

# The Advent Review

## AND HERALD OF THE SABBATH.

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

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### THE PENITENT BELIEVER.

"The Lord turned and looked upon Peter." Luke 22:61.  
WHAT language in that look! Swifter than thought  
The apostle's eye it caught,  
And sank an arrow in his soul!  
Through every vein a thrilling tremor crept;  
Away he stole,  
And wept;  
Bitterly he wept.

And thus it seemed to say: "Was that thy voice—  
Friend of my early choice?  
And is thy vaunted courage fled?  
Was it for this I stretched my hand to save?  
And bade thee tread  
The wave,  
The treach'rous wave?"

"O thou, my warmest friend, hast thou forgot  
Thy Master's present lot—  
His former love—thy hope—thy fear?  
Thy thrice-told tale dost thou remember yet?  
Dost thou still hear  
Thy vow—  
Thy broken vow?"

Such was that piercing look! Swifter than thought  
The apostle's eye it caught,  
And sank an arrow in his soul!  
Through every vein a thrilling tremor crept;  
Away he stole,  
And wept;  
Bitterly he wept. —Sel.

### General Articles.

#### THE GIFTS AND OFFICES OF THE HOLY SPIRIT.—NO. 12.

BY ELD. J. H. WAGGONER.

(Concluded.)

##### PERPETUITY OF SPIRITUAL GIFTS.

OTHER important evidence of the fulfillment of Joel's prophecy may be given. At present we call attention to what the Scriptures reveal on this subject concerning the times immediately preceding the second advent of our Lord. Neander makes a very interesting statement of the faith of the Montanists of the second century. He says:—

"It appears also to have been the doctrine of the Montanists, that the season of the last and richest outpouring of the Holy Spirit would form the last age of the church, and precede the second coming of Christ, and be the fulfillment of the prophecy of Joel."—*Rose's Neander*, p. 332.

A book written to reproach this faith, and designed to bring the Montanists into disrepute, was read by John Wesley; but it had the effect of convincing him that they were a godly people, and that their faith in regard to the perpetuity of the gifts of the Spirit was correct. This, no doubt, prepared his mind to look for and seek those evidences of divine favor which he so largely received in his after experience. So God overrules the work of his enemies to his own praise. Mr. Wesley's notice of this book and of the result to his mind of reading it, is as follows:—

"By reflecting on an odd book which I had read in this journey, 'The General Delusion of Christians with regard to Prophecy,' I was fully convinced of what I had long suspected: 1. That the Montanists, in the second and third centuries, were real scriptural Christians; and, 2. That the grand reason why the miraculous gifts were so soon withdrawn was not only that faith and holiness were well nigh lost, but that dry, formal, orthodox men began, even then, to ridicule whatever gifts they had not themselves, and to decry them all as either madness or imposition."—*Wesley's Journal*, vol. iii, p. 496.

The faith of the Mennonites referred to by Neander, is quite reasonable, as we may conclude from a consideration of the use or objects of the gifts, and of the condition of the religious world in the last days.

The object of the gifts, according to Eph. 4, is to carry out the work of the ministry, to edify, or build up, the church, and to perfect the saints in a complete union of faith and spirit. Now it must be borne in mind that the last generation of the church will be subject to special trials and dangers. The Saviour, speaking of the last days, said, "Because iniquity shall abound the love of many shall wax cold." Evil servants will say, "My Lord delayeth his coming." They will eat and drink with the drunken, and smite their fellow-servants who give "meat in due season." Formality in religion and destitution of the power of godliness will be almost all-prevailing. Satan will also work with great malignity and power. In such a time, if ever, will the church stand in need of the aid of the Holy Spirit.

Again, the last generation of the church of Christ must pass through the time of trouble; they must stand complete in righteousness when Jesus ceases his priestly work in Heaven, as he prepares to come to this earth to take vengeance on the ungodly; and they must have a special work wrought in them and for them, to fit them to be translated without tasting death; for their translation must, of course, take place after Jesus ceases his work of mediation. A single sin committed after the priestly work of Christ closes would sink any one to hopeless perdition. And it is not after, but before, he comes that he says, Let him that is unjust be unjust still. See Rev. 22:11, 12. This awful truth is not appreciated, because men refuse to examine the doctrine of the second advent, and therefore they do not understand the nature of the perils which are impending.

In 1 Thess. 4, the apostle gives the true ground of consolation to those who sorrow for their friends who are asleep. He says that the Lord himself shall descend; the dead in Christ shall arise; and the living saints shall be caught up with them to meet the Lord in the air, and so shall we ever be with the Lord.

Having thus introduced the subject of the coming of the Lord, he proceeds, in chapter 5, to state circumstances which precede and attend his coming. Many will cry, "Peace and safety," when sudden destruction is impending, and "they shall not escape." Their hope is delusive—they know not the hour of their visitation. As it was to the people in the days of Noah and of Lot, so it will be to them. As a thief in the night shall their destruction come upon them. "But," says Paul to the brethren, "ye are not in darkness that that day should overtake you as a thief." They are watching for the return of their Lord. They have received the words of warning spoken by the prophets, and by those whom God in his providence has raised up to "sound an alarm" when "the day of the Lord is near." See Joel 2:1. To the brethren of the time herein set forth, the apostle says:—

"Quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good." 1 Thess. 5:19-21.

And to further show its application, as to time, he adds:—

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Verse 23.

It is beyond question that they whose bodies are preserved unto the coming of the Lord are they who do not sleep, or die, but are changed and caught up, or translated, to meet the Lord in the air. Thus every part of this scripture shows that it is specially for, and pertaining to, those who are "alive and remain unto the coming of the Lord."

Prophesyings here denote the exercise of the gift of prophecy. The admonition not to despise the exercise or manifestation of this gift is sufficient proof that the gift will be manifested at the time of which he is speak-

ing; viz., when the day of the Lord is near; when the careless and worldly cry, "Peace and safety," or, as translated into the language of these days, they sing the song of delusion, "There's a good time coming."

Each age has its own peculiar form of unbelief. In the early ages of Christianity, all Christians looked with anxiety to the second coming of Christ as the time of their deliverance and their reward. To deny that event was to deny their hope. Jesus had told his disciples not to let their hearts be troubled about his going away; for he would come again and take them unto himself. He said they should be rewarded at the resurrection of the just, which will take place when he comes; and he said he would bring his reward with him when he comes. With them the prayer was a united, fervent one, "Come, Lord Jesus." To them the prophecy pointed out a fearful declension when it said that scoffers should arise, saying, "Where is the promise of his coming?" But now we see this prophecy fulfilled. So greatly has the professed church of Christ departed from the primitive faith that they who say, "My Lord delayeth his coming," are almost universally commended for their prudence and good judgment; while the faithful servants who give great in due season, who sound the alarm as the prophets said should be done, are regarded as fanatics and alarmists, if not despised as impostors. A "second advent belief" is, in the estimation of a popular and worldly church, as contemptible as was "a Nazarene" in the days of our Saviour.

And a change fully as great as this has taken place in the church in respect to the gifts of the Spirit. In the early church, while all the gifts were accepted as objects of faith, and received according to that faith, there was a tendency to respect only the larger or more prominent gifts such as apostleship, healing, and prophecy. Those less prominent were lightly esteemed, and by some considered almost worthless. This led to the apostle's argument in 1 Cor. 12, where he asserts that God often bestows more abundant honor upon that which is lightly esteemed of men. The dependence of the gifts upon one another is shown in this expression: "Ye are members one of another;" that is, united to Christ in one body by being united to one another. The hand or the eye, apparently the most useful of all members, cannot say to another or less prominent member, "I have no need of thee." The hand is useful to the head only as it is connected to the head by other members. Every organ must be in its proper place, or the body is imperfect, and the action of all is obstructed.

We are now prepared to realize the change which has taken place in the church concerning faith in the gifts. While in the early church the more obscure gifts were lightly esteemed, and only the more prominent ones were valued, in the last days the reverse is exactly the truth. Now the less prominent gifts are accepted, at least professedly, while the gift of prophecy is regarded with suspicion and even with aversion. And what seems most strange of all, many who teach that we are in the last days; who profess to believe that the coming of the Lord is near; who have had all the Scripture evidences of the truth relative to the second advent plainly set forth to them; and who even profess to believe that a special work of sanctification is necessary to meet the Saviour at his appearing, show the most determined opposition and even hatred to the gift of prophecy. This is sad proof of the strength of self-deception, and shows how deeply man may be blinded when he quenches the Spirit of God, and leans to his own understanding. Surely the injunction is timely for these last days: "Quench not the Spirit. Despise not prophesyings."

In tracing the connection between the law and the gifts of the Spirit, we quoted several texts from the New Testament which we must notice again, because they refer to the time of which we are now speaking; viz., of the last days, or the time immediately preceding the second coming of Christ.

In Rev. 14:9-12, just before the Son of

God is seen coming upon the white cloud to reap the harvest of the earth, a message of warning is given ending with these words:—

"Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

The apostle says, in Rom. 5:3, "Tribulation worketh patience." Tribulation brings patience into exercise, and exercise perfects all graces. By this text, therefore, we are given to understand that tribulation will be the lot of those who keep the commandments of God and the faith of Jesus, at the time to which it refers; viz., just before the earth is reaped in the great harvest.

In Rev. 12, the church is brought to view under the symbol of a woman. In prophetic symbol the church is always represented by a woman. This chapter very briefly traces the history of the church from the birth of Christ and the effort of the dragon, or the pagan Roman power, to slay him as soon as he was born, and his being caught up to God and his throne, through the long persecution of "a time, times and a half," or "a thousand two hundred and threescore days," down to the last persecution of "the remnant of her seed."

The dragon was, not directly, but indirectly, the persecutor during this great tribulation of the Christians in the "time, times, and the dividing of time." Pagan Rome had long persecuted the Christians unto death. When the empire professed to become the patron of Christianity, it soon beheld a most unchristian strife progressing between the bishops of different churches. It was another clamor for power, a revival of the question, "Who shall be greatest?" The parties entirely ignored the instructions of the Saviour given to quell just such spirits. The bishop of Rome, the most arrogant and overbearing, and of course the least a Christian, was favored by the empire. Favored, not because the most worthy, not because such self-exaltation was according to the spirit, the example, or the teachings of Christ, but because it was deemed most fitting that Rome should have the ascendancy!

Such were the means and such the motives by which an unchristian, persecuting hierarchy was brought into existence. By the power of the dragon this vast machinery of error and of death was set in motion. The dragon power made itself responsible for the consequences which it could easily foresee, when it elevated an ambitious and arrogant church ruler to a position which Christ forbade his followers to occupy.

The last persecution will be under "an image to the beast." This image will cause men to worship the beast, the papal power, which received its authority from the dragon, the pagan power. See Rev. 13. And thus it is shown that the spirit of the dragon has descended down to our own times, and that it will be active in the last persecution. Of this last phase of dragonic power it is said:—

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

Having noticed the manner of the rise of the papal hierarchy, it may not be amiss to speak of the formation of the "image to the beast;" for it is through this image that the spirit of the dragon will be manifested in the last persecution.

In the United States great efforts are now being made to secure a "Religious Amendment" to the Constitution, by which, its advocates say, "all Christian laws, usages, and institutions may be placed on an undeniable legal basis in the fundamental law of the land." "All Christian laws, usages, and institutions" are supposed to embrace all Christianity, and when all these are legalized in the Constitution, then Christianity will be established as the religion of the land by the United States government. And, of course, when controversy arises it will be for the courts to decide what are Christian laws and institutions. And this will be an exact "image to the beast" when Christianity will be enforced by law, and matters of faith must be decided by the civil courts. This will

doubtless be the manner of the fulfillment of this prophecy; and under such a state of things, with the history of past persecutions in the name of Christianity before us, it is not difficult to foresee how war may be made with those "who keep the commandments of God, and have the testimony of Jesus Christ."

