

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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HEAVENLY GLIMPSES.

OUR mortal eyes have never seen,
Our mortal ears have never heard
The glories of the world unseen,
Prepared for those who love the Lord.

The Holy Spirit doth reveal
A foretaste of immortal bliss;
Some rays of heavenly light and joy
Reach from that brighter world to this.

Faith lifts the soul above the earth
To those bright realms of bliss afar,—
Dispels the mist of doubts and fears,
And sees the gates of Heaven ajar.

By faith we view the pearly gates,
Swung open wide to let us through;
The wall of rainbow-tinted gems
Looms up to our enchanted view.

We see the crystal waters flow—
Laving the banks of golden ore,—
And Eden's fair, life-giving tree
Whose branches reach from shore to shore.

There Sharon's fadeless roses bloom—
Their deathless beauty ever reigns,—
No tint of death no foul decay,
Upon those ever-verdant plains.

No sin, no pain, no death, no tears,
These are forever wiped away.
No night through all the endless years,
God's glory makes perpetual day.

My soul enamored, longs to soar,
From all earth's sorrows to be free.
Oh! shall I tread the blissful shore,
And stand beside the crystal sea?

Yes, in the strength of love divine
I must—I will that glory share.
O Saviour! take this heart of mine;
Me for that glorious rest prepare.
R. C. BAKER.

Present Condition of the World.

BY ELDER D. M. CANRIGHT.

THE population of the globe in 1869, as given in the New American Cyclopaedia, Art. Man, was *thirteen hundred millions* (1,300,000,000). Of these, *eight hundred and twenty millions, nine hundred and twenty thousands* (820,920,000), are heathens and idolaters, having no faith in the Bible, nor in the God of the Bible. What a picture! At this very day, two-thirds of the whole human family in the darkness of heathenism, without God and without hope in the world!

Nor is this all. Of the remaining one-third, *one hundred and sixty millions* (160,000,000) are Mohammedans, the devotees of the false prophet Mohammed, who utterly reject the Christian religion and the God of Christians. Besides these, there are five millions (5,000,000) of Jews who reject Christ, and are further from receiving the gospel than the heathens themselves. This leaves *three hundred and fourteen millions* (314,000,000), that is, less than one-fourth the population of the globe, who are nominally Christians!

But let us notice a little further who these Christians are. Sixty-six millions (66,000,000) of them belong to the old Greek Church. These have so far apostatized from true Christianity, are so far sunken in superstition, ignorance, and degradation, as to be regarded by Protestants as being little better than heathens. They cannot be counted as Christians. In addition to these, there are *one hundred and sixty millions* (160,000,000) of Roman Catholics. We all know too well what they are—Christians only in name. All Protestants regard them as the worst enemies of the cross of Christ, and so they are. Hence, these also must be thrown out as not really Christians.

This leaves only *eighty-eight millions and eighty thousand* (88,080,000) of Protestant

Christians in the world—less than one in fourteen of the entire population. But even this number includes, excepting the Catholics, the entire population of all the Protestant nations; so that children, unprofessors, infidels, spiritualists, Mormons, and persons of no religion, are numbered as so many Christians! How many, then, of these eighty-eight millions are even professors—church members? A recent writer states that the entire number of Protestant church membership is only sixteen millions three hundred and fifty thousand (16,350,000). That is, taking the entire population of the world, out of every three hundred inhabitants only sixteen are professed Christians!

But if we now inquire still further what proportion of these church members are actually real, Bible Christians, it will diminish this number very much more. Probably we should be making a very charitable allowance, if we reckon one half the church members as real Christians. This would give us only about eight millions (8,000,000) of CHRISTIANS in the world out of a population of thirteen hundred millions (1,300,000,000), or only eight out of every thirteen hundred! This is not a very flattering prospect for those who expect the immediate conversion of the world!

But let us look at the present condition of the world from another point of view. What is its present tendency so far as faith and the fear of God is concerned? It is a sad fact which comes to us in all the papers, is noticed by all public men, and is painfully prominent in all classes of society, that unbelief, infidelity, and even blank atheism, are rapidly growing in all parts of the world. Of Buddhism, the great religion of India, Japan, &c., a recent writer says:—

"If ever there was a religion going to decay and ruin, it is Buddhism in Japan. Its temples and shrines are being deserted. The number of its priests has decreased nearly one third within five years. Geography and chemistry are sapping its foundation. Sintoicism, a cultured and intellectual atheism has taken its place."—*Christian Union*.

