has dimmed their glory with a shadow all time cannot remove; it is even needless to blame them for neglecting the innumerable and less favorable points of the Ti-ping religion—the grand and unalterable fact was the possession of the whole Bible as their only faith, and the hitherto unparalleled circulation of it by the martyred revolutionists.

"I shall ever regret that, while missionaries are sent with exhaustless munificence into parts

that will not even profess Christianity, to the Ti-pings—under whose authority millions have professed and accepted the Scriptures with an enthusiasm and firmness of purpose never excelled—not one has been sent or volunteered to go.”

ENGLAND HELD RESPONSIBLE FOR THE DEFEAT OF THE TI-PINGS.

“In writing this work I have been prompted by feelings of sympathy for a worthy, oppressed, and cruelly wronged people; as well as by a desire to protest against the evil foreign policy which England, during the last few years, had pursued toward weak powers, especially in Asia.

“As a talented writer has just proved, ‘It is not once nor yet twice, that the policy of the British government has been ruinous to the best interests of the world. It is not once, nor yet twice that British deeds have aroused the indignation and horror of highly civilized and half-civilized races.’

“Can we look upon our acquisition of India, of our old American colonies, of New Zealand and the Cape of Good Hope annexations, &c., or our wars with China, Burmah, Japan, and last, though not least, our war upon the Ti-ping Christian revolution, without remembering the fate of the mighty empire of Imperial Rome? . . . In connection with this subject I cannot forbear quoting the following extract from a letter written by the Bishop of Victoria to the Archbishop of Canterbury, dated Hong-Kong, May 23, 1853, and in which, referring to the Ti-ping revolution, he states:—

“And if Britain, and, above all, Britain’s church, neglect the call, and arise not to her high behest as the embassadress of Christ and the heraldess of the cross among the Eastern empires, then the page of history will hereafter record the melancholy fact that, . . . Britain, wielding the mightiest scepter of the ocean, and ruling the vastest colonial empire of the world, failed to consecrate her talents to Christ, and ingloriously intent on mere self-aggrandizement and wealth, fell from her exalted seat in merited ignominy and shame.”

CONCLUDING REFLECTIONS.

“The Chinese Christian patriots have still a chance of successfully defending themselves, and they have strong hope, for their chiefs have repeatedly said, ‘The Mings took a hundred years to found their dynasty, and possibly so may we; but most assuredly, sooner or later, we shall expel the Tartars, and succeed; for the Heavenly Father is with us, and who can triumph against him.’

“Let us trust that, phoenix-like, the Ti-pings may arise from the ashes of their former glory and yet succeed . . . that they may again print and widely circulate the Holy Bible, which throughout all their former territory, British bayonets and Manchoo torches have for a time destroyed, and that England will not have to answer for the sin of crushing the first Christian movement in modern Asia, and the last apparent opportunity of Christianizing and liberating China.

“While looking forward hopefully to the future of the Ti-pings, because the cause of liberty is theirs, and the cause of the gospel is theirs also, let it be remembered (as applying to the former phase) that a great man has said:—

“For freedom’s battle once begun,
Bequeathed by bleeding sire to son,
Though baffled oft, is ever won.”

“And let it be remembered (as applying to the latter phase) that the Ti-ping movement was originated through acceptance of the gospel, and that to comfort those who are persecuted for its sake, it is therein declared: ‘We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed.’”

Josiah Litch says:—

“The *New York Herald’s* China correspondent, under date of Feb. 22, 1864, says, Mr. Roberts’ statement, briefly, is this: ‘His proper name is Hong, but he assumed the title of Thae-ping-wang, meaning Great Prince of Peace, after he started the revolution. In 1837, some one gave him a religious book printed in Chinese. For about eleven years nothing was heard of him. In 1848, he applied to Mr. Roberts for baptism; who required that he should state in writing, who he was, where he was born, who his family was, from whom he received his religious instruction, &c., which he did, evincing so much wonderful knowledge of the true doctrine of Christianity that Mr. Roberts would not believe that he could be sincere; for he displayed a familiarity with principles which are not often taught to heathen, and not knowing that he had ever had a book, he (Mr. Roberts) at once rejected his application, as one made by an impostor.’

“Mr. Roberts, Dec. 31, 1853, says, ‘A copy of Matthew and Genesis has just come to hand from Nanking, printed and published under his (Thae-ping-wang’s) own directions,

without note or comment, and approved for circulation by the stamp of his own seal on the first page. Several hundred block cutters and printers are said to be engaged by him in this good work. . . . Thousands are now reported as believing, and are only waiting the arrival of missionaries to gather the harvest. Several thousand persons in Kwang-si, where this movement commenced, are said to have cast away their idols, and have believed in the Lord Jesus. Thus the witness with me testifies; he has been there. But, above all, that which caps the climax, Thae-ping-wang himself, has kings, counselors, generals, and adherents, perhaps to the number of several hundred thousand, perhaps a million, of men and women, have cast off their idols, and profess to believe in the one living and true God, Father, Son, and Holy Spirit, who made heaven and earth, and daily worship him. Is not this the moral, the religious sublime? It will be marked in history as one of the wonders of the world. But more, they have written and circulated religious tracts, and are now printing and circulating our Holy Scriptures, without note or comment.”—*Messiah’s Throne*, pp. 304, 305.

STILL FURTHER INFORMATION.

A writer in the *North China Herald*, 1874, says:—

“There now exists, in the southern border of the province of Shangtung (China) a peculiar society, or sect, who profess to have received their doctrine originally from the west. They are known as the ‘Nameless Sect.’

“They have a knowledge of an invisible, omnipresent, almighty Being, whom they worship. This god whom they worship is known among them by three names—the living Buddha of the West, the One not born of father or mother, and the Heavenly Father—all meaning and pointing to the one God, who is eternal. They do not worship idols. Each member of this sect repeats daily a hymn or moral discourse, in which such sentiments as the following occur: ‘Do not injure others in order to benefit yourself,’ ‘Abstain from evil thoughts, words, or deeds,’ ‘Let none covet earth’s pleasures, but set your hearts firmly on the Heavenly Paradise.’

THEIR SYSTEMATIC BENEVOLENCE.

“Every member of the sect is expected to contribute money according to his ability, but there is no compulsion, and each one is left to determine for himself the amount of his contribution. These contributions are paid to the leader under whose guidance the members contributing may be at the time. The aggregate amount contributed by the members is paid to the highest officer of the district, who takes the whole amount west, and pays it again to another, who is supposed in turn to take it still further west, and pay it over to the proper person, and so on until it reaches its final destination. It is a little singular, but no one appears to know what use is to be made of this money, or just where its final destination is.”

SECRET MEETINGS, NUMBERS, WHEREABOUTS, &C.

“Since the severe persecutions which this sect have encountered from the government, their religious rites and ceremonies, and all matters pertaining to their church discipline, have been conducted in secret; so that those who are not members do not know what is done or who are members of the sect. When the leader goes on his regular visits, the converts, like the early Christians in times of persecution, meet in the house of some brother, men and women together, where they join in silent, solemn devotion. The leader then exhorts them to be faithful, admonishes and instructs them. * * *

“This singular religious sect exists in great numbers throughout the eastern and southern borders of Shantung. They have shown a uniform spirit of kindness and friendliness toward the American Protestant missionaries who have visited them, and who have succeeded in gaining their confidence, and great numbers of them have eagerly embraced the doctrines of the Christian religion.”

There is little doubt that this “nameless sect” is composed of the remnant of the persecuted Ti-pings, who are at this present time secretly encouraging each other, and waiting and hoping for deliverance in some way from their cruel oppression. May the Lord hasten it in his time. M. E. CORNELL.

AN ANTEDILUVIAN WORLD.—Mr. O. Tuttle, of the town of Seneca, Lenawee Co., Mich., had on exhibition at the late county fair in this place, the bones and horns, or tusks, of an enormous animal. Mr. Tuttle was deepening the bed of a creek on his farm, when on the 28th of last month he found these bones about seven feet under a

mucky soil, lying on a hard clay bottom. The horns were nearly nine feet in length, and seven inches in diameter at the base, weighing 150 pounds each, and about one-half of the horn from the tip was apparently as sound as when exhibited by its original proprietor hundreds of years ago. Mr. T. exhibited sound and perfect rib bones found with the horns measuring nine feet in length, and the teeth and other bones in proportion. The horns and bones found, it is said by those competent of estimating their proportions, indicate that they belong to some monster animal fifteen or eighteen feet in height, and twenty-five or thirty feet girth. The bones are no humbug or manufactured articles, but genuine and perfect in form and material.—*Hillsdale Standard*.

THE BURDEN-BEARER.

On! the blessed promise, given on the hills of Galilee
To the weary, heavy laden, still is made to you and me.
Many a heart has thrilled to hear it,
Many a tear been wiped away,
Many a load of sin been lifted,
Many a midnight turned to day.
Many a broken, contrite spirit, lonely, sorrowing and sad,
Felt the mighty consolation—heard the heavenly tidings glad.
And the dying gazed with rapture,
Trusting in the Saviour’s name;
On the land of rest and refuge,
When the Burden-Bearer came
Lazarus lies unfed and fainting, Peter sinks beneath the wave,
Loving Mary lingers sadly, near the Saviour’s guarded grave.
Blind Bartimews, by the wayside,
Begg his bread disconsolate;
For the moving of the waters,
At the pool the suffering wait.
In the wilderness the lepers wander outcast in their pain;
Paul and Silas in the prison, bear the fetter and the chain.
Mary Magdalene is weeping,
Friendless in her sin and shame—
But their burdens all were lifted
When the Burden-Bearer came.
Every phase of human sorrow fills the path we tread to-day;
Harps are hanging on the willows, souls are fainting by the way.
But there still is balm in Gilead,
And though here on earth we weep,
God within the many mansions,
Giveth his beloved sleep.
On the cloud his rainbow glitters, shines the star of faith above;
God will not forsake or leave us—let us trust his truth and love
And beyond the shining river,
We shall bless his holy name;
That to bear our sins and sorrows,
Christ, the Burden-Bearer, came.—*Sel.*

The Commentary.