This prophecy of Rev. 12:17 is easily located. "The remnant of the seed of the woman," can mean no other than the last part or last state of the church. They keep the commandments of God, as do the saints of Rev. 14:12, and these behold the Son of God in his second advent. War also is made with them, which calls for patience, which is marked as a characteristic of those who live in the last days. And they "have the testimony of Jesus Christ." An explanation of this is given in Rev. 19:10, thus: "The testimony of Jesus is the spirit of prophecy." This is an inspired and decisive definition of the phrase. If further proof were needed it is furnished in the following scripture:—

"Even as the testimony of Christ was confirmed in you, so that ye come behind in no gift." 1 Cor. 1:6, 7.

By this we learn that the confirmation of "the testimony of Jesus" in a church is the establishing or manifestation of "the gifts of the Spirit" in their midst. And thus are we brought to the unavoidable conclusion that the remnant, the last part or last generation of the church of Christ, who heed the last warning given to man, who keep the commandments of God, who live to see the Son of man appear on the white cloud to reap the harvest of the earth, have the testimony of Jesus Christ—the spirit of prophecy—among them; that is, the gifts of the Spirit will be restored before the Lord comes. These heed the injunction given to those who "are alive and remain unto the coming of the Lord," that they should "quench not the Spirit. Despise not prophesyings. Prove all things; hold fast that which is good."

#### A Strange Argument.

It becomes almost painful, at times, to listen to the numerous conflicting assertions of those who oppose the Sabbath of the Lord, by which they try to justify themselves in the practice of observing a day not commanded nor even sanctioned in the word of God. It is astonishing, too, to see what ingenuity is manifested in framing objections to one of the plainest commands of the decalogue. If one-half the time that is used in framing excuses for not obeying God, was spent in reading the Bible to ascertain his will, many more would be found enjoying his favor than are at the present time.

The latest arguments (?) we have listened to were from a Methodist minister who was sent for from a distance to oppose us. They may be briefly summed up as follows: "Any day of rest after six of labor may be made a Sabbath. In order to prove the definite seventh day binding, Sabbatharians must first show a succession of weeks from creation, which they cannot do. Secondly, they must prove that this succession has been regularly kept; and even then they do not prove the point, as the fourth commandment does not say that God rested on the succession!"

The above is a concise statement of the conclusions arrived at, and is a fair sample of the dust-throwing commonly resorted to, when arguments fail, to cover up the truth and keep the minds of the people at rest. But how in the name of reason and common sense any one can establish a weekly succession of Sabbaths on the first-day, when the seventh presents such insuperable difficulties, I confess myself unable to understand; yet it is said that this "day of rest after six days of labor" must invariably fall on the first day of the week in regular succession!

But let us examine the statements made above, and we shall see that no confidence whatever is placed in the first two; for, after making them, the fourth commandment is appealed to as not saying anything about "succession," and it is thus acknowledged to be the standard of decision. This is just where we would like to settle the controversy. And while we are ready to acknowledge that the fourth commandment does not state that God rested on the "succession," we stoutly maintain that it does affirm he rested on the *seventh day*, and for that reason he commands us to observe it, as a day of sacred rest, as it comes to us in the weekly cycle.

But what about proving a succession of weeks from creation? Does any one suppose that day and night have failed to succeed each other since the birth of light? No. Then why talk about a non-succession of weeks? For, surely, if day and night have not ceased (Jer. 33:20), but a regular succession of days has taken place since creation, it follows that a succession of weeks is a certainty; for as God

marked off the first cycle into a period of seven days, terminating it with a day of rest which he calls his own, so every recurring seventh day would bring what God was pleased to call, more than three thousand years after creation, "my holy day." See Isa. 58:13. This shows that God does regard each successive seventh day.

Whether the Israelites did or did not keep every recurring Sabbath through the old dispensation, has nothing to do with the validity of the commandment, so long as we find the Lord of the Sabbath keeping a day in common with the Jews, and which inspiration tells us was *the Sabbath*. Luke 4:16. Again we are told by the inspired historian, Luke 23:56, that this was the Sabbath-day of the commandment. The following verse also informs us that the next day was the first day of the week. This shows that at the time of Christ the succession of weeks had not been broken.

Nearly all are agreed that Sunday is the identical day in the week that our Saviour arose, and which inspiration calls simply "first day of the week;" yet, strange as it may appear, many seem not to be able to tell when the seventh day comes. Such often remind me of a lady, who, after admitting that Sunday was the first day of the week, and that the Bible taught that the seventh day is sacred time, asked her friend, "Do you think I will be condemned for not keeping the seventh day if I cannot tell when it comes?" "No," said her friend, with perfect coolness, "if you have not mind enough to count seven, I do not think you will be held responsible." She became satisfied that she was not able to locate the day, and so settled down with the determination to follow the tradition of the elders.

A great many are thinking to shield themselves in the last day under the plea of want of knowledge. But God holds men and women responsible for what they might know, and will not take the pains to find out. The prophet says, "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee." Let none of us reject the knowledge God's word brings to us, but walk in the light of its reflected rays, that we may make a safe journey, and at its end rest in the heaven above.

J. O. CORLISS.

#### Teachers of Godless Schools.

It is a well known fact that the head of the Catholic Church has denounced the common schools of America as godless, and forbidden Catholic parents sending their children to them. Strange to say, we find many Catholics among the teachers in these schools. They show a wonderful desire to get the children of Protestants under their influence. "Father Gerdemann" left the priesthood of the Catholic Church, and is now lecturing in Pennsylvania on the corruptions of Romanism. On the subject of public schools he makes the following pertinent remarks:—

"How is it that we find so many Catholics engaged as teachers in our public schools when, at the same time, they are forbidden, as immoral, dangerous, and godless, to Catholic pupils? Who can answer? It would seem as bad to act as teacher in a bad system as to be trained under it as a pupil. Secondly, how is it that so many Protestants persist in trusting their children to the academies and colleges in charge of sisters? They undoubtedly are aware that to a great extent those institutions owe their existence to Protestant patronage. They are aware that the sisters, all their professions to the contrary notwithstanding, try in every way to imbue the mind of the Protestant pupil with Romish superstition, and many parents experience to their sorrow what successful proselyters those sisters are. Although the teaching and training in colleges is more thorough and complete than in the parochial schools, still it is by no means so very excellent.

"Why, then, do Protestants insist on furthering Roman influence and endangering the pure faith of their children? Who again will answer? We shall consider ourselves fortunate indeed if by to-night's remarks we have contributed ever so little in confirming your resolution of ever maintaining the school system with which every true and loyal American is so well satisfied, which we know to be the source of our intelligence, the corner-stone of our liberty.

"Our land is so fair, so rich, so broad; our people are prosperous, free, and happy; the sun never shines on a brighter land, on a freer people. Shall it always shine on a happy land, on a free people?"

"We know your answer, and therefore let us be vigilant, let us watch the crafty enemy of human liberty and progress, let us oppose his movements, let every man and party that dares to lay unholy hands on our free schools, our free press, our free conscience, perish, that our nation may live, free, happy, and advancing."

J. H. W., in SIGNS.

#### The Need of a Revival.

We have reached that period of the year in which a revival of religion is expected in nearly all churches. That there is an urgent demand for a reformation, not only in the church, but in society generally, none will deny. The condition of the world in regard to religion and morality is truly lamentable.

The church revivals of the past few years, in most instances, have seemed to accomplish but little good. But few genuine conversions have taken place, while large numbers have been added to the church, many of whom belong to that class who have a form of godliness, but deny the power thereof. This is owing largely to the fact that the revivalists aim to raise an excitement by appealing to the sympathies of the people, and that many, resolving to live a devoted Christian life, on the spur of the moment, in a state of excitement, backslide and give up entirely; and when in that condition they are more difficult to reach a second time.

Many are seeing the necessity of a revival in church and State affairs. Men's hearts are failing them for fear as they discover that "the whole head is sick, and the whole heart faint." What is greatly needed is a reformation in the morals of the people—honesty, truthfulness, and a restoration of that confidence which men have lost in one another, which is so essential to the transaction of the business of life.

A late writer in the *Chicago Tribune*, speaking of the then expected efforts of the evangelists, Moody and Sankey, in this country, sets forth the necessity of a revival in such a pointed manner that we quote the article quite largely for the benefit of the readers of the REVIEW:—

"The moral system of the community has reached a very low tone. It is enervated and enfeebled. It is not capable of resisting temptation. Dishonesty, fraud, theft, gambling in values, defalcation, and the mania to make money without rendering an equivalent, have blunted the moral senses, especially in the political and commercial life, until almost the whole moral system in cities and towns has become torpid and inactive, and conscience has well nigh ceased to work. The moral system now needs a tonic—something to brace it up and set its inactive powers at work again. It seems as if an overruling Providence had brought about the disasters which have overtaken such men as Fisk, Jay Cooke, B. F. Allen, Henry Clews, Duncan, Sherman, & Co., and Ralston, as a significant warning that this headlong and dishonest scramble for riches must be stopped, or universal ruin will ensue.

"There is little doubt that a religious revival conducted and applied in a proper manner would prove just the tonic which the moral system of the country at present needs. . . . A revival can be made productive of much good or of no good, just as it is applied and directed. We do not believe that the most important need of the country is a revival in the ordinary religious sense—that is, a revival involving theological conditions, and turning upon theological problems of mysteries. . . . A revival of this kind will not reach the weak spot in the body politic nor brace up the moral system. What is wanted is a revival of honesty and integrity. . . . We do not need a revival of the terrors of Hades, for sectarian unbelief or dogmatic indifference, nearly as much as we need a revival to stop men from swindling, gambling, defrauding, appropriating other people's money, overreaching their neighbors, and making gain by dishonest means and avoidance of labor, which is the present curse of this country, and which is responsible for almost every other sin and evil, and is the source of much of the crime in the community at present. If the revivalists can make the people honest, they will strike at the root of the evil. \* \* \*

"Let the evangelists preach the necessity of honesty, and have the churches practice it. Let them unite their efforts to reform the world in the things of the world, and, having done this, the affairs of the next world will be much easier to take care of. This is the tonic which the people need, and any other remedy will only be scattering in its effects, and productive of comparatively little good in curing the specific disease. Many observing, thinking men have little faith in ordinary revivals, believing that their effects are not permanent, but are mostly spasms of religious excitement, and apt to be of little value in their after effects.

"It may be that a revival of honesty might not be permanent, but that is neither here nor there. Dishonesty is the crying evil of the community, and against this evil the whole force of the evangelists, with all the aid and comfort the churches can give them, should be directed. This will be in accordance with Christ's teachings. His Golden Rule, Do unto others as you would have others do unto you, is the very essence of honesty. If that

were practiced universally, it would promote general honesty and virtue, which would be conducive to the growth of religious feeling. Are Messrs. Moody and Sankey ready to grapple with this great evil of dishonesty, which is undermining the whole community? Are the churches ready to support them and aid them with practical work? If they are, then great good may grow out of the revival. If not, then we fear that the revival may prove only a sensation of excitement, ephemeral in its character, and not productive of the reform which is most needed."

S. H. LANE.

#### "The Same Thing."

IN the REVIEW of Oct. 28, in a report, we notice that in a certain town in Michigan a Disciple minister thought he could very easily refute the doctrine of the seventh-day Sabbath, and seemed to consider that the task was rendered easier from the fact that "S. D. Adventist ministers all speak the same thing." This saying is worthy of our careful attention; for we have yet to learn that the people of God are made weaker by being of one mind, or speaking the same thing in regard to the great truths of the present day.