TELL me the meaning of Scriptures. One gem from that ocean is worth all the pebbles of earthly streams.—*M’Cheyne*.

BARNES’ NOTES ON GEN. 2:2.

ON THE SEVENTH DAY GOD ENDED HIS WORK.
THESE words, literally understood, would seem to imply that the Almighty performed some part of the work of creation on the seventh day. But, as we are elsewhere informed that six days only were actually thus employed, it would perhaps, be equally proper to render the original “had ended,” instead of “ended,” as is done by many commentators. There is however, no absolute necessity for this, as in Scripture style the “end” of anything is often synonymous with its “perfection,” and the holy rest of the Sabbath, may have been designed as a kind of perfection, crowning or consummation of the six days’ work. The original word for “seventh” comes from a root signifying to be full, complete, entirely made up. “Seven,” therefore, is often called a perfect number, being used for many, or for a full number, however large, as Gen. 33:3; Lev. 4:6; Jer. 15:9. No number mentioned in the sacred volume occurs so frequently as this, and as it is plain that no particular number when viewed abstractly, by itself, apart from the thing numbered, has any more virtue or significance than another, it is to be inferred that the incessant use of this numeral in the Scriptures carries in it some important allusion. What more probable than that it is founded upon this history of the creation occupying with its Sabbath rest the space of seven days, and shadowing out a seven-fold division of time to the end of the world? * * *

AND SANCTIFIED IT, HEB., KADASH.

It is by this term that the positive appointment of the Sabbath as a day of rest to man is expressed. God’s sanctifying the day is equivalent to his commanding men to sanctify it. As at the close of the creation the seventh day was thus set apart by the Most High for such purposes, without limitation to age or country, the observance is obligatory upon the whole human race to whom in the wisdom of Providence, it may be communicated. This further appears from the reason why God blessed and sanctified it, viz., “because that in it he had rested,” &c., which is a reason of equal force at all times, and equally applying to all the posterity of

Adam; and, if it formed a just ground for sanctifying the first day which dawned upon the finished system of the universe, it must be equally so for sanctifying every seventh day to the end of time. . . . Besides there are traces of a Sabbath from the beginning of the world. For if no Sabbath had been given, whence came the practice of measuring time by weeks? Yet that custom obtained both in the antediluvian and patriarchal ages. Gen. 8:10, 12-29; 27:28.

Again, although the observance of the Sabbath had no doubt been much neglected in Egypt, yet the remembrance of it was not wholly effaced; for Moses, before the giving of the law, speaks of the Sabbath as an institution known and received among them. Ex. 16:23. And without any express direction they gathered on the sixth day a double portion of manna to serve them on the Sabbath, which surely it could not have been expected that they would have done had no such institution existed. It can scarcely be doubted, therefore, that the Sabbath is as old as the creation, and of the wisdom of such an appointment a moment’s reflection will convince us. As God made all things for himself so he instituted the Sabbath in order that his rational creatures might have stated opportunities of paying him their tribute of prayer and praise. * * *

The sanctification of the seventh day in the present case can only be understood of its being set apart to the special worship and service of God; for it is to be remembered that at this time, everything was holy as far as moral purity was concerned.

DANIEL’S AGE AND CHARACTER.

AFTER this, on the twenty-fourth day of that month, he saw the vision concerning the succession of the kings of Persia, the empire of the Macedonians and the conquests of the Romans, of which the last three chapters of his prophecies contain an account. And, by what is written in the conclusion of the last of them, he seems to have died soon after; and his great age makes it not likely that he could have survived much longer. For the third of Cyrus being the seventy-third year of his captivity, if he were eighteen years old at his carrying to Babylon (as I have shown before, is the least that can be supposed), he must have been in the ninety-first year of his age at this time; which was a length of years given to few in those days.

He was a very extraordinary person, both in wisdom and piety, and was favored of God and honored of men beyond any that had lived in his time. His prophecies concerning the coming of the Messiah, and other great events of after-times, are the clearest and fullest of all that we have in the holy Scriptures, inasmuch that Porphyry, in his objections against them, saith, “They must have been written after the facts were done;” for it seems they rather appeared to him to be a narration of matters before transacted than a prediction of things to come; so great an agreement was there between the facts, when accomplished, and the prophecies which foretold them.

But, notwithstanding all this, the Jews do not reckon him to be a prophet, and therefore place his prophecies only among the Hagiographa: and they serve the Psalms of David after the same rate. The reason which they give for it in respect of both is, that they lived not the prophetic manner of life, but the courtly; David in his own palace as king of Israel, and Daniel in the palace of the king of Babylon, as one of his chief counselors and ministers in the government of that empire. And, in respect of Daniel, they further add that, although he had divine revelations delivered unto him, yet it was not in the prophetic way, but by dreams and visions of the night, which they reckon to be the most imperfect manner of revelation and below the prophetic.

But Josephus, who was one of the most ancient writers of that nation, reckons him among the greatest of the prophets, and says further of him that he had familiar converse with God, and did not only foretell future events as other prophets did, but also determined the time when they should come to pass; and that whereas other prophets only foretold evil things and thereby drew on themselves the ill-will both of princes and people, Daniel was a prophet of good things to come, and by the good report which his predictions carried with them on this account, reconciled to himself the good-will of all men. And the event of such of them as were accomplished, procured to the rest a thorough belief of their truth, and a general opinion that they came from God. But what makes most for this point with us against all that contradict it, our Saviour, Christ, acknowledgeth Daniel to be a prophet; for he so styles him in the gospel; and this is a sufficient decision of this matter.—*Prideaux’s Connection*, vol. 1, p. 162.

The Review and Herald.

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

BATTLE CREEK MICH., FIFTH-DAY, FEB. 25, 1875.

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

The Second Coming of Christ.

HOW WILL IT AFFECT THE CASES OF THE WICKED?

TAKE heed, said Christ, that no man deceive you. And it was in reference to this very subject of his second coming that he uttered these words. Was it because he knew that, on this, the most momentous of all subjects, men would court deception?

Be that as it may, it is a fact which challenges observation, that here people seem willing to be misled. By this event, understood as the Bible describes it, an issue is presented of such a nature that to meet it a preparation is required which cuts across all worldly desires, all carnal propensities, all earth-born purposes and pursuits. And rather than turn from these, and endure the crucifixion of the carnal mind, and walk the humble path of self-sacrifice, they shut their eyes to the event itself, or listen with complacency and pleasure to the deceiver's words, while he falsifies God's revelation in reference to the nature of Christ's second coming, and the effects that will follow.

1. The effort is first made to deny the event itself. No such thing is literally to take place, it is claimed, as the second coming of Christ. This is all figurative. It has already taken place, or is daily taking place, or is to take place in the future, in some secret or hidden manner.

2. The plain word of God beating into the dust these false assumptions, the next effort made is to make it appear that, though such an event as the appearing of Christ in the clouds of heaven is really to take place, is it not of such a nature as to excite any alarm; for probation will still continue, and the sinner can still find salvation.

We lay it down therefore as the first proposition that in connection with the coming of Christ probation ends. This will appear evident when we consider the change it involves in Christ's position. He is revealed to us in the characters of prophet, priest, and king. His prophetic office he fulfilled while here upon the earth. His priestly office he maintains so long as he continues to occupy the position he assumed when he ascended up on high as intercessor for us before the Father. The whole work of salvation is summed up in the priesthood of Christ. Outside of this, including the types and symbols pointing to it, no salvation is offered to the guilty. But when Christ comes he does not come as a priest, but a king. When John in vision saw him coming in his glory, his attention was attracted by a peculiar inscription upon his vesture and upon his thigh. His vesture was dipped in blood, but it did not obscure the majestic title inscribed thereon. He looked, and behold it was written, "King of kings and Lord of lords!" Therefore when Christ comes, his priestly work has ended, and salvation is no longer offered to the impenitent.

There is another scripture which is explicit upon this point: Rev. 22:11: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." This language certainly brings to view that moment into which is concentrated all the solemnity of the work of salvation for a lost world; when the character of everyone is unalterably fixed, and his case irrevocably decided for an endless eternity. And when is this? Just before the Lord appears; for the next sentence in the chapter reads, "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Hence by what his works have been up to that time, and not by what they may be afterward, is every man's eternal destiny decided.

The second coming of Christ draws the line of final separation between the righteous and wicked. He shall separate them as a shepherd divideth his sheep from his goats. Matt. 25:32. Hence it is certain that there is no probation beyond.

The announcement of Christ's second coming is therefore the announcement of that solemn fact in human history, the end of probation for all that are living upon the earth at that time. Sinner, your only hope is to seek Christ and his salvation before that fearful hour; for then his work will be to judge and execute, and not, as now, to plead and pardon.

The coming of Christ will put an end to all enterprises, and overturn every position, and abolish all situations, that are not founded upon his saving work. Kings then forget their kingly power; for one appears who is king over them. The rich men forget their wealth, or only remember it to throw it to the moles and bats in wild despair at the fact so suddenly revealed that there gold and silver cannot save them. The chief captains and mighty men change suddenly their lordly tones, and leave their haughty orders half unsaid, lost in anxiety for their own safety. And all, high and low, rich and poor, honorable and debased, business workers and pleasure seekers, flee from the face of a terror unknown to earth before; for they know that the Lamb's great day of wrath is come. Conscious that they have willfully and wantonly despised his mercy, and insulted his power, they now plunge into the caves of the mountains, and the fissures of the convulsed and reeling earth, and implore the rocks to crush them, and the mountains to bury them from his incensed presence. Rev. 6:14-17.

The coming of Christ destroys all the wicked living at that time. Paul in 2 Thess. 1:7-10, describes the revelation of the Lord Jesus in flaming fire, and says that it is to take vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; and that they shall be punished with everlasting destruction from (or by) his presence and the glory of his power.

In the parable, Luke 19:12-27, which illustrates the ascension of Christ to receive his kingdom, and his second coming after having received his kingdom, the fate of the wicked is set forth in verse 27: "But those mine enemies which would not that I should reign over them, bring hither and slay them before me."

Again in the vision of Rev. 19, where the second coming of Christ is represented by the figure of a conqueror riding forth upon a white horse. After the battle between the kings of the earth and him that sat upon the horse, we read: "And the remnant [all that were left] were slain with the sword of him that sat upon the horse."

Finally, at the coming of Christ, universal destruction is brought upon the face of nature, and the earth is reduced to its original condition of disorder and chaos. The prophet Isaiah describes it in forcible language (chapter 24) as made empty and waste and turned upside down; as mourning and languishing and fading away; as devoured by the curse and becoming desolate; as utterly broken down and dissolved, and reeling to and fro like a drunkard, and removed like a cottage. And John says that when the great day of wrath comes, the heavens depart as a scroll, and every mountain and island are moved out of their places. Rev. 6:14. And again he declares that when the great voice from the throne in the heavenly temple declares that all is finished, the islands flee away, the mountains are not found. Rev. 16:20. The earth is shaken by the voice of God; and that shaking, says Paul, Heb. 12:27, signifies its removal. The imagination cannot grasp the reality of that mighty convulsion which shall level every mountain, and unmoor every island. Jeremiah had a view of it when all this had transpired, and he says the heavens had no light, and lo! the earth was without form and void. Jer. 4:23.

Such are some of the scenes attending the coming of the Son of man. Shall we say that they are of no consequence, and bid the sinner dream on his pleasing dream of peace and safety? No! but rather with all our power we warn him to flee, while yet he may, from the wrath that surely is to come. U. S.

Our Message.

In Rev. 10:6, 7, an angel swears to the ending of the time, prophetic time, contained in the little book which was opened, in his hand. This was fulfilled by the first angel's message of Rev. 14:6, 7, proclaiming "the hour of his Judgment is come." The Judgment of investigation and of decision of character is identical with the cleansing of the sanctuary; a work to take place at the end of the prophetic period of two thousand and three hundred days. Dan. 8:14. Rev. 10 closes with these words: "Thou must prophesy again before many peoples, nations, tongues, and kings."

Without a full understanding of the fact that the time referred to in the oath of the angel is prophetic time, it would be natural to conclude that this oath announced the coming of Christ, and the end of the dispensation. And this was the view of those who gave the first message. They did not understand that the Judgment was to sit, and the sanctuary be cleansed, before the coming of the Lord. They fully believed that they were giving the first angel's message, and that, with the close of their mes-

sage, time should be no longer. But "their eyes were holden," that they did not see that two messages were to follow the one they were giving, and that the coming of the Lord is after the three are all given. The words of Rev. 10:11, are a prophecy of the third angel's message, and by this we learn that it is to go to "many peoples, nations, tongues, and kings."

Rev. 14:9, says the third angel proclaimed his message "with a loud voice." Thus in these texts we learn two interesting and important truths: 1. This message is to go to the nations of the earth. 2. It is to go with a loud voice, or in mighty power.

God's purposes of grace are worked out by instrumentalities. He has committed to man the work of proclaiming the gospel to his fellow-man. The responsibility of this message is upon us. Not as a burden, grievous to be borne, but as a privilege granted to us by infinite mercy, that we may be "workers together with God," the highest honor that weak mortals can enjoy. This message must increase in extent and power. God's word has spoken it, and it cannot fail. But to fulfill this, those who proclaim it, who send it forth to the nations, must be clothed with power from on high. It is their privilege to "be strong in the Lord, and in the power of his might." As the message rises in power, God will clothe his servants with strength and power to rise with it. He will be "the health of our countenance," if we put our trust in him.

When Israel went out of Egypt they came to a point where they were hemmed in by the sea, the mountains, and the host of the Egyptians. At this point, with every avenue closed before them, the voice of the Lord is heard, saying, "Speak unto the children of Israel that they go forward."

These things "were written for our learning." Let us rise up and go forward. The sea, so dark and forbidding before us, will divide as we approach it, and soon we shall sing the song of victory on the other shore. J. H. W.

The Trial of Faith.

THAT we may know our motives and the strength of our faith, it is well to have something to test it. We might be deceived in respect to our love to God, his cause, and those for whom Christ died, had we nothing to test the strength of our love. Hence the trial is necessary; and if properly received and endured, will prove a precious benefit. Hence the utterance of the apostle: "That the trial of your faith, being much more precious than of gold." 1 Pet. 1:7. And James says, "Blessed is the man who sustains trial; for, becoming an approved person, he shall receive the crown of life, which the Lord has promised to them who love him." James 1:12.—Campbell. He further says, "Let no one who is tempted say, Certainly I am tempted by God; for God is incapable of being tempted by evil things, and he tempts no one." He tempts no one to do evil; but he tries the sincerity of our faith and love; not merely because he has a right to do so, but for our good, that we may know ourselves and not be deceived, and consequently ruined.

That which is intended only for our good should certainly be received, not only with composure, but thanksgiving. Hence he says, "Count it all joy, when ye fall into divers trials."

We are liable to deceive ourselves. We may think we are laboring for the cause of God and from a love of souls, while we labor for self, working for wages. If this is the case, a work of sacrifice—a work in which there is no hope of remuneration till the resurrection of the just—will do us good, since it will decide the question, whether we would "shut the doors" of the house of God or "kindle fire" upon his altar for nought.

We should welcome all that the providence of God permits, knowing that trials rightly borne will work for the glory of God and our own salvation.

God is testing his people in various ways. Who will prove true? He is giving us the opportunity to learn whether we are covetous, proud, and selfish, or not; and if we find, when brought to the test, that we are self-lovers, or money-lovers, he graciously gives us the opportunity to correct and overcome these faults. And all have an opportunity now to prove whether we have love enough for those for whom Christ died to put forth self-sacrificing efforts for their salvation. Those who do this will be permitted to see the fruit of their efforts, as the reward of their toil, and thus enter into the joy of their Lord; provided they endure to the end in patient continuance in well-doing.

R. F. COTTRELL.

All Along the Line.

No individual who reads our periodicals can fail to see that the cause of present truth is spreading more rapidly than at any period in its previous history. In every part of this country we hear of souls embracing the truth. Cheering reports are received from the most distant parts of the world. Individuals of every nationality are seen taking their stand upon the commandments of God and the faith of Jesus. Nothing is more clearly demonstrated to the believer in the "third angel's message" of Rev. 14:9-12, than the fact that the Lord is preparing the way for the earth to be lightened with the glory of the "mighty angel," of Rev. 18.

Reference to the state of the cause in one of our Conferences will give us some idea of the condition of the work all over the field. Wherever a spirit of sacrificing labor has been continued for months or years, the fruit of it is now becoming apparent.

Two years ago this spring, the brethren in Minnesota organized their Tract and Missionary Society. Their circumstances at that time were such that it required much sacrificing zeal to successfully start and carry through the organization. Paying up their delinquency on the periodicals, purchasing publications, and such expenses as would necessarily arise, taxed them pecuniarily. This they cheerfully met. Then circumstances made it necessary that their ministerial help, which the General Conference had sent them should go to other fields. Thus they were left to their own resources.

When the call was made for 10,000 new subscribers for our periodicals on a trial volume one year ago last December, this Conference was among the first to fill its quota. Many of the brethren and sisters then began the missionary labor in earnest. Visiting families, and praying with them where it was proper, constituted a share of their missionary work. When lectures were given in a community they did not leave the few who embraced the truth for the devouring wolves to destroy before they had become established; but some brother of experience would visit them from house to house, assist them in erecting the family altar and set before them in a judicious manner the moral and physical effects of the use of tobacco, tea, coffee, &c. When one left, another visited them. This gave them a change of gifts, thus saving the work of God from beating too much the stamp of individualism, and left those who could give lectures free to enter new fields. In this way a healthy tone is given to the new churches and they partake of the same missionary spirit. The fruit of this course soon became manifest. Over one hundred have embraced the truth in this Conference since the camp-meeting; and an interest to read and hear upon these truths is more or less apparent all over the State.

To illustrate the effect of this kind of labor we relate the following: One brother went out in a back settlement to canvass for *The Voice of Truth*. There were nineteen families in that vicinity in which the REVIEW had been read, and they were anxious to hear on these subjects. They eagerly subscribed for *The Voice*. But how did they become acquainted with the REVIEW? Some person unknown to the receiver had sent the trial volume last winter to one of these families and they had become interested in it; and when the subscription expired they felt that they could not do without the paper, and therefore renewed their subscription and loaned it to the other families.

At another place where the REVIEW had been sent, an interest had been awakened in these truths. A brother passing through the neighborhood, left some tracts, and, by their urgent request, an appointment to speak to them. For some cause he failed to meet his engagement. The friends, however, came together. Having no minister, they appointed one of their number to read to them a Sabbath tract which he had left. A short time after this, some lectures were given, and now there are forty keeping the Sabbath who meet to worship God. About twenty-five miles from this place there is another company of forty that embraced the Sabbath under similar circumstances.

A man and his wife came over forty miles to attend our meeting at Grove Lake. They had seen the appointment in the REVIEW. She had commenced to keep the Sabbath, but was not acquainted with the brethren and sisters. Before the meeting closed two others took their stand to keep the commandments of God. Bro. Grant, who is constantly traveling through the State, holding quarterly meetings with the various churches, says that it is not an uncommon thing for one or more to come to the meeting for the first time, having seen the notice in the REVIEW. In some instances the REVIEW is the only reading matter they have ever seen, and by reading it these persons have commenced to keep the Bible Sabbath, have erected the family altar,

thrown away their tobacco, and commenced to serve the Lord. Thus it is where the missionary work has been carried forward with steady perseverance.

A director writes in his report as follows: "A brother gave some tracts to a family in the city who promised to read, but after he left they were thrown out of the window into the street. A family who were moving picked up these tracts, read them, and are now rejoicing in the truth." Similar instances are constantly coming to notice. What is the meaning of all this, if it be not that God is preparing honest hearts everywhere to receive his sacred truth?