"Be of the same mind, one toward another," says Paul, in Rom. 12:16. "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace," says the same great apostle; and he adds, "The God of love and peace shall be with you." 2 Cor. 13:11. "Fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind." Phil. 2:2. See also chap. 1:27, in which we are exhorted to "stand fast in the same spirit, with one mind," &c. These words were written by one who was inspired of God. The divine Son of God prayed to his Father that his disciples might be one, even as he and his Father were one. This certainly means one in mind, word, and doctrine.

To speak the same thing, then, is to obey the Lord Jesus Christ. Would God that we as a people were more firmly united in this sacred cause. But God is working, and his plans cannot fail. We are much interested, each week, in reading the several reports from different localities. Praise the Lord for the truth. May we "speak the same thing" with the true people of God, both here and in the bright land beyond. And we know there will be harmony in that song which all the redeemed shall sing; for John heard no discord in all that great multitude which no man could number. They all join with one accord in "saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen."

D. A. GRANT.

Patten, Me., Nov. 14, 1875.

#### Sunday Excursions.

GRADUALLY the minds of leading men are being aroused to the subject of "wholesome laws," for preserving inviolate the much-cherished Sunday institution, and much is now being said about violating Sunday by running excursion trains on that day to and from camp-meetings. At the Highland church, Sept. 26, the Rev. A. E. Dunning, in referring to the late excursions to the Twin Mountain House to hear Beecher, said:—

"The godly labors and godly warfare of a hundred years ago will all have been of no avail if the tendency toward an utter neglect of the commands of God in regard to the Sabbath are not checked now and at once. The American nation cannot lose its American Sabbath without the direst consequences, and if we neglect the present opportunity we shall leave to our children a legacy of shame, and one that shall make their life a curse to the world."

Again we find in the *Boston Weekly Globe* a request from Gen. Hawley to the *Congregationalist*, in which he says: "Would you be so kind as to use your influence to stop those Sunday excursions over the Pennsylvania railroad to the Centennial grounds at Philadelphia? New England expects her sons to do their duty."

Thus the question of a national day of rest is being agitated throughout the land, and its adherents are being daily strengthened by accessions which increase their popularity in proportion as their numbers increase. Many who were once openly opposed to the measure now favor it, and do not fear to advocate their newly imbibed sentiments.

J. O. CORLISS.

As it is the warmth generated from within which makes us comfortable, so it is from what is within that we are made happy, not from that without.—*Dr. Hall*.

## PUBLIC MORALS.

WORLD'S FAIR, 1876.

COLUMBIA, puzzled what she should display  
Of true home-make on her Centennial Day,  
Asked Brother Jonathan; he scratched his head,  
Whittled a while reflectively, and said,  
"Your own invention and own making, too?  
Why, any child could tell you what to do.  
Show 'em your Civil Service, and explain  
How all men's loss is everybody's gain;  
Show your new patent to increase your rents  
By paying quarters for collecting cents;  
Show your short cut to cure financial ills  
By making paper dollars current bills;  
Show your new bleaching process, cheap and brief,  
To wit: a jury chosen by the thief;  
Show your State Legislatures; show your Rings;  
And challenge Europe to produce such things  
As high officials sitting half in sight  
To share the plunder and to fix things right;  
If that don't fetch her, why, you only need  
To show your latest style in martyrs—Tweed.  
She'll find it hard to hide her spiteful tears  
At such advance in one poor hundred years."

—JAMES RUSSELL LOWELL, in the Nation.

## The Application.

THAT is it. God wants us to make the application of every lesson to ourselves. We read of God's dealings with nations and individuals in the past, and how he has warned, entreated, and instructed them. We also learn how he invited and encouraged his own peculiar people, and finally, how he brought chastisement upon them when they rebelled against him, bringing in upon them evils very great and hard to bear, until they returned to him with bitter cries of repentance and sorrow for their sins. Then he pardoned them, and made their enemies yield, while his people, in triumph, resumed their noble position among the nations of the earth. And so they would prosper, until wealth and the pride of life caused a relapse, and again they forgot God, and severe discipline brought them back to the fold.

Thus it was with Israel. At one time they wandered away from God until he left them to their own ways, and they fell into trouble; then they sought him again, and for years they were faithful, until they again relapsed into sin.

Now, we are to learn from God's dealings with men in the past, a sad but wholesome lesson. We are creatures of change, and unless we hold on to God with a strong grasp, we may drift anywhere upon the vast ocean of error, until we are lost. We are to-day enjoying the favor of God; but unless we hold on by faith our future may be overcast with storms. While we remain faithful, we are safe. While we follow the pillar of fire, our homes will be lighted up and defended.

Then, too, in the daily vocations of life, we shall, if our eyes are open, often see and hear that which, if meditated upon, will instruct and warn. The news of the day brings to our attention facts of a nature calculated to startle us from our sleep, and to arouse our souls to action.

The world is asleep in its sins. Great national sins, as well as those of private individuals, call for vengeance from Heaven. Shall we be prepared for the coming storm?

JOS. CLARKE.

## The Sabbath in New Jersey.

THIS State has become the field of a prolonged and earnest struggle over the Sabbath question. The law against Sabbath breaking was first enacted December 12, 1704, and, with some revision in 1798 and 1846, has continued in force till the present time. At the close of the session of 1873, however, a supplement to the "Act for the Suppression of Vice and Immorality" was introduced, which made it "lawful for any railroad company in this State to run one passenger train each way over their roads on Sunday for the accommodation of the citizens of this State." This supplement was first lost in the Assembly, but was afterward reconsidered under strong outside pressure, now understood to have come from the railroad companies, and was passed in hot haste; giving the people no opportunity to be heard, or even to know that such an important law was pending. Since its passage, trains have been run on roads where they were before unknown, and, under its sanction, the Pennsylvania railroad has been running, for three months past, excursion trains from New York City to Philadelphia and the Centennial grounds.

These facts have had the effect of arousing the Christian people of the State to earnest action. The Baptist Associations, the Diocesan Convention of the Protestant Episcopal Church, the Methodist Conference, the Classes, Presbyteries, and Synods of the Reformed and Presbyterian churches, passed emphatic resolutions. Several of these bodies appointed standing committees, which have since been consolidated into the "New Jersey Sabbath Union."

Petitions are being circulated by this organization for the repeal of the objectionable law given above, and a stirring address has been issued to the people of the State, in which they say, "This organization stands ready to unite with the New York Sabbath Committee, on the one hand, and with the Philadelphia Sabbath Association on the other, as a co-worker in a great reformation."

We regard this movement among the Christian people of New Jersey with the deepest interest. No State has a larger proportion of earnest and intelligent Christians in its population. Its Sabbath laws are among the earliest of such enactments on American Statute books, antedating even those of Pennsylvania. In no State have more explicit or valuable judicial decisions been delivered, in interpretation and defense of these laws. Its compact and homogeneous population can be reached and aroused more easily than in some larger States.

If the civil Sabbath cannot be maintained in New Jersey, we may prepare to surrender it everywhere. The friends of the Sabbath in New Jersey are in some sense a forlorn hope. The eyes of the country are upon them. We entreat them to spare no care, sacrifice, or effort to secure the suspension of the "Sunday trains," which have already wrought such demoralizing results. The present hour is critical, for the evils we now deplore will be multiplied and intensified, if allowed to continue through the period of the Centennial celebration. If not arrested now, there is little hope that they can be arrested in the lifetime of men now living, and probably nothing short of a great social convulsion can ever accomplish the change. But the hour is also auspicious. There are signs of an awakening in the public conscience. More has been said and done in defense of the Sabbath during the last year than in many years gone by. Let the Christian people of New Jersey be true to their history, to their own convictions, and to their divine Master, and let the friends of the Sabbath throughout the whole country remember them in prayer, and we cannot doubt the result. We shall watch the work with care and carefully report its progress.—*Christian Statesman*.

## Russia and the Turkish Revolt.

ADVICES from the revolted provinces are not so indicative of a speedy adjustment favorable to the Turks as they were a week or two ago. At that time the best authorities seemed to unite in regarding the Herzegovinian affair as at an end, whatever might be the result in Serbia, but the dispatches lately changed their character, and now it looks as though the insurgents would be able to hold out for an indefinite period. It is said, moreover, that voluntary subscriptions in aid of the insurgents have suddenly increased, especially in Russia, so that quite a large amount has been placed at the disposal of the Russian consuls for the aid of refugees and for kindred purposes. This may account for a late dispatch stating that the Herzegovinians have received a thousand breech-loaders from Montenegro, and have convoked an assembly for the purpose of organizing a national government. This does not look as though the Turks were to have things all their own way yet; and the telegraph confirms this version by announcing that Austria has been invited by the northern powers to name the guarantees, which, as the most interested of the great nations, she thinks should be required of the Porte. It is believed, therefore, that Turkey will be unable to suppress the insurrection, and that by general consent Austria will be authorized to interfere within a few months.—*Christian Union of Nov. 10*.

It is at least an odd coincidence that the Russian sympathy with the revolt in Northern Turkey should have received an impetus almost simultaneously with the following imperial order, issued at St. Petersburg, Nov. 6th: "The territory on the right bank of the Syr-Daria, from the Russian frontier to the River Nareen, hitherto belonging to Khokand, is annexed to Russia." Of course this will arouse more or less panic in England; for although the territory in question is of no special importance, its formal annexation is a step toward the favorite Muscovite plan of rectifying the southern frontier, and threatens indirectly the jealously-guarded British possessions in Northern India. At the same time a religious war is on the point of breaking out at Perak, on the Malay Peninsula. The British Residency has been attacked and there is every prospect that force will be required to reduce the disaffected natives to submission. If this "unpleasantness" should happen to grow into a religious war, the Prince of Wales and his friends may have a chance to distinguish themselves, if so inclined.—*Christian Union of Nov. 17*.

YOUR sayer of smart things has a bad heart.

## Our School and School Fund.

THERE is no event in connection with the progress of the cause upon which I have looked with greater interest than upon the establishment of our school. I regard this school as a crowning agency to aid in the work of warning the world and preparing a people for the coming of Christ. I heartily indorse what has been said and written by leading brethren on its importance, and on the necessity of sustaining it with our means. Especially would I approve of what Bro. White has recently written on raising \$10,000 as a charitable fund, to aid in giving an education to intelligent and consecrated young men and women among us, who are poor, and yet desire to prepare for the ministry.

We know that such an institution as our college cannot succeed without means. All that has been paid in thus far has been applied in purchasing grounds and erecting suitable buildings. It is reasonable and just that those who are able should meet their own expenses in getting an education. This will teach them the lesson of self-reliance, will make them appreciate the knowledge they acquire, and at the same time help in sustaining the institution. But what shall we do with quite a large class of intelligent, worthy persons among us, both youthful and middle-aged, who are just as valuable to the cause as those in better financial circumstances? I do not include in this class those with second or third class minds, who are naturally indolent and like to be carried in the world. Such have no claims on the charity of our people. I speak of those who are among the worthy poor, who are industrious, and are willing to help themselves, but cannot. There are evidently some whom the Lord has made poor to humble and save them, and make them useful instruments in saving others. Shall we help such? or shall we, through unbelief and covetousness, turn away from them and from our golden opportunity of giving a telling lift in advancing the cause?

My mind has been stirred on this subject by cases that have recently come under my observation. In our good, closing meeting among the France French, near Kankakee, Ill., were a noble and strong young man and his wife, people with a fair education, who have, through economy and industry, accumulated a few hundred dollars since coming to this country, and have been strongly impressed that it is their duty to attend our school, and join us in France as a reinforcement in one or two years. These persons have good minds, and a little help added to what they could do for themselves would be appreciated, and would not be lost.