The Tract Societies in this State are making an effort to fill their quota of names. The sisters, as well as the brethren, are taking an active part in this work. One, who is a widow with three small children, took her little boy to drive the oxen (for this was all the team they had), visited her neighbors through the cold and snow, and in a short time secured forty paying subscribers for *The Voice*.

Could all realize the importance of this work and of the time in which we live, there would not be a Conference nor a single district in a Conference, but would make every effort to procure readers for our periodicals and publications wherever their influence extends. God is preparing hearts all over the world to receive his truth. He has committed the work of imparting this light and truth to his church. Now is the time to work. Neglect the present golden moments, and we meet with an irreparable loss.

"This life to toil is given;
And he improves it best
Who seeks by patient labor
To enter into rest."

The brethren in Minnesota Conference have some courage in God, and they assure us that we can count on them to fill their quota of names for *The Voice of Truth* and *Health Reformer*. They want the privilege of doing it. If they continue in the same sacrificing spirit of labor, and take unselfish and enlarged views of the work of God, they will grow strong, and be successful in spreading the light of God's truth. We long for the time when more of this spirit will be diffused through all the ranks of our people, whether they are in Conference organizations or scattered in different parts of the world.

S. N. HASKELL.

Loss and Gain.

Most men in the affairs of life mean to look well to the "main chance." Mistakes are often made; but it is not to be supposed that failure is the thing determined. Those who make life a success are usually such as look beyond the present, and foresight is a necessity. It is true that there are sometimes great gains as a matter of chance, without any special train being laid to bring results; they are not, therefore, generally permanent in character, as another turn of the wheel may sweep them all away.

A blind confidence may not always be misplaced; it is certainly the exception and not the rule if it is not, and the very dregs of bitterness and disappointment is almost the certain consequence. Better, then, to count the cost, to have the objective points always in view, the means well defined, and only such means used as point directly to the coveted goal.

A railroad may be in process of construction through the land. Its principal points and terminations may be such that when built, it will be a road of great value. Its stock may have risen above par fifty per cent. An early investment in such an enterprise could hardly be called a venture.

Another road is projected, which when completed will be its rival, and perhaps surpass it in its advantages; its shares will sell at but seventy-five dollars; the par value is one hundred.

Who would not say that they, where financial acumen could grasp the fact, would not do well to transfer all their capital at the best possible moment to the new road. It cannot be doubted that the children of this world are wise in their generation. Are they wiser than the children of light?

Between this world with all its sacrificing and toil, and the world to come, with its light and joy, there is to the Christian the widest possible contrast. To him it is a patent truth that the sorrow of this world worketh death, but a godly sorrow, repentance unto life. But multitudes, like Bunyan's man with a muck rake, are looking down satisfied, with the alluring glitter of earthly treasures, forgetting to look up at the jeweled crown, and an eternal weight of glory, the sure reward of its possessor.

The truth when presented contends with a variety of objections, which, when weighed, are lighter than vanity. Says one, How can I be so unlike others, much of happiness depends on

associations. True, yet a happiness that is as a shadow, and associations that are formed but to be broken, can be of no permanent benefit. The end in view, if it be everlasting life, will not justify an improper use of the means at command, and the only means attainable is the time that God has given.

It may be esteemed a pleasure to be a participant in folly; but it ceases to be a pleasure when consequences stare us in the face, small satisfaction will it be to know, when the bitter end is in full view, that the friendships which have been cherished will cease to be remembered in the darkness of eternal death, and even friends must share the bitter cup and be engulfed in the same ruin. It is a wise choice that makes Heaven the primary consideration, and all else be made subservient to the desired end.

Looking at the Bible as the epitome of truth, and believing its denunciations of wrath certain, and its promises of mercy sure, the one upon the ungodly and the other to the good, it becomes a matter of painful regret that so many who know their duty, do it not. Ignorance may be a sin, but neglect of so great salvation as comes through the suffering of Christ, is crime too great for finite mind to measure. Yet by excuses that cannot be justified, life is frittered away, and hope recedes from view. "All men have not faith," says the apostle; "but all men have desires." Still with no reasonable expectation that such desires will ever be gratified, some have said, "I believe the seventh day is the Sabbath of the Lord;" but also say that conscience troubles when working on Sunday.

The question now arises, Is conscience the educator? or is it to be educated? If conscience were the standard, and a perfect one, then all would think alike so far as its promptings were followed; for no man is without a degree of this element. The truth is, that an enlightened conscience is based upon reason, and reason only acts upon developed data; then revelation is a necessity, and that necessity is supplied. It is absolutely impossible to arrive at just conclusions be the reasoning ever so good, if the premises are improperly laid. Conscience being an essential in the development of true morality, it must necessarily be guided in its operation by established rules, and these rules emanate from the hand that is infinitely just and good.

It cannot be doubted that the Hindoo mother, the worshiper of the Grand Lama, or the devotee at the shrine of Mohammed are led by conscience; but how blind the guide! Is it not to be supposed that disrespect to the faith of the one or the devotions of the other would be met with rebuke? or if by enlightenment such faith should be forsaken for a purer, that thought would not revert and memory cling to old associations? Would it therefore be wrong for these to yield a false hope for a true one, because conscience had all their life led them wrong? Who among Christians would not with welcoming hand and loving heart greet the courage that would make the transition.

Once more the question rises, Is there any rule from a Bible standpoint for the observance of Sunday? If not, and there is none, then why should the mind be trammelled with the idea? If the Bible is the standard, and that does not say it is wrong to labor on that day, is it not therefore right? and should not conscience rest at this very point? If the word of God does not condemn, who shall fear condemnation? Would it not be better to say that the Bible points to the seventh day as the Sabbath of the Lord? Ex. 20:8-11, and the promise of life is to those who keep the commandments. Rev. 22:14; Matt. 19:17. If by breaking the command of God life will be lost, and by regarding it life is gained, which is the better course to pursue? Shall excuses, which will be of no avail in the Judgment, cause the way of life to be perverted? Eternal destinies hang upon the decisions of this hour. A few fleeting moments, and time is no more. It is time that the deepest earnestness should pervade all hearts. The Judge is at the door, and few are ready.

A friend who claims to believe that the seventh day is the Sabbath, says, I do not wish to be seen when working upon Sunday; yet he does not admit that conscience is disturbed when laboring upon the Sabbath. The statement amounts to simply this, that the fear of God is less before the eyes than the fear of man. For against the one is the express command of God; and against the other, no command at all; eye-service as men-pleasers will count but very little at the bar of God. If men could only be brought to think that no one has a right to retain a conscience that is not in harmony with the word of God, it would be well. But alas! how unwilling is the natural heart to have one of its desires abated or held in check.

Search will be made in vain for a single promise of blessing to the disobedient; but the

righteous shall return with songs, and everlasting joy upon their heads.

"Say ye to the righteous, saith the Lord, it shall be well with him, for they shall eat the fruit of their doings. Woe unto the wicked; it shall be ill with him; for the reward of his hands shall be given him." Reader, is it with you life or death? loss or gain?

D. H. LAMSON.

Armada, Mich., Feb. 12, 1875.

Faith Dependent on the Will.

A MAN said to me, "I would not believe your doctrine if I knew it was true." I am satisfied that faith is more dependent upon the will of a person than many think. It is true that faith must be founded on evidence; it comes by hearing; but the will may resist the evidence however strong it may be. Unbelief stubbornly refuses to accept the best testimony, and builds itself up on objections the most absurd and unreasonable. It closes the eyes to the plainest and most manifest truth, and hides under a refuge of lies too flimsy to afford protection; and then concludes, "If I am lost, I am lost in innocence; for the testimony is so weak, and the objections so strong that I cannot believe."

"Search the Scriptures; . . . they are they which testify of me. And ye will not come to me, that ye might have life." It is the resistance of the will that keeps men from believing God and accepting the plan of salvation through Jesus Christ. Sinners love sin and hate to part with it; therefore they search for objections to the truth to excuse themselves in their infidelity. It is sometimes said that false professors and false doctrines make infidels. These certainly foster infidelity, and help those who want an excuse for their rejection of the truth to find one which they think is valid; but which in the sight of sound reason is utterly fallacious. If Christians do not live as they ought, it is every man's privilege to show the world how they ought to live. And if others falsify the doctrines of the Bible, all have the privilege of going to the fountain-head of truth for themselves. The difficulty is the want of a disposition to do these things. It seems more feasible to the carnal mind to find an excuse for unbelief and disobedience.

Let the will be submitted to God, and faith will be the result. The carnal mind is not subject to the law of God. It always loves unbelief. But, "If any man WILL DO HIS WILL, he shall know of the doctrine." God has revealed his will to man in the plainest terms. A willingness to keep the law of ten commandments as they are, is the best thing to enlighten the eyes of the understanding in the search after truth. Those who are unwilling to yield to God and keep his commandments will excuse themselves with some silly objection. Professing Christians who are unwilling to keep the Lord's Sabbath, follow the same course, and, like the infidel, make some objection which casts the blame of their disobedience on the Law-giver.

If men would yield the will to God, they would believe his word. But the man who will find objections, will find them, no matter how unreasonable, silly, and impious they may be. No matter if they impeach the wisdom and benevolence of the Almighty; if he can cast off blame from himself, it is no matter to him on whom it falls. How deep the depravity of the sinful heart; How much better to yield the will to God, and lovingly confide in his word.

R. F. COTTELL.

Walking in Christ.

A LADY who has recently embraced the Sabbath of the fourth commandment, wrote to her sister in Wisconsin, stating her views, at the same time sending her a copy of the REVIEW. She received a note in reply, saying that, after reading the paper, the thought came to her, "Perhaps they are right after all," which made her feel "uncomfortably." So she went before the Lord to pray over the matter, and became satisfied that she was doing wrong in trying to understand the secrets of the Almighty. At the same time the Spirit assured her that "as she had received Christ Jesus the Lord, so she should walk in him."

A great many persons argue as above to relieve conscience after being convicted on the truth, and then settle into their old ways; and deceive themselves by trying to believe that they will be justified by pursuing a course directly contrary to that marked out by the Spirit of God. The reasons for doing so are various and palpable. One of the offices of the Holy Spirit is to convince of righteousness.

The case of the apostle Paul furnishes us an example of the way in which we will walk when we have really received the Spirit of

Christ into our hearts. When standing before Agrippa relating his life, he said: "I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth;" Acts 26:9; yet he testifies that he did it all honestly and in harmony with the faith he professed, which made him very zealous toward God (chap. 22:3); and also gave him a hope in the resurrection of the dead. Acts 24:15. While journeying to Damascus in fulfillment of a supposed duty, he was arrested in his course by a light from heaven, showing the claims of God's law upon him, and condemning him as its transgressor. This caused him to tremble, and without doubt he felt "uncomfortably;" for in relating his experience, he says, in Rom. 7:9: "I was alive without the law once; but when the commandment came, sin revived, and I died." But he was not disobedient to the heavenly vision, and instead of praying to be released from his obligation to obey the law, he said: "Lord, what wilt thou have me to do?" showing the death of the old man, and a willingness to put on Christ and move in any direction indicated by him.

The Spirit which is Christ's representative in the earth (if it be the genuine Spirit), will agree with his word spoken while on the earth, which says: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7. Now to abide in Christ, as explained elsewhere, is to walk even as he walked. 1 John 2:6. Jesus says: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love." John 15:10.

The same word also says, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me." John 5:39. Therefore, if we have a spirit which forbids searching his word, it cannot be the one that inspired the writing of that word; and if in searching the word, we find duties which have before been hidden from us, the Spirit, to be consistent with its office as a reproveur would teach us to conform our lives to that word.

The truth of God is ever progressive. The psalmist tells us that light is sown for the righteous. Ps. 97:11. Because a person is righteous so far as he knows, it is not evidence that he has learned all that God would have him know; he has only given proof that when further duties are presented to him, he will perform them with the same alacrity that he has those made known before.

The case of Cornelius furnishes a notable example of this kind. He was a devout man, and one who feared God; one also who had given of his means for the benefit of his fellow-creatures, and had been constant at the throne of grace. His prayers were answered by the angel calling him by name, and saying: "Thy prayers and thine alms are come up for a memorial before God, and now send men to Joppa, and call for one Simon whose surname is Peter . . . he shall tell thee what thou oughtest to do." Although Cornelius had the evidence that what he had done was acceptable; the Spirit of God being the witness, yet there were other duties to be made known, and to be performed by him. He was himself to be conformed to the doctrine of Christ only in that way, and through those means, that God has ordained. God's word is the channel through which he imparts instruction to us; but if we ignore its plain teachings, and take a course contrary to the one marked out, be it ever so congenial to our own inclinations, how can we expect to retain his Spirit in our hearts? Evidently we do not; but suffer another to usurp the place which God intends for his Spirit to occupy, and thus doing, deceive ourselves by thinking we are walking in Christ.

Perhaps this class is referred to by our Saviour in Matt. 7:21-23, where he condemns those who say, Lord, Lord, but do not the things he has said; and to whom in the Judgment he will say, "I never knew you; depart from me, ye workers of iniquity;" or as some translations read: "I never acknowledged you." Let us not deceive ourselves, but build upon the word of God, which is the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.

J. O. CORLISS.

Dryden, Mich.

CHARLEY'S FAITH IN PRAYER.—"When I hear my mother pray like that, I know we are going to get through one more dark place, any way. I tell you, boy, she has prayed us through the narrowest spots you ever saw."

A CHRISTIAN may learn a lesson from the swallow. He may build a temporary house on the earth, but his desires should be ever on the wing heavenward.

THE THOUGHT OF GOD.

Oh! how the thought of God attracts
And draws the heart from earth,
And sakens it of passing shows
And dissipating mirth!

God only is the creature's home,
Though long and rough the road;
Yet nothing less can satisfy
The love that longs for God.

Oh, utter but the name of God
Down in your heart of hearts,
And see how from the world at once
All tempting light departs.

A trusting heart, a yearning eye,
Can win their way above;
If mountains can be moved by faith,
Is there less power in love?

How little of that road, my soul,
How little hast thou gone!
Take heart, and let the thought of God
Allure thee further on.

Dole not thy duties out to God,
But let thy hand be free;
Look long at Jesus; his sweet blood,
How was it dealt to thee?

The perfect way is hard to flesh;
It is not hard to love;
If thou wert sick for want of God
How swiftly wouldst thou move!

—Faber.

Progress of the Cause.

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

The Cause in Europe Onward.

In the merciful providence of God we are able to record an advance step in the work in Central Europe. I have mentioned the fact that there are some forty Sabbath-keepers in Prussia, who never saw one of like faith, from another country. In some way these brethren heard that there was a Sabbath-keeper at Basel by the name of James Ertzenberger, and thereupon they wrote him for information concerning the Sabbath cause in Switzerland. This was about the time of my arrival at Neuchatel. In writing to them he mentioned the fact of my arrival, and they, in answering, extended an earnest invitation to us each to come and visit them.

I have also stated that some time since Satan was able in some things to get the advantage of Bro. E. I could not go to labor in Germany without the assistance of Bro. E., and I did not feel free to set out with him for that country till he could have the fullest confidence of the Swiss brethren. I have therefore sought help from God, and have put forth the best efforts in my power to have every fault corrected according to the instruction of the New Testament. I think it is not stating too much to say that God has crowned these efforts with abundant success. God has greatly blessed Bro. E., and the hearts of all his people here are made to rejoice.

Now with the full approval of all the Sabbath-keepers in Switzerland, and with the blessing of God we hope to set out for Elberfeld in Prussia, on Monday, Feb. 1. Bro. E. goes to remain and to preach in his own tongue, the German. I go to remain a few weeks to help him in the commencement of the work. Elberfeld is about 300 miles directly north of Neuchatel. Then if the Lord will I shall return to Neuchatel to do what I can in French. We are now ready to begin the publication of French tracts, and intend to commence upon my return. It has been a time of constant, earnest effort with me to get under way in the work here. I have made each day's labor as extended as nature would enable me to make it. Neuchatel has a mild climate. There has been snow enough to whiten the ground for a few hours at a time, but I think there has never been frost enough in the ground to prevent spading in the vineyards. But we have had, with few and brief intervals of sunshine, three months of fog, and some of the time it has been very dense. I have suffered more with chilliness in this damp atmosphere of moderate cold than in the more severe cold of our American winters. But no one need complain at Neuchatel. If such a winter as I have described does not suit them they can find a real American winter in the higher country not more than three miles distant.

My heart is full of courage and hope. The best of all is, God is with us. We have now at this place a general meeting of the Swiss Sabbath-keepers, for the transaction of business, for the celebration of the ordinances, and for the worship of God. It is a season of interest and encourage-

ment; still we ask the prayers of the people of God.

J. N. ANDREWS.

Chaux-de-Fonds, Switzerland, Jan. 31, 1875.

P. S. I thank those friends who have kindly sent me American papers.

J. N. A.

Kansas.

SINCE our last report we have been laboring with the Lincoln church, Johnson Co., Mo. We here found the brethren in perishing need of help; but although we tried to help them and the people at large, the truth appeared to fall powerless at our feet till the necessity of united and harmonious individual labor began to be impressed upon the brethren. As this burden began to be felt, the Lord came in and wrought for us. Many felt deeply and heartily confessed that they knew what they ought to do. Nine embraced the Sabbath, and seven of them united with the church. The brethren and the writer, who tried to labor for the Lord in their midst, felt much encouraged and strengthened to engage anew in this solemn work.

J. H. COOK.

Iowa.

SINCE my last report I have visited Adel and Hook's Point. At both places there seemed to be a good interest to hear on the part of unbelievers in present truth. We hope the brethren at these places may put their hearts and houses in order, that the Lord may use them for the up-building of his cause in their midst. We were glad to see the faces of these friends again, and to hear them express their earnest desire for higher attainments in divine life.

I am now snow-bound at State Center, and shall begin a series of meetings Feb. 14, seven miles south-east of this place, in the Prairie Ridge school-house.

State Center, Marshall Co., Iowa, will be my address.

R. M. KILGORE.

Racine, Wisconsin.

AFTER leaving Battle Creek, we held meetings in Chicago one week. The brethren felt encouraged to continue in the way of truth and life. The Lord blessed us as we celebrated the ordinances. The Sisters' Mission, consisting of twenty-five members, held their annual meeting. The report showed that they had earned about \$180 during the last year. Most of this had been expended during the year for benevolent purposes, helping the poor, the sick, and widows, sending *Advent Tidende* to a number of friends in the old country, &c.

In Racine, the interest was so good that I had to stay two weeks and a half. Some started to serve the Lord and keep his commandments. Two were baptized, and eight souls added to the church, which now numbers seventeen. Besides these, eight more are keeping the Sabbath, and meet with them for worship. There were a few Sabbath-keepers here before, but they have all left except one. It is less than a year since this work commenced. There are many of our countrymen in this city, and there is a good prospect that others will be brought in.

JOHN MATTESON.

Busseyville, Wis., Feb. 10, 1875.

Howard Co., Kansas.

AFTER Bro. Cook's departure for Mo., I continued the meetings at Canola and vicinity about five weeks. The outside interest increased above what it had been before. Eight more have embraced the truth, and there are several others who, we feel confident, will not stand out much longer. We have organized a Sabbath-school, established a weekly prayer-meeting, and entered into the work of the T. & M. Society. This we think quite a triumph, as single dollars are more difficult to raise here now than considerable sums of money were a year or two ago. Bibles being rather scarce, we have also established a Bible depository in this place.

Jan. 31, I began a series of meetings about fifteen miles south-east of Canola. I continued there till the 12th, when it became necessary to come here to attend the T. & M. meeting.

Four had already taken hold of the truth in that vicinity, and quite a number of others are deeply interested. I return to-morrow to continue the work with them. There seems to be very little prejudice. Invitations, some of them very earnest, have come in from several neighborhoods. I have just heard, by letter, of two other families who have embraced present truth from reading. They do not live

near each other. One was furnished with reading matter by a member of our (Kansas) T. & M. Society, the other by a member of the N. E. Society.