The following is another remarkable case: A few days ago, while passing on the cars through Centerville, N. Y., on my way to Vermont, I thought of a French brother by the name of Joseph Roberge, with whom I was acquainted while at the Grande Ligne Mission school, C. E., twenty-two years ago, and who embraced the truth in Centerville when Bro. Czechowski and myself labored in Northern New York seventeen years ago. I was querying in my mind whether this brother was still in the truth, when I opened a letter which had been handed to me at Battle Creek. It proved to be an interesting letter written in good French by a France Frenchman, who has recently embraced the truth through the influence of Bro. Roberge, and who wishes to attend at least one term of our school, and to devote his life to the work of the ministry. Such was my interest in this young man that after reaching St. Albans, Vt., I sent Bro. Wm. Saxby after him. He is now with me, and having had two interesting interviews with him, I am prepared to report as follows:—

He is a healthy, fine-appearing young man, aged twenty-four years. He has an excellent French education, having been through a regular course in a college in Paris. He has a good knowledge of the Latin and Greek languages; and has studied English in France, but needs to be drilled on pronunciation. His father was a wealthy machinist, near Paris, but lost nearly all his property in the Franco-Prussian war. Disheartened at the situation of his family, this young man came to America, and I believe Providence has thrown him into our hands.

But some cautious brother will say: We have been so often disappointed by strangers that it is dangerous to venture in such cases. We reply, Caution is commendable if not carried too far. Will the fisherman cease to spread his net because he at times takes bad fish? Or does the farmer refuse

to sow his grain because some of his seed will fall on poor ground and bear no fruit? Why not venture in the most important work that was ever committed to mortals? This superfine caution that leads men to do nothing at an important crisis, is unbelief in disguise, and will lead to ruin unless it is shaken off by energetic and well-directed efforts. Better fail trying to do something than to be so cautious as to accomplish nothing.

May God help us to arouse to a sense of the special openings of his providence, and to the responsibilities that our solemn profession brings us under.

Our school fund, the fruit of economy and sacrifice, will be a precious fund devoted to the Lord; and it is but reasonable that those who shall enjoy the benefits of this fund should show themselves worthy by carrying out the great object for which our school was established. It would be robbery and sacrilege for young men and women to get an education at the expense of this sacred fund under the pretense of preparing for missionary work, and then selfishly turn to an occupation purely secular. This we have often seen done in charitable schools of other denominations, as the result of a lack of prudence and consecration on the part of persons managing those schools. Those youth who thus selfishly and deceitfully appropriate to themselves the Lord's money, will have a fearful account to render in the day of reckoning.

Discrimination is needed in selecting persons among the worthy poor who should be assisted in obtaining an education. Even the best of men have erred in judging of the adaption of persons for filling important stations. Take as an illustration the case of Samuel in selecting among the sons of Jesse a proper person to replace Saul as king of Israel. When the sons of Jesse came before him, "he looked on Eliab, and said, Surely the Lord's anointed is before him. But the Lord said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him; for the Lord seeth not as man seeth: for man looketh on the outward appearance, but the Lord looketh on the heart." 1 Sam. 16: 6, 7.

In this case, the necessary qualifications to fill the office in question could not be determined simply by a fair appearance. So in the case before us. Behind a coarse and unpolished exterior are often found choice talent and true moral worth, which those who have had the advantages of refinement, wealth, and education in this favored country are in danger of overlooking. We are in danger of judging of individuals from their dress, manners, and appearance. Many backward and awkward young men, who have been neglected because they did not at first appear to advantage, have outstripped brilliant and dashy students.

Adam Clarke was regarded as a dull, unpromising youth till he had reached his thirteenth year. Doctor Wolfred N. Cote, a native of Canada, is doing a great work for the Baptists in Italy. He is a splendid writer, and no mean orator. But when I knew this man as a student at the Grande Ligne Mission school, his teachers thought that he would never make anything but a farmer, and as he was an orphan boy, left under their care, they sent him to Upper Canada to work on a farm. But he had an extraordinary mind, the development of which required time, and he did not stay long on the farm. Soon, to the surprise of all, he worked his way back on foot to the school, and he has proved to be one of Canada's ablest sons.

At the same school was a young boy who was away from his home for the first time. He had come from a farm on which he had cultivated his physique; and for awhile he was so lonely and so engaged in performing physical feats that his refined fellow-students made him a by-word, and some of them despised him. But it was not long before his habits were changed, and he outstripped most of his school-mates.

D. T. BOURDEAU.

I HAVE come to believe that a man may cast himself too passively upon the bosom even of his God. Our Creator wants a man to be manly. One thing I do know, there are cases where he refuses to answer importunate prayer by anything in return, outer or inner—repels, casts off the suppliant. Not only because that suppliant is selfish in his seeking, but whining, and whimpering, and indulging in a sickly sort of dependence, when he ought to stand up like a man, bear troubles silently, and do known duty stoutly, whatever the duty may be.

## The Review and Herald.

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

BATTLE CREEK, MICH., FIFTH-DAY, DEC. 9, 1875.

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

EDITORS.

### Bible Religion.

BIBLE religion is that which when carried out in the life, accords with the teachings of the Sacred Scriptures. And this, we affirm, is the only kind of religion worth having. The Bible speaks of "our religion," "the Jews' religion," "vain" religion, and of "pure religion, and undefiled before God." The latter is what we mean by Bible religion.

The principles set forth in the scriptures of the Old and New Testaments are pure principles. That religion which consists in actions and devotions which have their basis in these principles is pure religion. And all who from the heart put forth such actions and devotions will attain to purity of life and character, and to a pure Heaven at last.

The words of the divine Author of our holy religion must be regarded as the correct standard of pure religion. And it is our only safe course to receive the declarations of the Son of God as meaning all they say. It is risky beyond expression to discount on the teachings of Christ. And yet if his discourses to his disciples be received as meaning word for word what they say, they will unchristianize ninety-nine of every one hundred Protestant Christians of our time.

It is only by discounting heavily on the words of the Son of God that these professed Christians make themselves believe that they are the children of the Lord. Some discount ten per cent, others twenty-five, fifty, seventy-five, and not a few, in order to find any hope of Heaven, make the liberal discount on the words of Christ of ninety-nine per cent. But we solemnly believe that these persons are making a fearful mistake. And in the final settlement they will find out to their anguish that the only safe estimate of the words of the great Teacher, is one hundred per cent, or just what he says. Pure religion is Bible religion, or that religion which comes up to the standard of the testimony of the great Redeemer.

Bible religion is a power in the land. The popular religion of the day, with all its vain philosophy, is powerless to move the minds and hearts of the people. Worthless converts are the fruits of a worthless gospel. All else ceases to have power on the mind and heart of the sinner, excepting the word of God. The powerless condition of the popular churches is accounted for on the ground that their standard of religion falls far below the Bible standard.

And the conviction is pressing heavily on our mind that the answer to the inquiry, "Why do Seventh-day Adventists have no more power to move the world with the stirring truths they hold?" is found in the fact that they do not come up in their practical teachings, and in their lives and church discipline, to the plain teachings of Him whom they profess to follow. The time has fully come for an earnest appeal from the word of God. In that word is power. All else is powerless. Common sinners will be lost unless the word of God is laid upon their naked consciences. Popular professors will be lost unless the word is laid on their religious life, and the deception they are under is exposed. And Seventh-day Adventists are losing their love for the plain testimony from the Bible, and they must return to their first devotion and love for the word of God, or they will make the fatal mistake which others have made before them. Probably there is no chapter in all the Bible that contains as much practical truth as is found in

MATTHEW EIGHTEEN.

Verses 1-6: "At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of Heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of Heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

In briefly commenting upon these words of Christ we notice the important points:—

1. It was on the occasion of a private interview between the Lord and his disciples that these words were spoken; hence they were given for the benefit of the church.

2. While the disciples, doubtless, refer to a temporal kingdom, which they supposed Christ would establish in this world, the Lord refers both to the kingdom of grace, or to the church established in this mortal state, and to the future kingdom of glory.

3. The inquiry of the disciples, "Who shall be greatest?" is natural to the carnal mind. The intimate disciples of Christ were subject to this feeling. And they were excusable, to some extent, on account of their inexperience, and misunderstanding of the nature of the kingdom of Christ. But many of our time who have the words of Christ before them, and the sad history of those who would be lords over God's heritage as a warning to them, are guilty of the same selfish feeling. These are hardly excusable in cherishing the carnal, selfish desire to be the greatest in the church.

4. The rebuke of the Son of God is complete. The little child, unsophisticated and confiding, in its innocence and feelings of dependence, is the beautiful emblem of the true subjects of the kingdom of grace. Such Christians lived in the time of our fathers. But in our day, infidelity in the popular garb of progression, whether with spiritualists or in those infatuated professors who hold that we are just stepping upon the borders of the golden age, points back to these confiding followers of Jesus as superstitious, credulous, and far behind the times. Would God there were more confiding, old-fashioned, humble disciples of Christ in our time, such as are illustrated by the Master, in the symbol of the innocent little child.

5. True Christians, young and old, are here called "little ones which believe in me." These are not babes, but believing men and women, who have humbled themselves as a little child, and are truly converted. These may be plain and simple in manner, credulous and confiding, uneducated and unaccomplished, or poor and old, and yet be very precious in the sight of the Lord. He who receives one of these receives Christ. "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

Verses 7-9: "Woe unto the world because of offenses; for it must needs be that offenses come; but woe to that man by whom the offense cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire."

Christ guards his people on every side. In the figure of the little child he would teach them simple, confiding faith; and he also warns them to be very tender of the brethren, and not to offend. But in the figure of the offending members of the body he would guard them against laxness of discipline, in retaining members in fellowship whose influence is corrupting to the whole body. On the latter we remark:—

1. The hand, the foot, and the eye represent persons. This is evident from the fact that persons are the subject of the discourse. And it will be remembered that Paul uses the several members of the human body to illustrate the members of the church of Christ. Therefore the offending hand, the offending foot, and the offending eye represent offending persons in the church.

2. All persons who shall enter the future immortal kingdom will have two hands, two feet, and two eyes. But when we apply this figure to the church all is plain. Some of the members of the church may offend, and be severed from the brotherhood, and be lost, while those that remain true to truth and duty are saved. The main body of that church enter the kingdom, while some of the members, even of those who might have been as important to the church as the hand, the foot, or the eye is to the human body, do not enter the kingdom of God.

3. As the safety of the human body sometimes depends upon amputating an affected limb, so it may be as necessary to the salvation of the church to withdraw from offending members. This important duty in church discipline is forcibly impressed upon our mind by the fact that some churches are completely blotted out by the course of those of their members who have

power to exert great influence for good or for evil.

But our Lord seems to anticipate the fact that the cutting-off process would meet the minds of the impatient and rash, and to put such on their guard, and to impress them with the value in the estimation of Heaven of the poor halting, wandering soul, he next introduces

### THE PARABLE OF THE LOST SHEEP.

Verses 10-14: "Take heed that ye despise not one of these little ones; for I say unto you, that in Heaven their angels do always behold the face of my Father which is in Heaven. For the Son of man is come to save that which was lost. How think ye? If a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in Heaven, that one of these little ones should perish."

The love of the Lord for all his dear people, however humble and feeble they may appear in the eyes of the world, and his tender care for them, are the subject of this part of the discourse. They may be despised of proud and sinful men, but they are honored of high Heaven, inasmuch as they have holy angels that excel in strength to guard them, who can appear at any moment in the court of Heaven in their behalf. Please notice:—

1. The mission of the Son of God was to save lost sinners. He would have the tenderest care, and the most anxious vigilance manifested toward the weak, and those who unwittingly stray from his fold. And at the same time, for the safety of his church, he would have his people withdraw from those who persist in walking disorderly, who are fault-finding, murmuring, and rebellious.