Attended the quarterly meeting of this Dist. (No. 4) Jan. 17. It was quite an interesting meeting. A goodly number of pages of reading matter have been distributed, also subscribers obtained for periodicals, &c. About twenty dollars were donated to the widow and orphan fund.

J. LAMONT.

Canola, Feb. 16, 1875.

What S. D. Adventists Are Doing.

BRO. R. A. MORTON writes in *The Signs of the Times* (Oakland, Cal.) as follows:—

It has been some time since I became connected with those who keep the commandments of God and the faith of Jesus. Six years' investigation has confirmed me in the belief that their teachings are in harmony with the Bible, their only discipline.

They believe that the sinner must repent toward God and have a special faith in Christ before he can be justified. They believe that God's law is the eternal rule by which the justified sinner must measure his conduct. They realize the awful condition of the world, in that more than a billion of its inhabitants are breaking the law of God as often as the holy Sabbath, the seventh day of the week, comes to them.

They believe that the Saviour is soon to appear with the holy angels to take vengeance on this careless and lawless generation. They believe the various lines of prophecy, of which too many are willingly ignorant, unmistakably show that this great event is near at hand.

The signs Christ gives of his immediate coming have already appeared, and are read and known by all who prayerfully seek light from the Holy Scriptures. Dan. 12: 10. They are seen in every movement of society. They are engraven in unmistakable characters upon a fallen church. They come forth from the halls of fallen justice. In short, they are emitted from one vast volcano of crime and corruption and borne upon every breeze, so that he who will may look up and behold the Lord's tokens abroad in the land. "None of the wicked shall understand, but the wise shall understand."

This people are engaged in proclaiming the most solemn message the world ever heard, because it is the last. When it shall soon have done its work; when the sheaves of good are gathered in, and the door of mercy is closed, then the careless, the unconcerned, the scoffing world (2 Pet. 3: 3, 4), will be involved in one common ruin. Youth, manhood, and old age alike must bid farewell to every trace of hope, and die, drinking the cup of the wrath of a long-extended God, which is filled up in the seven last plagues. Rev. 15: 1; 16: 1.

Thus ends probation. The dark stream of sin leaves the shores of time and empties into eternity. Solemn thought! Thousands in youthful halls of pleasure; thousands listless and lustful; thousands filled with covetous avidity in the various avocations of life; thousands wearing the mantle of Christian faith; all will soon behold, with untold grief, the Son of man on the throne of his glory to execute judgment upon the ungodly. 2 Thess. 1: 6-10.

Six thousand years God has been manifesting his attributes to mankind. The last generation may know his dealings in the past, and avoid the awful consequences of unbelief. They may know that he warned the antediluvians with fewer evidences of impending destruction than those with which he is warning this last generation of his soon coming. They know he warned Sodom and "condemned them with an overthrow, making them an ensample unto those that should after live ungodly." This generation have his dealings with man for 6000 years. They have the fulfillment of various lines of prophecy, with numerous other scriptures now in fulfillment, all of which show the day of the Lord near at hand.

Now to reject this last solemn warning, to refuse to keep the commandments of God and the faith of Jesus, and enter the pearly gates of the New Jerusalem, is to tread under foot the mercy and righteous government of Him who sent his dear Son to open a cleansing fountain for all sin.

Very justly, then, may God soon close the door of mercy and let fall the vials of his wrath upon the scoffer and unbelieving, and thus vindicate his holy and immutable law.

"Blessed are they that do his [the Father's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14.

Kentucky.

FROM my home in Marshall, Mich., I came to Kentucky about two months ago, and concluded it may be of interest to the readers of the REVIEW to hear of my efforts and success in this distant region. I have been employed with business most of the time, yet have circulated between two and three thousand pages of tracts, which are receiving a general perusal.

I was here more than a month before I learned of a Sabbath-keeper in the State. The people all scoffed at the idea of installing any day but Sunday in the holy position, but were somewhat perplexed to afford their reasons and testimony therefor. They united their derisive opposition against that which they esteemed altogether of Jewish origin and support.

At Lebanon Junction, I heard of some Sabbath-keepers in Hardin Co., whom I reached the 9th of this month. Here I learned of Bro. Osborn's preaching in this section, and so returned forty-five miles to meet with the brethren and listen to him.

I found Bro. Osborn in good spirits, and he was made welcome among the friends; for he had just arrived from Green Co., where twenty-four had decided to obey the truth.

I believe there are many honest hearts here, and they all call for more of the truth. I have found several who desire the REVIEW and *Health Reformer*, and doubt not a good work can be begun here at once.

More laborers are needed in the harvest field. A tent is especially called for the coming season, and I have no doubt a glorious harvest may be secured as the result. God is able, and it is evidently his design to prosper his work. Let the truth prosper.

JAS. K. GILBERT.

Bowling Green, Ky., Jan. 24, 1875.

A Confession.

HAVING recently received a testimony of reproof concerning certain things in my course, and having taken some time for reflection of late in regard to my labors in the cause during the time of my ministry, and especially since I have been connected with the General Conference, I crave the privilege of making some confession in regard to the same. I would not intrude my personal matters upon the attention of the public had I not feared that my brethren and sisters would misunderstand my true feelings if I did not. I believe the testimonies to be of the Lord. And, however closely they may search me, I mean to receive them and profit by them. My faults have been pointed out in a way to humble and reprove me. I mean this shall work for my good.

The testimony has referred to certain positions I have written out in an article entitled "Leadership," which has had a certain circulation. In this article, I ascribed to Bro. White the position of a leader in this work, and undertook to define the duties toward him as such of those composing this body, claiming that in "matters of expediency" connected with the cause his "judgment should be given the preference," &c. But the testimony to me plainly states that my position on this subject is wrong in ascribing to one man such a position. I therefore wish all to understand that I hereby forever renounce the position taken in that article so far as it ascribes to any man such authority. I accept the teaching of this testimony upon this point unqualifiedly.

The testimony also sets before me very plainly the fact that I am far too slow and hesitating at times, my danger of injuring the cause because of this, and also my duty to reform. This I fully acknowledge. I feel that here is a very great fault in me which must have been noticed by my brethren generally, and which has doubtless caused them great trial, especially those who have been so unfortunate as to be closely connected with me in labor. I feel that this is one great weakness in my character which greatly unfits me for filling important positions. All my life I have had to contend with this, and far too many times I have been overcome by it. Those of a hopeful, believing disposition may not be able to realize the distressing gloom and darkness which at times press upon those who have come from infidelity; as I have, when under the power of temptation. At such times difficulties appear like mountains, impossible to be overcome. But in this I feel that I am without excuse; for Christ has provided ample supplies of grace and strength for every time of need. The fault is with me that I have not learned how to avail myself of these supplies more fully.

I have no doubt but my weakness in this respect has been a great hindrance to my usefulness. For this I ask the forgiveness of my brethren and of God. All I can do further is to promise to strive to overcome this great fault. At times I am filled with sorrow, shame, and almost with despair, as I see how little I have accomplished and how much more I might have done had it not been for this hesitating, halting, undecided spirit, which has grieved my friends and hindered the cause I love. But how to act when I see difficulties to be surmounted, and know not how to do it, has been the question. Others, however, might readily know how to do it. This is one great reason why I have felt that I could not take responsibilities. But much of this arises, doubtless, from the lack of that faith which it is the Christian's privilege to possess. I feel greatly to regret this, but wish much that I had more hope of being able to overcome this fault in the future.

I also feel it my duty to confess my mistake in regard to the manner of my labor. I think there has not been a sufficient amount of the element of hopefulness and encouragement in my labor, but too much closeness and reining up of the mind, which in some cases has had a tendency to discourage, and make the way of salvation seem hopeless to those I desired to help. This comes of a lack of that love and tenderness which ever characterized our divine Lord. I have felt that there was not enough of this in my heart; but there was too much of the iron element in me personally, so that I did not attract, but rather repulsed with coldness, those I truly wished to help. This I feel is a great fault which I must overcome. Oh! that I had more of that melting tenderness which will ever reach the heart, and cause its tender chords to vibrate. Then could I draw others nearer to my Lord.

I feel further to confess that my judgment has at times been too much influenced by those of my friends in whom I have had great confidence; so that in some instances I have been led to wrong conclusions and a wrong course of action, which has proved an injury to the cause. This I greatly regret. I am determined from this time onward to be satisfied in my own judgment concerning any proposed action I am expected to take before entering upon it. In the words of the testimony, "Independent men of earnest endeavor are needed." "Individual independence and individual power is what is now needed." So I believe; and I am determined as never before to labor to be such a man, to overcome the weak and hesitating traits of my character, and to learn to take responsibilities and bear them cheerfully. I have certainly had an experience in the failures I have made on this point which should teach me a valuable lesson.

I feel also that in raising means at our general gatherings the matter has been carried on too indiscriminately; so that some in poor circumstances have been led to do too much. For one I can say, I have not designed that such should be the case, but yet I admit that it has proved so. So far as any responsibility attaches to me upon this point, I wish to confess it, and do what I can to correct the evil. I am in favor of such cases being hunted up, and their being released from their pledges so far as it can be done, and where it cannot of finding those in easier circumstances to take these pledges off the hands of their poorer brethren.

I might go on and mention other minor points where I have been found wanting. In Battle Creek this is especially true. The last few years have been very busy and full of much perplexity, and I have greatly failed in many things. I feel that it becomes me to labor in a less responsible position, and under other circumstances, in which I hope I may be able, through God's grace, to improve upon these points, and be more worthy the confidence of our people. I cannot hope to do this in a moment. I feel that I greatly lack in the great principles of faith and love. I must change my manner of labor in some directions. At times, within the last few months, I have almost sunk into utter discouragement. But since taking time to consider and meditate, I have determined to strive for the victory over myself and my great foe. Give me your forgiveness and your prayers, brethren and sisters, and let me have a favorable chance to labor, and I promise to try to overcome all my deficiencies.

GEO. I. BUTLER.