2. There is a class of minds that wander innocently. And it is the duty of those who are stronger and see the way of life more clearly, to bear the infirmities of these weaker ones. The shepherd, leaving the ninety and nine, and going in search of the sheep that was lost, and his tender care for that one, most simple of all the flock, is an impressive lesson to the church to care for, and bear with, the weak, the simple and honest, humble ones in the church. But obligations are mutual. If it is the duty of the stronger to help the weaker, the weak ones must be willing to be helped. If they need to be taught, they should be willing to learn.

3. True happiness consists in doing good to others. This is illustrated by the rejoicing of the shepherd over the one sheep that was found. It is a great work to rescue one soul from danger for whom Christ died. "Brethren," says the apostle James, "if any of you do err from the truth, and one convert him; let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins."

Verses 15-17: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican."

Probably there is no portion of Christ's teaching of so great importance to the church as this. And at the same time there is no portion of his explicit injunctions so fully trampled under foot by his professed people. Mark the points:—

1. "If thy brother trespass against thee, go and tell him his fault between thee and him alone." This is the duty of the offended to the offender. This is a very humiliating step for the innocent party to take, and yet the most powerful means to reach the offender.

2. "But if he will not hear thee, then take with thee one or two more." These, as a matter of course, should be persons of good standing and judgment, to be called as witnesses in the case if necessary, that "every word may be established" between the offender and the offended.

3. "And if he shall neglect to hear them, tell it unto the church." Two important steps must first be taken before the several members of the church should be burdened with the case. These taken, without good results, the third painful one must also be taken.

4. "But if he neglect to hear the church, let him be unto thee as a heathen man and a pub-

lican." The extreme point is now reached in that course pointed out by Infinite Wisdom.

The offender has been surrounded with circumstances the most favorable for his recovery. All has been done that could be done to save him. And the very best course has been taken to save the church from being divided over the case. But it is almost universally the case in our day, that the offended party gives up to grief, or to passion, or to both, and at once institutes a war of words against the unfortunate offender, probably behind his back. This course generally cuts off all hope of reforming the offender, and burdens the whole church with painful matters which in most cases could be avoided by obeying the words of Christ.

The definite statement of our Lord as to the course to pursue applies not only to trespass, but to all personal offenses and trials which have not come to the knowledge of the church. Its great object is the proper settlement of personal offenses and personal trials without the several members of the church being troubled with the knowledge of them. If the professed people of the Lord followed this distinct plan of Christ as a rule, and the violation of it were the exception, the case would appear more favorable. But it will not be denied that the violation is the rule, and obedience is the exception.

Neither will it be denied that in the popular churches of our day almost every petty trial is blazed abroad, giving ample scope to the spirit of gossip which is universally prevalent. With many of them the precious words of Christ relative to cases of trespass and the like, are too old-fashioned for our times, as in the case of the ten commandments. These churches have outgrown both the moral code of Jehovah, and these simple, practical words of his Son, applicable to all cases of personal offense.

And humiliating as it may be, we have to acknowledge that many Seventh-day Adventists shamefully disregard these words of Christ. Strict obedience to them would save our people nine-tenths, if not ninety-nine one-hundredths, of all the church trials which are weakening our churches, and discouraging our ministers and detaining them from their work. Strict obedience is the only remedy. Reformation is the only hope of our people. Persistent disobedience will result in certain ruin.

We warn our people to be consistent. Why not as strictly observe the practical teachings of Christ to the church, as the Sabbath of the fourth precept of the moral code? Are the words of Christ in the New Testament less sacred than anything that may be read in the twentieth chapter of the book of Exodus? There are those among us whose unsanctified tongues will prate about the Sabbath of the fourth commandment in a pharisaical spirit, while on them is the sin of casting the words of Christ behind them.

Said Christ to the pretending self-righteous Jews, who were very strict on some points, while they were violating others of equal importance, "But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God. These ought ye to have done, and not to leave the other undone." Luke 11:42.

No man can too highly exalt the moral code. The Sabbath of the fourth precept is holy, and it is a very great sin in the sight of God for those who understand its claims to trample it under their feet. But we can hardly conceive of a greater sin in the sight of high Heaven than the violation of the commandments of our Lord Jesus Christ by those who profess to take the Bible entire as their guide, and who solemnly, in the presence of God, of Christ, of holy angels, and in the presence of their brethren, write their names to the "covenant," to keep not only the "commandments of God," but the "faith of Jesus Christ." Those who take the high and holy position assumed by our people, and yet indulge in the spirit of gossip against certain of the brotherhood, and eagerly bend the ear low to the whisperings of the tongue of slander concerning those who may be both ignorant and innocent of what is being said behind their back, should be regarded by the church as the tallest hypocrites that walk beneath the heavens, and utterly unworthy to have part with those of whom it is said, "Here are they that keep the commandments of God and the faith of Jesus."

It is high time that our people awake to the subject of Scripture discipline. Church organization is for at least a threefold purpose: (1) To secure co-operation and mutual benefit; (2) To prevent impostures; (3) To execute that discipline necessary to the purity of the church. The first two benefits are secured to S. D. Adventists, in their simple and scriptural organization. But our people fail in the third.

True discipline is greatly neglected in many of our churches. So far as discipline partakes of the nature of law, penalty must exist. But law without penalty is void. Therefore, any acting association without the observance of law or rule becomes a mob. This mob spirit prevails in gossip and slander in some of our churches. It is led on by Satan. It has no regard for the words of Christ under consideration. Its mission is to distract and divide, and break down the influence of those who would build up the cause. It dodges investigation.

Our leading men must be those who love mercy, deal justly, and walk humbly with God. And our people must have confidence in such men, in order for the cause to move forward. No official in the church, or financial manager in the cause, should object to the most careful investigation of his course and management. If he is faithful and true he will covet investigation of his course. And there is a way to come at this without the assistance of the vulgar ignorance of gossip, or the malice of slander. Wherever doubt exists as to the management of an official, there should be a call for investigation before the very body to which he is amenable. If it be to his own State Conference, let the matter be brought before the Conference in a proper manner. And let the accuser and the accused be brought face to face before the proper persons appointed by the Conference to sit on the case and make an official decisive report. And if the accused be amenable to the General Conference, let the accuser and the accused be brought face to face before that body. Let both be fairly heard, and let an official report be made. And this should decide the case in the minds of all who regard the General Conference as the highest earthly authority of our people.

The above we believe to be in strict accordance with the words of Christ. It gives all parties a fair chance. No man should be condemned unheard. And at the same time it shuts the mouths of those disorderly persons who give themselves up to wholesale backbiting. All decent persons, who revere the words of Christ, and are in favor of order and equal rights, will adopt the positions set forth. They will regard those who dodge investigation, and choose to lead on the mob spirit, as wicked and designing men.

"Mark them," says Paul, "which cause divisions and offenses contrary to the doctrines which ye have learned, and avoid them." Let honest men and women, who wish to be in harmony with the words of Christ and of Paul, first mark these disorderly talkers, and then labor to avoid them. The poison of asps is beneath their tongues. Avoid them. If they press their complaints, cite them to their Conference, or to the General Conference, as the case may be, as the only proper place for them to be heard, and turn from them.

The crisis is coming. And the sooner it shall come, the better for the cause. But, judging from the past, some have gone too far to return. The spirit of fault-finding, rebellion, and railing, has taken so strong a hold upon them that they will never shake it off. But let the "sword of the Spirit, which is the word of God," cut its way through. Let the words of Christ test, and shake, and sift, his professed people, until the leaven of jealousy and malice be purged out, and let a testimony ripen in the ministry, and among all others who have wisdom to bear it, that will bring freedom to burdened souls, and the Spirit of God into all our assemblies throughout the land, such as we used to enjoy.

The time has fully come for the proper administration of discipline, and the full establishment of order in all our churches, in accordance with the teachings of our Lord Jesus Christ. Then will the Lord return to his people, and success will attend the labors of our ministers. And then will the church be clothed with the power and authority given her by Christ.

Verses 18-20: "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in Heaven; and whatsoever ye shall loose on earth shall be loosed in Heaven. Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven. For where two or three are gathered together in my name there am I in the midst of them."

These words of our Lord were spoken in direct reference to the definite orders he had given in cases of trespass, and show the authority invested in that church which walks in strict obedience to these orders. Such a church has more power in the sight of God than any government on earth. But that church, whatever may be its name or its tenets, that disregards these explicit orders of the Son of God, is

clothed with no more authority in the sight of Heaven than a disgusting mob. Such a church is ever in confusion, and is a disgrace to the holy religion of Jesus Christ. But let us definitely notice these important words:—

1. "Whatsoever ye shall bind on earth shall be bound in Heaven." These words refer to the action of the church in the case of trespass. Every other step must first be taken, then if the offender refuses to hear the church, he is to be regarded as a heathen. And this decision of the church, after the plan of Christ has been strictly carried out in every particular, is ratified in Heaven. In this sense, what the worthy church of Christ binds on earth is bound in the court of Heaven.

2. "And whatsoever ye shall loose on earth shall be loosed in Heaven." If the stubborn offender repents of his rebellion, and returns to the church with confession and true repentance, and surrenders to the proper discipline of the church, the action of that church in receiving him back again, is ratified in Heaven.

3. It is no small thing to be an obedient member of a true church. It is a fearful thing to be a disorderly, meddling, burdensome, rebellious member of any church. As this subject opens before us, and the real condition of many of our churches and people appears in true colors, the picture is frightful. Here we stand, with the responsibilities of the message upon us, and the powers of darkness gathering around us, and as a people we are almost as powerless as babes. We never traced lines on paper with such feelings as move us to write these words.

As a people we have insulted Christ by our neglect to keep his words, and he is taking his Spirit from us. In this state of things the most disorderly walkers, and the most unreasonable fault-finders, can gain the sympathy of certain ones, and can play off the most insulting impositions upon God's people in a manner to injure the influence of those whom they have put in responsible positions in the cause. Allegan County, Mich., and Niagara County, N. Y., are not the only places where this poison has been diffused through the body of the church. It was this that grieved the Spirit of God away from the California camp-ground, and caused the weary servants of God to go away from that meeting under a terrible weight of grief and in agony of spirit. May God have mercy, and open blind eyes and touch hard hearts. When our people shall return unto the Lord with true repentance, confession of sins, and weeping before God, and let the words of Christ dwell in them richly, then will he return to us graciously, and we shall realize in our labors and experiences the wonderful fulfillment of his precious promises.

4. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven." But this promise is to be fulfilled only to the members of that church who obey, not only the commandments of God, but the commandments of Christ, and the commandments in the epistles of the apostles of our Lord Jesus Christ.

The promise and the conditions are found in another place in these words: "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. When the words of Christ are engraven on our hearts, and strictly obeyed in our words and actions, it is then that they abide in us. Then, and only then, is the promise sure. "He that hath my commandments, and keepeth them, he it is that loveth me. And he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." John 14:21. J. W.

#### A Supplement.

BEING much interested in the article in the REVIEW of Nov. 25, entitled "How to Work," I thought perhaps the following from the Buffalo Daily Courier, of Nov. 24, might be interesting to others, and therefore offer it as a supplement to that article. It may help to explain why Mr. Moody is so earnest, and therefore successful. S. B. WHITNEY.

Evangelist Moody rigidly confines himself to enforcing the duty prescribed by the gospel for the time that now is, but he has also views of the future, and is a firm believer in the second coming of Christ. This doctrine he holds not in a general way, "but in our time," he says, "it is no use attempting to work for this world. This Old Ark is going to sink, and the only thing to do is to get as many of the crew and passengers out of her as possible, and let her go down; and therefore the business of every Christian man and woman is to work and wait." This is a view of things that is believed to be rapidly gaining ground at present throughout the Christian world.

#### Mind vs. Money.

Two notable persons have recently died: Vice-President Wilson and Wm. B. Astor. The former died not worth a penny; and the whole civilized world is filled with expressions of respect for the man and grief for his death. The latter died worth one hundred millions, and having an income of several thousand dollars a day above all outlays, and scarcely a passing remark is made about the event. The former was a noble, generous, patriotic man; through the riches of his cultivated intellect a benefactor of the nation, a blessing to the race. The latter was considered a sordid, selfish, miserly man, setting such an example only as would curse any man to follow. Hence the one is honored, and the name of the other is left to perish with his hoarded gold. Mind triumphs over money. Henry Wilson with his empty coffers died infinitely the richer man. U. S.

#### Grateful Acknowledgment.

THE REVIEW has come to hand, containing remarks from Bro. White relative to the work in Europe, and especially giving encouragement that Bro. D. T. Bourdeau will be sent hither. I am most grateful for these encouraging words. I am certain that the Lord is here in the Old World. It is not because the path is smooth, nor because the work is easy; but it is that I feel the burden heavy upon my soul, and that God is giving me testimony to bear that has some power to break through the darkness. The coming of Bro. Bourdeau will be the coming of Titus. This is a cheering prospect to me. For the most part we shall labor, no doubt, in separate fields, and perhaps quite remote from each other, but we shall be within supporting distance, and with God's blessing may render much help to each other.

Most sincerely do I thank Bro. White for the intimation that after a little he may come also. May he find a good work in France, Switzerland, and Germany, yes, and in other countries of Europe also. I cannot promise that this will be the case, but I do say from my heart that we will spare no effort to have it thus. And may a prosperous journey, by the will of God, be granted to him and to sister W. to come unto us.

My heart is more encouraged with respect to the prosperity of the work here than at any former time. God is certainly coming near to us for our deliverance. His arm is mighty to help and to save. There is but one thing that I desire upon earth: it is to witness the salvation of many souls, and to share in that salvation myself. If I have sought earthly good in time past, I seek it no longer. May I from this time live alone for Him who died for me.

J. N. ANDREWS.

La Coudre, Neuchatel, Nov. 14.

#### Battle Creek College.

THE fall term closes the 17th of this month. One week still remains. The attendance is not as good this term as it should be, yet, considering the fact that until within a few months no effort has been made to encourage attendance from abroad, but rather to discourage it, our numbers have met our expectation. The time has now fully come, when every effort on the part of all interested in the prosperity of our school, should be put forth to fill our building with worthy persons desiring an education.

By the providence of God, a school has been established to which you may send your children, where they will not be exposed to the influences which so largely prevail in other schools.

It was supposed that the need of such an institution was deeply felt by all those who had children to be educated and who deplored the necessity of sending to the public schools. Such, indeed, should hail with joy the announcement of the successful operation, thus far, of this enterprise. Successful to this degree: that a noble response has been made to the call for subscriptions for stock; that beautiful grounds have been purchased; that a building that does honor to such an enterprise has been erected, one that will accommodate triple the number now in attendance; that the current expenses have almost fully been met thus far by tuition received from the students (a fact that cannot be said perhaps of any other school, in the first years of its existence); that those who have come to enjoy its benefits have gone away with good reports; finally, that it has a good report from without, and many of our citizens with those in the surrounding country deem it a privilege to send their sons and daughters to

share in the benefits of the discipline and the safeguards guaranteed to all in attendance.

It is an interesting fact that of the whole number of students that have come here this term, about one-fifth are from the city of Battle Creek and vicinity, and are from families not in the Advent faith.

Moreover, some have been refused admittance for the sake of guarding the interests of those comparatively innocent.

Battle Creek College exists for the benefit particularly of Adventists, and if God has deemed it a necessity, those have a duty whose necessities it is designed in the providence of God to meet. There are hundreds of young people in our ranks who would honor God and secure his blessing, if they would devote their lives to his service, and would at once seek that cultivation of heart and mind that would make them useful in his cause. Does not God hold parents accountable for the manner in which they treat this matter—whether they act promptly or pass the matter by with indifference? Parents can certainly afford to sacrifice in a matter of so much importance. Giving their children the advantages of mental culture under special religious influences, is the best legacy they can bestow upon them. It is an effort that God will certainly approve.

Let us, then, qualify ourselves for more efficient labor by cultivating heart and mind, particularly at this time, when we are called upon to prepare for a conflict in which our safety and triumph will depend on what we have done in the cause of God's truth.

How much we shall accomplish will depend upon how much cultivation we possess and with what degree of zeal and discretion we apply ourselves. Certainly God is our dependence under all circumstances. Through him we triumph. Nevertheless, he requires us to make the most of our abilities by a judicious cultivation.

The cause of God *must* have laborers, devoted and efficient laborers. Are parents willing to give their children as a free-will offering to the cause of God? The work of God is great, and few have put their hand to it. When I contemplate its greatness, and see so few who are preparing for it, from so vast an army of our young, my heart is pained. Is there any doubt how God views the scene? It is certain that he would be pleased to have his people improving every opportunity presented to shield and instruct our young people. God is blessing our school. His Spirit is with us. It takes hold of the unsanctified, softens their hard hearts, and leads them to love his precious truth. The way is open. Who will come?

S. BROWNSBERGER.

#### Short Crops in Europe.

THE London Morning Post, of Oct. 23, has a Berlin dispatch of the 22d, saying the depression of trade is felt so keenly by the industrial classes that the government has been requested, as a means of preventing acute distress, to resort to the measure successfully adopted in the last two wars, the establishment of loan banks. The government has not as yet shown much inclination to accede to the request. Serious distress is anticipated among the industrial working classes during the coming winter, and apprehensions are entertained of a crisis in financial circles.

The same paper also says: "Russian correspondents to German newspapers give distressing accounts of the unparalleled failure of this year's harvest. Never before, it is asserted, has a failure been so general in Russia, both in geographical extent and in comprehensiveness, with regard to the crops affected. Russians are still familiar with the distress resulting from failing crops, by their experience of the Samara famine. That, however, was merely a local famine. The present is general. The entire cultivated zone is deprived of its expected harvest. From Arol to the Crimea, and from Tambow to Podolask, it is the same tale, and there is no prospect of help, for there is no one to help—all are groaning under the same load. In other years, if there is a failure of crops, it attacks only one species, be it cereals, or roots, or grass. But this year all crops have suffered alike."

No abatement of the floods in England is reported. Thirteen persons perished at Nottingham, and six at Burton-on-Trent. Fifty-five persons lost their lives in one week by shipwrecks on the eastern coast of Scotland.

MICHIGAN'S population, as ascertained by the census just completed by State authority, is 1,334,031, an increase of 149,972 as compared with the Federal census of 1874.

## COME.

"The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

O WANDERER, heavy laden, come,  
The Saviour calls to-day;  
Within the fold there yet is room,  
Why, then, remain away?  
Come to the Great Physician, come!  
His touch will make thee whole;  
Bow to his yoke, and thou wilt find  
Rest for the weary soul.  
For thee he toiled up Calvary's side;  
For thee he bowed his head and died.

The city of God in her loveliness,  
Her palaces and towers,  
With Heaven's own sunlight falling soft  
On her bright, immortal bowers,  
The river of life, the crystal sea,  
Life's tree with its fruitage fair,  
And the angel harpers bid thee come  
To dwell 'mid the glory there.  
Wouldst thou enter those shining gates of day?  
Turn, then, from the glitter of earth away.

We have heard, and we gladly echo the call,  
Come from the fields of strife,  
Come to the pastures cool and green,  
Come to the fount of life.  
Long we to broken cisterns sought,  
But they left us thirsting still,  
And we turned with joy to the living stream  
That flows from Zion's hill.  
Unsealed to man on Calvary's brow,  
Through earth's dark plains it floweth now.

Ho, every one who thirsteth, come,  
Drink from the healing tide.  
Why seek to quench thy fevered thirst  
Earth's turbid streams beside?  
Come to the living waters, come!  
To-day they freely flow;  
Drink from this stream, and nevermore  
Soul-thirsting shalt thou know.  
While Jesus pleads there yet is room,  
Whoever is athirst may come.

And whosoever will may come;  
Turn thee, why wilt thou die?  
Delay not, lest thou be too late,  
And he not heed thy cry.  
E'en now the day is waning fast,  
'Tis Mercy's last sweet call;  
Soon Justice will the scepter sway,  
Soon will the darkness fall.  
Haste thee, oh haste! ere thou seek to hide  
In terror from the Crucified.

M. A. DAVIS.

Battle Creek, Mich.

## Progress of the Cause.

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

## Jay, Michigan.

In company with Bro. Fisher, we came to this place, Friday, Nov. 19. We designed to remain only till Monday morning, but I soon saw that circumstances demanded a longer stay, so I took up my appointment at Edenville and staid here two Sabbaths.

A large church was raised up here some seven or eight years ago, and a large meeting-house was built. Things went well for a short time; but in consequence of the injudicious labor of certain brethren, they soon got into trial, and became greatly divided. A large number, more than half, withdrew from the church, quite a number gave up the Sabbath entirely, others backslid, but held on to the Sabbath. Nearly all the young people, who might have been saved to the cause, grew up irreligious.

They have had more or less labor here from time to time, so that they have maintained an existence as a church, and have kept up Sabbath meetings, though they were frequently thinly attended. In all, I found some seventy-five Sabbath-keepers here. Some idea of their backslidden condition may be formed from the fact that out of this large number only six took the REVIEW, but a few copies of the *Instructor* were taken, and not one copy of the *Reformer*. Their s. b. had run down to less than one hundred dollars per year.

We had a good turnout at our first meeting, Friday evening. Sabbath morning their large house was well filled. Brethren were present from St. Charles, Saginaw, Williamstown, &c. All the old friends of the cause in this section turned out *en masse*, children and all. I reviewed, in a few of my first discourses, the evidences of our faith, the prophecies, the messages, the Sabbath, the nature of man, &c. The brethren said that this sounded like old times, and revived memories of their first love for the truth. I gave them the history of the progress and present condition of the cause. This seemed to stir them a great deal. At the close of our two days' meeting, they were just where there was some hope of doing something for them. All voted to continue the meetings another week.

During the daytime, Bro. Fisher and myself visited from house to house, calling on nearly every family. We commenced our meetings each evening at six o'clock, with prayer and social meeting till seven, then preaching till eight. At eight I dismissed the formal meeting, and we spent three-quarters of an hour in a visiting meeting. We found this latter meeting the best of all. We advised the brethren to go to each other, renew their acquaintance, and make confession of their wrongs, their coldness, and their backsliding, and to invite their old friends back, and talk with the unconverted and the unbeliever. This broke down the coldness which had existed among many. Some said that this was as good as when they first embraced the truth; others said they thought it was better. We had some excellent social meetings. Nearly every time, several new ones would take part in them. Hearty confessions were made, wet down with tears. A general feeling prevailed, and was expressed, that better times were now come for this people, that old difficulties would be laid aside, and that they could now be stronger than ever before.

The evening before our last Sabbath meeting, I made an appeal to the unconverted and the backslider to come forward. Twelve intelligent young men and women came forward and made a start for the first time, and besides these several who had been on the background now expressed their desire to take hold anew. Sabbath morning we had one of the best social meetings I have enjoyed for a long time. A large number took part with the deepest feeling. Most of those who started the evening before spoke in this meeting. I then made a call for all who wished to start anew, those who had been entirely backslidden, those who had never made a profession, and those who now wished to commence the observance of the Sabbath, to come forward. A general movement was made and some eighty persons thus took their stand. This was a sight that encouraged us exceedingly. After this quite a number more spoke. Then we had a pleasant time in celebrating the ordinances. Five joined the church.