THERE is no path but will be lighter, no shadow on heart or brain but will lift sooner, in the presence of a determined cheerfulness.

Health Department.

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2.

What Is Medicine?

WE will first listen to what some of the most able practitioners and professors of medicines say of it:—

"All of our curative agents are poisons."—PROF. CLARKE, M. D.

"All medicines are poisonous."—PROF. ST. JOHN, M. D.

The above citations, which we quote from "Water Cure for the Million," are at once terse and unqualified. We might give many more, similar in character, but these will suffice. Indeed, it does not require the authority of a professor to convince a person of ordinary intelligence that corrosive sublimate, arsenic, strychnia, prussic acid, aconite, and belladonna, are poisons. A person who is well and strong takes by mistake one of these reputed remedies and speedily dies. The suicide finds in that favorite remedy, opium, the ready means of self-destruction. Who can believe that a simple change of hands can convert a deadly poison into a harmless agent? But we will not urge the argument that drugs are dangerous because large doses of them will kill, for it might be said of water that too much of it, improperly applied, would produce the same result. Heat and cold are most excellent remedial agents; and yet an excess of either is rapidly destructive to life. We are opposed to drugs because they are bad in themselves, and in all appreciable quantities. Some substances are poisons on account of excess in quantity, or the modification of circumstances; but a drug is a poison *per se*. No circumstance, or combination of circumstances, can change its character, although its so-called action may be modified by circumstances. For example, a man who has been poisoned by a rattlesnake may take great quantities of whisky without apparent effect. The latter article *seems* in this case to be inert, on account of the presence of a more deadly one. Its injurious effects are felt upon the tissues, however, although the brain does not seem to be affected.

But why are drugs poisons? Simply because they are substances which cannot be used in the system, and so require to be expelled. A poison is just the opposite in character to a food. A food is a substance which can be used in the vital economy of the body; a poison is a substance which cannot be used, and which thus interferes with the performance of the organic functions.

Notwithstanding our maintenance of this view of the real character of drug medicines, as remarked in a previous article, we are ready to admit that circumstances may arise which would render their use justifiable. Even in such cases, however, they are poisons still, and are acted upon by the system as such. If a person should suddenly swallow a fatal dose of strychnia, we would not hesitate to give him a dose of mustard, sulphate of zinc, or even blue vitriol, or ipecac, rather than run any risk of delay in securing evacuation of his stomach. If a person should suddenly fall in syncope, we would not object to applying ammonia to the nostrils, if other means were inefficient, or not available.

Again, if an individual was suffering agonizing pain, of such a nature that the usual hygienic remedies, ordinarily so potent, were ineffectual in affording relief, we should regard it as an act of humanity to place him under the influence of a narcotic, if he desired it. After several months' reflection, we can see no reason why such a course would not be equally justifiable with the use of anesthetics in surgery; and certainly no one will question the propriety of the latter.

We do not think it wise to denounce, unqualifiedly, the use of drugs, even though they are poisons. In our estimation, it is safer, wiser, and more consistent with reason, to follow the principle of always using the *best remedy available*, if any whatever is employed. If this rule were followed universally, little damage would result from the use of drugs, for they would be rarely employed. Nature is undoubtedly the best physician, and it is generally admitted that hygienic agents are of all remedies the best.

We will conclude with the following quotations from eminent physicians, which are derived from the same source as those cited at the beginning of this article:—

"Hygiene is of far more value in the treatment of disease than drugs."—PROF. BARKER.

"The effects of our medicines on the human system are in the highest degree uncertain, except, indeed, that they have destroyed more lives than war, pestilence, and famine combined."—JOHN MASON GOOD, M. D.

"Every dose of medicine is a blind experiment on the vitality of the patient."—DR. BOSTWICK.

"Some patients get well with the aid of medicine, more without it, and still more in spite of it."—SIR JOHN FORBES, M. D.—*Health Reformer*.

Tape-worm in Beef.

It has long been known that the eating of pork frequently gives rise to tape-worm in the human stomach, the successful treatment of which has been a difficult problem for the medical profession, or, at least, the most intelligent physicians, as many have been deceived in thinking that they had effected a cure when they have induced the expulsion of only a small portion of the worm. While the danger of contracting this disease has been very clearly associated with pork-eating, by medical men at least, it has been the general belief, and eminent physicians, even, have asserted, that beef was wholly free from the cysticerci which develop into tape-worms when taken into the human stomach. It appears from recent researches, however, that beef and veal are often found to be infested with measles. Indeed, Dr. T. Spencer Cobbold, F. R. S., F. L. S., professor of parasitic diseases at Middlesex Hospital Medical College, Eng., announces in the *London Lancet* for Dec. 5, 1874, that for some years he, in connection with other English physicians, has recognized beef to be the most frequent source of tape-worm both in England and several other countries. In an account which he gives of very extensive observations on this subject by himself and Dr. Limond, he states that in a young calf which they knew to be suffering from the presence of cysticerci in its flesh, they found many thousands of the embryonic parasites on examining its flesh after killing it. They observed also that they were most numerous in the superficial muscles.

The statements of these eminent observers are fully sustained by the observations of numerous others of equal eminence. Leuckart, Mosler, and M. Davaine being among the number.

Here, then, we have an additional argument against the use of beef, which has heretofore been considered as the most healthful of all animal food. It is also worth mentioning that these minute animals (as they are in an embryonic state in the flesh) possess a wonderful power to withstand heat, so that there is no certainty that a beefsteak may not contain them at any time.—*Health Reformer*.

Ministers vs. Tobacco.

It seems that the clergy are really awaking, at last, to something like a proper sense of the necessity for raising their voices against a habit which threatens to exterminate the race unless some measure can be adopted to stay its progress and rescue its victims. Ministers can do more to aid the anti-tobacco reform than any other class. They have a powerful hold upon the moral characters of their followers, and can exercise a mighty influence in instilling into their minds sound physiological principles as well as moral truths. But in no way can clergymen accomplish so much in this direction as by a correct example. It would be of very little avail for a preacher to declaim against tobacco in the pulpit when half his congregation were accustomed to meet him in the street with a cigar in his mouth.

At a recent meeting of Methodist ministers in New York, the subject of tobacco was considered, especially its relations to the ministry. A paper on the subject was read by Dr. True. A city journal gives the following brief account of the essay together with subsequent remarks:—

"Besides the well-worn arguments touching its unhealthiness and uncleanness, it contained many excellent suggestions drawn from its effect upon the minds of public speakers and writers. It destroys the logical faculties and tends to make such men very superficial. The pernicious effect which the habit has on the young, who are so fond of imitation, and its hindrance to growth in grace were made prominent reasons for breaking off the use of the weed.

"The Rev. Mr. Corbitt, who is recognized as the champion chewer, was unanimously called to respond to the essay. He did so, and entered his solemn protest, founded on many years' experience, against the use of tobacco in any form. He did not feel called upon to sacrifice his life in the attempt to give up the habit himself; but if he had his life to live over again he would not touch, taste, or handle it. These remarks, so unexpected from such a quarter, were received with applause."

The Rev. Mr. Corbitt certainly deserves credit for his frank acknowledgment of the harmful nature of tobacco; but how much more good he might accomplish by resolutely

discarding the filthy weed and asserting his liberty from the bondage which has so long enslaved him. His fears of dying are groundless. Many a man has done the thing before, and never one died for want of tobacco. He would doubtless feel as though his dissolution was close at hand, but he would certainly survive, and his usefulness would be immeasurably increased.

The Illinois Methodist Conference recently adopted the following resolution which augurs well for that denomination as evincing their appreciation of one of the great truths which reformers have been for years advocating:—

"Resolved, That in view of the fact of the great expensiveness and filthiness of tobacco, and of the fact that tobacco belongs to the same class of poisons and conduces to strong drink, we urge upon all our laymen to abstain from its use; we recommend that all young men admitted to the conference at this important point in life forego its use; and we suggest that the example of presiding elders using it is extremely hurtful."

Dr. Talmage, also, who has so long been a vigorous supporter of the total abstinence cause, declares himself as an opponent of tobacco in every shape; and this, notwithstanding the recent demonstration by Rev. Mr. Spurgeon, who is a contributor to his paper.

Tobacco-using is adverse to piety, whether ministers or laymen indulge in it; and the wonder is that Christian ministers have been so long in finding out that the narcotic weed is one of their most powerful enemies. A narcotized Christian is not likely to be a very energetic one.—*Health Reformer*.

Obituary Notices.

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

DIED, at South Vineland, N. J., suddenly, of heart disease, sister Mary, wife of Robert Cochran, aged fifty-seven years. Sister Cochran and her companion were among the first to embrace present truth in New Hampshire, more than twenty-five years since. From that time she has loved the truth. She sleeps in Jesus, leaving a companion and seven children to mourn their loss. But they sorrow not as others which have no hope. The husband and five of the children are members of the little church at South Vineland.

Funeral discourse by the writer from Rev. 14: 13. NAHUM ORCUTT.

DIED, in Skowhegan, Me., Jan. 29, 1875, Joseph S. Hight, aged fifty-six years and eight months. At breakfast he was apparently as well as usual, afterward stepped out into the woodshed, and was found dead in about five minutes by his wife and son. Thus suddenly was the kind husband and father removed from their circle without a moment's warning. He embraced the third angel's message under the labors of Eld. M. E. Cornell, and was an observer of the Sabbath until the day of his death. He manifested an increasing interest in present truth during the last few months, and leaves an evidence for the consolation of his friends that he sleeps in Jesus, soon to awake "in the first resurrection. On such the second death hath no power." May the Lord bless this afflicted family, and prepare them for the solemn events of the Judgment. Remarks by the writer from 2 Sam. 14: 14. J. B. GOODRICH.

DIED, at Easton, Mass., Jan. 12, 1875, Caroline, wife of Edwin Fisher, aged sixty-five years, and four months. She embraced religion while young, and became a member of the M. E. church in Newton, Mass. For the last three years she had been interested in the third angel's message, and has strictly regarded the Sabbath. Funeral discourse by M. Thayer, pastor of the M. E. church in Cohasset, Mass. EDWIN FISHER.