On Sunday morning we had a good turnout. Bro. James Munger was ordained elder, and Bro. Jeremiah Munger was elected and ordained deacon. Systematic Benevolence was re-organized, amounting to \$280. I obtained twelve subscribers for the REVIEW, seven for the *Reformer*, and three for the *Instructor*. Several more promised to subscribe for the REVIEW in a few days. We obtained \$28.00 for the Kansas and Missouri brethren, and \$11.50 on the Pacific press, besides, several shares were pledged. Four who had given up the Sabbath came back and commenced its observance again. Six who had never kept it before now took their stand with us.

I feel very loth to leave this place now. A good revival spirit is among the people. Could this effort now be followed up for a few weeks, I feel confident that there might be a church here of one hundred good members. I hardly know what to do about it. I feel strongly tempted to come back in a few weeks and carry on the work. At present, Brn. Fisher and Stoddard, both preachers, will remain and hold prayer meetings in the different neighborhoods each evening, and a general meeting once a week, and also upon the Sabbath, for two weeks. We hope that they will do much good, and that others who are feeling deeply, but are now halting, will take up the cross. We shall be disappointed if they do not.

I feel greatly encouraged to see even so much accomplished, though it is but a small part of what I know ought to be done. The great difficulty which I find in these meetings is this: The brethren and sisters take so little interest in the meetings on the start that many of the very ones we wish to reach do not come out at all till we have been at work two or three days. The elders and leading brethren in the church make but a faint effort to get people out to meeting or to bring their children. They do not seem to expect that much is going to be done, and when we tell them what has been done in other churches, they do not seem to dream that it can be done in their place or families. About the time our meetings close they begin to wake up. Then they regret that they did not make greater efforts to get their friends out to meeting. This has been so in every place thus far. What course to take to stir our friends to start in right I do not know, but I shall try something.

I have never seen so much interest manifested to hear the truth at any time or any-

where as during my meetings thus far in Michigan. At almost every place I go, our houses are crowded night after night; and this in our old churches where they have had lecture upon lecture, and where the truth has been but poorly represented. The Lord is evidently giving us the ears of the people.

I feel very thankful to God for strength to labor as continuously and hard as I do. I have not become hoarse at all thus far, nor very tired.

D. M. CANRIGHT.

Jay, Mich., Nov. 30, 1875.

## Meetings in Vermont.

SINCE my last report, have spent two Sabbaths with the friends in Essex Junction. Most of the number who embraced the Sabbath here manifest a growing interest in the truth. Meetings are held regularly each week. Bro. Bean recently spent a Sabbath here. Two have been baptized by him.

Our Tract and Missionary meetings have been seasons of encouragement to the different churches. At the Berkshire meeting three discourses were preached besides attending to the business. There was freedom in the worship of God on the Sabbath. Bro. D. A. Robinson preached one sermon, and Bro. C. W. Stone preached the evening following the Sabbath. It was a matter of gratitude to us all to hear Bro. S. say with much feeling and in tears, "I long for the time to come when I can labor in the cause of God, and become tired in the work as I now get exhausted in teaching." There are other young men in Vermont upon whom the Lord has claims, who would do well to break away from friends and home cares, and do the will of the Master.

The meetings in Dist. No. 2 also left a very salutary influence upon the Irasburgh and Charleston church. After the close of the meeting on first-day, Nov. 14, we rode some six miles in a snow-storm, and I baptized six, who, with six others, were added to the church. I obtained six subscribers for the SIGNS.

The meetings at Jericho last Sabbath and first-day seemed to inspire courage and good hope in the hearts of the church there. There was good freedom in preaching the word on the Sabbath, and a refreshing social meeting on first-day morning, preceding business transactions.

But we cannot forbear expressing the deep regret we feel that there are so few reports of missionary labor given by the brethren and sisters. Until there is more interest manifested by the majority of the brethren in the direction of laboring to reach men with our publications, and to otherwise labor judiciously for the salvation of souls, our missionary work will not be what it should be; it will not be what it must be to properly discharge our duty and to secure the approving smiles of Him who gave his life for us.

Dear reader, think of what Jesus has suffered and sacrificed for us, and then ask yourself the question, What have I done for him? We hope the good resolutions formed in our meetings may be carried out in the ensuing quarter; that God's blessing may rest upon the workers; and that at the next series of quarterly meetings, life, and power, and spirit, may be given our business sessions by reports from the great majority instead of the minority. And we do hope that the hearts of our brethren and sisters will become so deeply filled with a love for this work that they will toil on faithfully through the quarter and then come to the meetings prepared to remain to their close, instead of going home before the transaction of the business. God is blessing this branch of our great work to the salvation of souls. Oh! who will be among the workers? Who will be of the number to whom it shall be said by the Master, "Well done, thou good and faithful servant?"

I receive good reports from meetings in other districts, where I could not meet with them. On the whole, our Health Almanacs have been taken freely. In a new district (with few members), the smallest in the State, the director writes, "I think five hundred almanacs will be all we can distribute." Let the faint-hearted in other districts think of this, and take courage for the work.

A. S. HUTCHINS.

Nov. 25, 1875.

SHOW yourself to be a great lover of truth so that the greatest credit may be given to your simple word.

## Tonawanda, N. Y.

At the time of my last report I was lecturing in the Disciple chapel, but after about a week the house was taken from us for meetings of their own, and we were obliged to return to the hall. This sensibly affected our attendance, which was small at best, but I did not feel at liberty to leave, as some of the leading members of the church earnestly protested against their action and publicly declared their purpose to follow us to the hall, which they did.

I have labored under great discouragements, the weather being very unpropitious and the attendance very small, on one occasion being reduced to three persons, aside from Bro. Nicola and family, although we have advertised freely and done what we could to get the people out.

Still I have had such encouragement as I seldom or never had before. The owner of the hall is the principal partner in a heavy lumber firm, and president of a banking house run by the same firm. He has attended every meeting but one; has steadily used his influence to get others to attend, advertising at his own expense, taking me into his carriage, driving to the clergymen's houses, and giving them notices to read; has furnished the hall and warmed it, free of charge, and made me a donation of five dollars, besides freely entertaining me at his house. He sees the truth plainly and advocates the Sabbath, but does not see his way clear, as yet, to obey.

The cashier of the bank, however, who is one of the elders of the Disciple church, has informed me that he is convinced of the truth and must obey; and as he is a man of large influence among them, and a number of others of the same church are almost persuaded, we confidently hope for more fruit. Those interested are among the best in the church and community. Under these circumstances I have felt forbidden to leave the ground.

Some two weeks ago, having received an invitation to hold meetings at a place on the railroad about six miles from here, called LaSalle, and the hall being occupied so much of the time, I went there thinking I could look after the interest here at the same time. I obtained the Methodist house, but after holding a few meetings it was locked against me, which stopped my operations there for the time being, but learning that the trustees are not in sympathy with the move, but decidedly opposed to it, I visited them yesterday and obtained a written certificate for the use of the house for a series of meetings of indefinite length, and am to resume to-night, the Lord willing.

S. B. WHITNEY.

December 1, 1875.

## Iowa.

At the time of our last report, we had just commenced holding meetings in Rossville, Allamakee Co. We remained about three weeks. The Baptist friends kindly granted us the privilege of using their house of worship, for which they have our thanks. The people of this place seemed willing and anxious to hear the evidences of our faith. We also held a few meetings in Volney, four miles from Rossville. A few embraced the truth, two of whom have since united with the Waukon church. We sold some books, and obtained a few subscribers for the REVIEW, on trial.

We attended the quarterly meeting at Waukon, Oct. 2, 3. We feel to thank God and take courage for his blessing received during this meeting, especially while celebrating the ordinances. Two were baptized, and one united with this church.

C. A. WASHBURN,  
F. A. BARLOW.

## Nebraska.

SINCE my last report, I have been trying to do what I could for the spread of the truth. Surely we should esteem it a privilege to be co-laborers with Jesus in the salvation of souls. The Lord has blessed me with health and strength, and so far my lot has been cast among a kind and generous people.

I commenced lectures at Falls City, Aug. 28. Circumstances were quite unfavorable, and I did not meet with very good success. The minds of the people were wholly occupied with the social and political themes of the day. Church festivals, picnics, shows, and concerts were attended and enjoyed by all classes. Paul's prophecy in reference to professed Christians (2 Tim. 3:1-5) is fulfilled wherever we turn our eyes. After giving thirty-two lectures only one decided to keep the Sabbath; but there was a good interest manifested by a number of the hearers, and I trust I did not labor in vain.

I commenced lecturing at Arago, Sept. 6. I found eight persons there who were keeping

the Sabbath. They were not thriving—were not even sustaining Sabbath meetings. Some of them had united with the Methodists, and had almost lost their interest in present truth. I was with them four or five weeks, lecturing every night. The number of my hearers was not very large, but the interest manifested was good. Three others embraced the truth, and eleven signed the covenant to keep the Sabbath. We organized a Sabbath-school and established Sabbath meetings. The Lord was pleased to bless our efforts, and I hope we shall see good results in the future.

Oct. 7, I gave two lectures at a school-house about five miles north of Arago. The Monday following, I joined Bro. G. V. Kilgore in his labor at the Harkendoff School-house, five miles north-west of Falls City, where he had been lecturing about four weeks. Four intelligent believers embraced the truth, and will unite with the little company at Salem. We are now engaged in a series of meetings at a place four miles north-east of Salem. Our labor will probably be in the vicinity of this place during the winter. This seems to be a good opening, and I hope we shall be able to do some good. I pray God that we may have souls for our hire. Brethren, pray for us, that God may bless us, and the preaching of the third angel's message in Nebraska.

MATTHEW WING.

#### Disorder in Meetings.

FOR some cause, we frequently find our people more noisy and disorderly in meeting than almost any other class of people. Probably this results largely from the fact that many of our meetings are held in private houses, and where only our own people are present. They do not feel that necessity for restraint and strict decorum which they would in a public meeting. Then, further, as a general rule, all the family attend, parents and little children, which is not the case in ordinary houses of worship. This occasions some necessary noise and occasional going out and in. To a certain degree this cannot be helped. The trouble is, however, that a habit is contracted of running out and in, shifting seats, and making a noise generally. In some places this is exceedingly annoying. When outsiders come into our meetings they are offended by it, and often greatly disturbed.

If the proper course is taken, very small children can be taught to be quiet and sit still during meeting. It is entirely wrong to allow a child of any age to run around during meeting. There is no excuse for it, and it never should be allowed. Do it once, and you will have to do it again. Allow it a few times, and your child is ruined upon that point. Every child should understand that when meeting commences there must be an end of playing and running about. The parents are the ones who are responsible in this case.

But especially should our brethren and sisters be exceedingly careful to set a good example in this respect themselves. I have been much annoyed to see many of our brethren and sisters get up in meeting and go out and in, change their seats, go to the stove and back again. Sometimes it is absolutely necessary, but in a majority of cases it is not. Self-denial should be practiced in this thing, and all possible efforts should be made to maintain quiet and decorum in the house of God. Special effort should be made upon this point when we have preaching, and the public are present. Not being used to such things in their own houses of worship, it strikes them very unfavorably; besides, it attracts the attention of the audience and is very annoying to the speaker.

Brethren and sisters, we ask you to remember these things in our meetings with you. We recommend you to consider the following texts: "Keep thy foot when thou goest to the house of God;" and "let everything be done decently and in order." D. M. CANRIGHT.

Jay, Mich.

THE Moravian missionaries in Thibet mention this singular custom at Shassa: "Every year the lama community provide a man of the lowest class, dress him up in goat skin, with the hair outside, and a singular head-dress, and then drive him out of the town to the river, where they lay on him the sins of the whole people. The man has then to cross the river, and live in a wilderness in solitude for some weeks, being abundantly supplied with food during this season. On his return he receives many presents from the people. The disgrace is so great, however, that no one is found voluntarily to go through the ceremony, except in very rare instances. It is a singular analogy to the scapegoat of the Old Testament."

#### Death of Another Pioneer in Reform.

MY father closed his eyes in death, Thursday, Oct. 7, 1875, in the eightieth year of his age. The events of his life were in some respects remarkable, and hoping they may not be without a degree of interest to many of the readers of the REVIEW I will undertake to present a short sketch of them.

Ezra P. Butler was born Aug. 25, 1796, in Waterbury, Vt. He was the son of Ezra Butler, who had served a term both as governor of Vermont and member of Congress, and had been associate judge upon the supreme bench of that State, besides filling many other offices of responsibility, and being an honored minister of the Baptist church. He was chosen captain of militia at the age of eighteen, in the war of 1812, and was on his way to join the army when the memorable battle of Plattsburgh took place.

He was married Jan. 14, 1819. He was converted in February, 1826, and joined the Baptist church, and in a little over a year was elected deacon. The Congregationalist was the leading church in the village where he lived. He held a pew in this church and led the singing, and they desired him to join there. The Baptist church was three or four miles away and feeble. But his views on baptism would not permit him to join elsewhere. Here he commenced on the unpopular side. From this point all through his life he was identified with unpopular reforms. He was an ardent anti-mason in the great anti-masonic movement of 1827-8, and the first man in Waterbury who took his stand on that side. He firmly believed Morgan was put to death by Masons for revealing the secrets of Masonry, and was not slow in declaring his views in public.

This movement was carried into politics, and in Vermont, governors and members of Congress were elected upon this issue. And so fierce was the contest that in the Congressional district where father lived, there were seven different votings, two months apart before they succeeded in electing a Congressman. The nominees of the whig and democratic parties not being opposed to Masonry, a third party candidate was put up, who was an anti-mason. The vote for him at the first election was very small, but increased at each succeeding election, till on the seventh he was chosen. Masonry was completely broken down in the State when the contest closed; and for a long time after, little was said about it in Vermont; but lately it has revived again.

At the close of this contest the anti-slavery movement began to take shape. The *Emancipator* was placed in father's hands, and his mind became interested in the subject of the abolition of slavery. In 1832 or 1833 he was present at Middlebury, Vt., at the organization of the first anti-slavery society in that State. Only about twenty-five persons were present. Father was an ardent worker in the cause. He took Mr. Garrison's *Liberator* soon after it was first issued. To be an abolitionist made a man exceedingly unpopular, in the days when Garrison was mobbed and Lovejoy murdered. The first anti-slavery lecture ever given in Waterbury was by his invitation, when leading men of the place were much opposed to it. He was also an earnest laborer in the temperance cause in those early days, and in the work of moral reform.

In 1839, father became interested in the Advent movement. Wm. Miller preached on that subject in Waterbury at that time, and from that point father never lost his interest in the soon coming of his Lord. It was the great and absorbing theme of his life ever afterward. Because of it, he lost his interest in politics, believing it was impossible to effect a purification of the political parties, and feeling that the only true hope for the world was in the coming of the Just One. He was a very zealous worker in the '44 movement, and suffered a great disappointment when the Lord did not come in the autumn of that year.

He commenced keeping the Sabbath of the Lord in the fall of 1850. He had two starch factories running in Stowe, Vt., at the time. But when he became satisfied that it was his duty to keep the Sabbath, both of these stopped two days in the week. The hands employed would not work Sunday, and he would not permit them to work on the Sabbath. This threatened a large loss, and caused much talk; but such considerations never hindered him from living up to his convictions of duty. He was ordained to the ministry by Bro. White in company with Brn. Hart and Everts, not far from this time; but he never felt fully satisfied that he had the proper gift for this calling. He settled near Waukon, Iowa, in 1856, and remained there engaged in farming until within a few years, when he went to reside in Battle Creek, Mich., with his eldest daughter. He remained there till called away by death. He died in hope, full of days. He rests in peace. Though found on the unpopular side nearly all the years of his life, he ever

had the confidence of the community where he lived as an honest man.

Father was one of that old style of men whose authority was always respected in his family. His voice was raised in behalf of truth, virtue, honesty, and righteousness, on all occasions. These principles were respected among those over whom he had authority. Though erring, possibly, at times, on the side of sternness and in too little manifestation of tenderness, yet his heart was always ready to sympathize with distress, and to help to alleviate it when he was cognizant of it. In his last days he was like the ripening fruit; in his last hours, triumphant in God; and as his eyes closed in death, his countenance assumed the calm and placid expression of perfect repose. "Blessed are the dead who die in the Lord." They rest from their labors. The battle is over with him. Those who are left are still struggling in the conflict. As a family, we all owe a debt of gratitude to our father. To such men the world owes a debt also, for an example of faithfulness to principle, of strict integrity, and of true moral courage.

In his younger days many avenues to wealth and honor were open to him, hosts of friends would gladly have assisted in his advancement, his father stood in high positions of trust, but he followed his convictions of duty, though they led him through unpopularity and cut him off from his friends. In his closing years this was the greatest source of satisfaction of anything in his life record. He never regretted any sacrifice he had made to carry out his convictions of duty. Thus our friends pass away from us one after another. Soon the probation of all of us will close up forever. But, thank God, the morning of life will soon dawn, and the broken circles will be made whole. We expect then, if we remain faithful to God, to meet with parents and friends, radiant and glorious, when mortality shall be swallowed up of life. GEO. I. BUTLER.

IN connection with the foregoing sketch, the following extract from a letter to a near relative, left unfinished upon his table when he was stricken down by his last sickness, will be of interest to the many acquaintances and friends of father Butler:—

You requested me to write you; the request was certainly a reasonable one, and it seems as though it ought not to impose an unreasonable burden upon one who can use his pen, if imperfectly. But I assure you that it has been a great source of reflection what I should write to a dear relative just on the verge of an unending state of happiness or of God's eternal displeasure. Would that I had more wisdom, that I might give in this letter, which may contain the last words I shall ever say to you. Oh! that I might say something that might, more surely lead you to secure the pearl of great price.

In this degenerate age, it is thought that Heaven is easily attained; that it costs but a little sacrifice to be a Christian; that Christ has died, that he has paid the debt, the just demands of the law of God; that if we acknowledge Jesus Christ as the Son of God, join one of the churches of the land, attend meeting on Sunday, and help pay the minister's tax, all is right.

What a scene will be exhibited at the revelation of Jesus Christ! When he separates the just from the unjust, the righteous dead are raised; the living righteous changed, 1 Thess. 4:14-17, and the living wicked receive the just reward of their own doings—what a day will that be! No more mistakes as to which class they belong to—he that is holy will be holy still, he that is filthy will be filthy still—the saints saved, eternally saved, the wicked destroyed by the seven last plagues. It will then be a matter of infinite importance to which side we belong. When I think of the awful consequences of a mistake here, and look back on my past life, I am glad that I have conscientiously done the duties God has clearly made known to my understanding since I experienced religion.

When first I set out to serve God, I had constantly been an attendant at the Congregational meeting, in a house which I had taken a great interest in building. But I left my pleasant associations there to be buried with Christ in baptism. I am glad to this day that I did it. I am glad I labored as hard as I did to strengthen and uphold the Baptist church. I am glad I left it when I did, and embraced the advent doctrine. I have ever believed from that time to this that if I had rejected the light that so clearly shone upon my mind at that time, I should have been left to my own ways. I considered it was a case of life or death. I am glad I accepted the light. I am glad I did not give up the advent faith because the Lord did not come in '44, when we expected him. I am glad that I was led to see the reasons why the Lord did not come in '44.

I am glad that in my first religious experience, I examined the claims of the first-day Sabbath, and found that if there was no day which had more claims for being considered the Sabbath than that day, God had left us without a Sabbath; which was my belief for a number of years. In this I have no satisfaction, because it is a more subtle error to get rid of than belief in the first-day Sabbath. I am glad I have seen that the wicked will receive the just reward of their doings, and *perish, be burned up, utterly consumed, become ashes, and be as though they had not been.* Language can never point out a *destruction*, if that used in the Bible does not. I am glad I believe in the unconscious state of the dead until the Lord comes and raises the righteous dead, and changes the righteous living from mortality to immortality, and that Abel will enter no sooner on his heavenly estate than the last saint that will be saved. The idea seems godlike to me of having all the saints enter upon their reward at the same time. One generation after another passes off the stage of action and remains perfectly unconscious of the passing of time, till the whole family of man is made up—the resurrection takes place, which brings into life the whole family of the saints. And I rejoice as much that I am permitted to see the wisdom of God manifested in appointing a Sabbath at the commencement of time, that he will defend and support at the close of time.

In short, I rejoice that I live in a day when God is leading a people to search his word as for hid treasures, that he is causing the truths of his word to be searched out and published, and scattered in tracts and pamphlets in all parts of the country and to the world. I say that I am glad I live in this day, although Satan works as he has never worked before, in benumbing, stupefying, leading to all the fascinating things of the world, and to every corrupting, debasing, sinful thing practiced in the land. Could the eye of an all-seeing God have beheld more corruption in the days of Noah than he beholds now? And yet further, I believe that in no age of the world has God required more at the hands of his people than now. Nor is this unreasonable. He has in all ages of the world required an improvement on all the light given; and is there any good reason to be assigned why we should not be benefited by the experience of all past generations?

There is very little we can present on a sheet of paper, but I have presented to you here a few scraps of my Christian experience, which are some things I do not look back upon with sorrow. I have presented them without giving one reason why I embraced them. Here are a few incidents covering over forty-nine years of my life. And while calling to mind the reasons which led me to embrace these views, and the many trials, reflections, hairbreadth escapes, in leaning to others, I cannot but rejoice that the Lord strengthened me to take hold of those truths I saw so clearly set forth in his word. I have not presented these things to boast of Christian attainments—I have far more reason to abhor myself that I have no better lived to the praise and glory of His name who suffered that I might have eternal life. Surely I ought to love and adore the riches of that grace that has borne so patiently with me.

#### Obituary Notices.

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

GENTLY fell asleep, Oct. 27, 1875, our darling daughter, Clara Eliza, aged ten months. Her disease was cholera infantum and erysipelas. We trust our little one will be given us again if we are faithful till the Lifegiver comes.

SIMON P. & CLARA LOOP.

DIED, at Sheridan, Ill., Sept. 18, 1875, Robert F., son of Bro. and Sr. Alfred Nettlingham, aged ten months. The disease was cholera infantum, which continued only one week ere death closed the eyes of this innocent little one. The funeral sermon was preached in the S. D. Adventist house of worship, at Sheridan, Oct. 31, 1875. Text: 2 Sam. 12: 23.

G. W. COLCORD.

DIED, near Hebron, Wis., of whooping cough and teething, our infant son, Arlington James, aged seven months. Our hearts are sad, but we hope to meet our darling again in the morning of the first resurrection. Blessed hope!

ROSINA GARLOCK.

DIED, in Waterloo, Grant Co., Wis., Nov. 12, 1875, Emma A., adopted daughter of Edward and Emma A. Robinson, aged three years and eleven months. Funeral services were held at the Adventist church. Words of comfort were spoken to the mourning friends from the 14th chapter of Job.

JERIEL GANIARD.