DIED, in Buffalo Co., Nebraska, Jan. 25, 1875, of croup, Joanna, infant daughter of John F. and Sallie E. Young, aged twenty-three months and fourteen days. Another tie to lead us to God. May we love him with our whole hearts, so as to be able to meet her. Words of comfort were spoken to us and a few neighbors by William Willard, Methodist. JOHN F. YOUNG, SALLIE E. YOUNG.

DIED, in Enoshurgh, Vt., Sabbath morning, Jan. 30, 1875, Augustine Bourdeau, father of Elds. A. C. and D. T. Bourdeau, aged sixty-six years, six months, and eighteen days, after a painful sickness of nine months. Father Bourdeau was converted from Romanism 35 years ago, and was one of eleven persons, including his entire family, to form the Baptist church at West Enoshurgh, at its organization 30 years ago. He embraced the Advent doctrine and Sabbath 18 years ago, and 5 years later was one of eleven persons, including also his whole family, to form the S. D. A. church at Bordoville, at its organization. For more than 25 years his entire family, companion, two sons, and daughter, while she lived, have been members of the same church with him. His house was a place for meetings, a pilgrim's home, and from his door the needy went not away empty. The widow and the orphan have shared his substance. He was the first settler in Bordoville, and from him the place received its name. He has left a good record as an honest man and a Christian. He had great respect for the Sabbath, and expressed his conviction that he should go to rest on that day, which he did. An aged companion, two sons, the church, and a sympathizing community feel their loss. Funeral services by the writer. ALBERT STONE.

The Review and Herald.

Battle Creek, Mich., Fifth-day, Feb. 25, 1874.

THE Wilmington (Del.) Daily Commercial of Feb. 6, 1875, contains an essay read before the Society for Free Religious Discussion, by S. Carlisle, in which he forcibly argues the scriptural doctrine of the mortality of man, and the resurrection as the only hope of future life.

WELLS' ANNUAL OF PHRENOLOGY AND PHYSIOLOGY FOR 1875, is replete with interesting and useful matter, portraits, biographies, sketches, relating to character, physiognomy, &c. Price 25 cts. Address S. R. Wells, 389 Broadway, New York.

A Sabbath-day's Journey.

O. HOFFER: The proof that a Sabbath-day's journey was considered about two miles, is found in John 11:18; Luke 24:50; Acts 1:12. Christ led his disciples out as far as Bethany and was taken up from them. Bethany was from Jerusalem fifteen furlongs (16 would be 2 miles); and Olivet, on which Bethany was, was from Jerusalem a Sabbath-day's journey. Commentators say a Sabbath-day's journey was 7 furlongs. But none of them, so far as we find, give any authority. It seems to us that the evangelists indicate in the above texts that it was about 2 miles. The restriction of travel to a certain distance on the Sabbath rested on tradition, not on the Scripture.

Notice.

To those wishing to send grain, and provision, or clothing, for the aid of the destitute brethren in Kansas I would say, Direct the same to me (in care of Kincaid & Co., Pleasanton) so there will be no trouble keeping it out of the hands of other aid committees. I have arrangements with them (Kincaid & Co.) to take care of all that comes as soon as it arrives. Mark all goods shipped, "Kansas Relief."

J. N. AYERS, Treas. M. & K. Conf.

Smoky Religion.

BRO. AUGUST RASMUSSEN, who attended the late Biblical Institute in this place, gives us a little of his experience since he returned home. He says:—

When I returned home, I attended the yearly meeting of the Lutheran church in Gowen, Mich. Their priest smoked his tobacco pipe all the time; and so did nearly all the assembly. The house was so dark with smoke that one could hardly see another. The floor was almost covered with tobacco spit from the stand to the door. At one time there were a dozen or more speaking at once. After much controversy, sometimes in harsh language, and smoking and spitting, the priest gave his flock a faithful warning against the S. D. Adventists, claiming that their doctrines were fearful.

I thank my S. D. A. brethren that I know a better way, and for all they have done for our Danish mission.

One Hundred Dollars Each.

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

- James White \$100 Thos. Bickle 100
Hiram Hunter 100 A. A Bradford 100
M. Wood 100 M. J. Bartholf & wife 100
S. A. McPherson 100 James Harvey 100
D. R. Palmer 100 J. H. Bennett 100
C. W. Comings 100 Ellen G. White 100
N. G. Raymond 100 Betsey Landon 100
R. M. Pierce 100 P. W. Baker 100
B. M. Berry 100 P. S. Marshall 100
E. H. Root 100 Wm. Harper 100
L. McCoy 100 Amy Dart 100
Jacob Shively 100 Isaac Zirkle 100
J. P. Henderson 100 A. W. Maynard 100
T. S. Harris 100 Sidney Hart 100
James Raddabaugh 100 Dexter Daniels 100
Geo. Leighton & wife 100 Daniel H. Gould 100

Call no Man Master.

"ONE is your Master, even Christ; and all ye are brethren." Matt. 23:8.

It appears from the following statement that the followers of Martin Luther have paid no attention to his injunction in regard to a name. Luther says:—

"I beseech you above all things, not to use my name: not to call yourselves Lutherans, but Christians. What is Luther? The doctrine is not mine. . . . The papists have justly a party name; because, unsatisfied with Christ's name and doctrine, they will be papist too. Let them be called after the pope, their master. I am and will be no man's master. In common with my

brethren, I hold the only universal doctrine of Christ, who alone is my master."—Life of Luther by M. Gelzer, p. 168.

Appointments.

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

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

GENERAL quarterly meeting of the New England T. & M. Society at New Ipswich, N. H., March 6, 7, 1875. The quarterly meeting for Dist. No. 3, will be held at the same time and place. M. MARTIN, Sec.

NEW ENGLAND T. & M. SOCIETY, Dist. No. 2, will hold its quarterly meeting Feb. 27, 28, at the corner of 3d and Dorchester street, South Boston, Mass. We hope to see a general rally, as there are important matters to bring before this meeting in connection with the work of God. Come, friends, and come prepared to work for the salvation of souls. M. WOOD, Director.

QUARTERLY meeting of Mo. & Kansas T. & M. Society, Dist. No. 1, at Solomon Rapids school-house, Mitchell Co., Kan. April 10 and 11, 1875. O. O. BRIDGES, Director.

QUARTERLY meeting for district No. 3, Jefferson and Oswego Counties, N. Y., at Adams Center, N. Y., March 6 and 7, 1875. We hope the librarians will see that all the reports are sent in at this meeting without fail. We hope to have a general attendance from all parts of the district. D. B. GREEN, Director.

QUARTERLY meeting for district No. 2, N. Y. & Pa. T. & M. Society in connection with the monthly meeting at Roosevelt, March 6 and 7, 1875. D. BOWE, Director.

N. Y. T. & M. SOCIETY, Dist. No. 10, at Niles Hill, Allegany Co., N. Y., March 6, 7. This will be the general meeting for the directors of the western part of the State. B. L. WHITNEY.

THE next State T. & M. Society quarterly meeting for Ohio, will be held at Clyde, March 27, 28. The directors will hold their district quarterly meetings in time to report to the secretary. O. MEARS.

QUARTERLY meeting for Fish Lake and Plainfield churches, Wis., at Plainfield, March 13, 14, will be held in connection with the quarterly meeting of district No. 7, according to appointment by O. A. Olson in REVIEW. We request the members of this district to send their reports to R. M. Thurston (librarian), Plainfield, one week before the meeting. P. S. THURSTON, Director.

MEETINGS with the churches in Michigan as follows:—

- Leighton, March 1, 1875
Monterey, " 2, "
Allegan, " 3, "
Otsego, " 4, "

The above meetings will commence at 7 P. M. Ransom, Sabbath and first-day, March 6, 7. E. H. ROOR.

THERE will be a general quarterly meeting of the Maine T. & M. Society with the church at Cornville, March 20 and 21, 1875. Dist. No. 1 will hold its next quarterly meeting in connection with this meeting. Let each church librarian see that his report is sent in season to the Dist. Sec., Albert T. Hilton, Cornville, Maine. This meeting is designed to take the place of the monthly meeting for March.

Dist. No. 2 will hold its next quarterly meeting at Allen's Corner, Deering, Me., March 6 and 7. We hope to see a general gathering of the friends of the cause at these meetings.

Dist. No. 3 will hold its next quarterly meeting at Smyrna Mills, Aroostook Co., Me., March 7. Bro. Enos Leavitt in charge. J. B. GOODRICH, Pres.

THERE will be meetings of the New York, and Pennsylvania T. & M. Society as follows:— Dist. No. 10, at Niles Hill, Allegany Co., N. Y., March 6 and 7.

The State meeting for this quarter will be held at Buck's Bridge, St. Lawrence Co., N. Y., March 13 and 14, 1875. The meeting for Dist. No. 4 will be held in connection with the State meeting.

It is expected that these meetings will be of special interest to the localities in which they are held, and we extend an urgent invitation to Bro. Butler or Bro. Haskell to attend them.

The directors in the other districts, who have not already appointed their district meetings, will please do so immediately, so that their reports may be ready for the State meeting. B. L. WHITNEY, Pres.

PROVIDENCE permitting, I will hold meetings in Wis., as follows:— Among the French near Wequioch, Brown Co., March, 6, 7. Plainfield, Waushara Co., " 13, 14. Maple Works, Clark Co., " 20, 21.

These are intended for meetings of special interest, and it is hoped and expected that the Sabbath-keepers in their vicinity will make a special effort to attend and make them profitable. The meeting at Plainfield is intended for the quarterly meeting for that District. The meeting at Maple Works will be the quarterly meeting for District No. 13. O. A. OLSEN.

Business Department.

Not slothful in Business. Rom. 11:12

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

My P. O. address till further notice will be Baraboo, Sauk Co., Wis. I. SANBORN.

THE P. O. address of J. H. Kellogg, is 389 3d ave., N. Y. City.

Business Note.

WILL Margret Phillis, Minerva Miller and Lovina Fuller please send us their P O address?

RECEIPTS.

For Review and Herald.

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

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