We could rejoice at the downfall of this false religion, if something even worse were not taking its place. Henry Ward Beecher says:—

"It is also a striking fact that the Buddhists, though they do not co-operate with the atheists of Christendom, are, in fact, atheists. Max Muller and others regard them as absolutely so; others regard them as excluding God from the possible objects of knowledge, and regarding only law, after the manner of Herbert Spencer, whilst they neither affirm or deny his being. Practically, they may, therefore, be counted on the side of atheism."

We now turn our eyes to Christian lands, and here it is plainly seen that the tendency of modern science, and frequently its avowed object, is to create skepticism with regard to the Bible, unbelief in religion, and atheism toward God. Every reader knows that many of the most prominent scientists of the day, as Huxley, Darwin, Agassiz, &c., are avowed infidels. That this is no mere scare-crow of our own, gotten up for effect, will readily appear from the remarks of prominent men. Professor Tayler Lewis, in the *Christian Statesman* of Feb. 15, 1872, makes the following truthful statements:—

"The positive, aggressive character of irreligion, is the peculiar feature of our age. Such, indeed, was always its nature, but time is bringing out its open development in a way which the most worldly stolidity will soon find itself incapable of denying.

"An atheistical party is rising in this country. Religious dogmas, it is said, are changing their character. Whether that be so or not, it is certainly true that the assaults of unbelief are assuming strange and monstrous forms. We call it the atheistical party, because it goes very far beyond anything that has heretofore been called infidel or deistical. It has passed beyond questions of orthodoxy, once so called, beyond difficulties in relation to the Bible and its inspiration; it assails the very being of a God, in any sense that possesses the least moral or religious value.

"It used to be a question, we have sometimes heard it debated, whether there ever really was, or could be, such a thing as an atheist. Lord Cherbury denied it; the old English infidels all denied it; even Voltaire held such a belief to be a rational impossibility. But it is a question no longer. There is an increasing number of men in England, Germany, France, and America, who fearlessly avow the name. "There is a still greater number, fast treading in

their steps, who evasively deify nature, but to the utter exclusion of prayer, of providence, of worship, of everything, in short, that associates with itself the ideas of reverence and responsibility. It can no longer be disguised that atheism, blank atheism, with all its desolating horrors is becoming the characteristic of modern unbelief. It is fast sweeping all the more timid forms of doubt into its bottomless abyss of darkness."

Horace Greely, in the *N. Y. Tribune*, confirms the above facts thus:—

"Science and literature alike rejoice in augmented treasures which they proffer with open hand to all. But there is no corresponding progress in our average moral culture; nay, the number of those who blend the knowledge of a Humboldt with the ethics of Dick Turpin or Jonathan Wild, would seem to be rapidly increasing. That one is master of many sciences and many tongues, affords no trustworthy assurance that he may not at any moment stand forth an Aaron Burr in lack of principle, and a Ruloff in revolting, hideous crime."

Such men as these do not make such statements without sufficient facts to warrant them. Here is another witness of good authority:—

"The science of our age is intensely skeptical. It throws more and more doubt upon accustomed religion, and strives more and more to make it appear that there is nothing in it beyond mere forms of doctrine, and that the question of the day is whether there is any religion at all, or any God whatsoever."—*H. W. Beecher*, Friday evening, Aug. 23, 1871.

In one of the most popular and influential papers of the day, I find the following:—

"STATISTICS OF ATHEISM.

"The statistics of the various religious bodies are carefully taken. But of atheism, one of the most powerful elements of the coming future, no accurate statistics have ever been taken. But in order fully to comprehend the conflict before us, we need an accurate idea of the extent and power of the great atheistic movement of the age. But to obtain the needed statistics is a matter of no small difficulty. We know that the followers of Comte are avowed atheists, but we know not exactly how many of them there are. Those who ignore God as out of the range of possible knowledge and as acting only in law, are many, but how many we cannot say. We know that the leading founder of the International was an atheist, and that atheistic lectures are delivered in England under the auspices of that association, and probably extensively in other lands, but we know not the number in that association, or the opinions of all the members. One thing, however, is clear, that the atheistic element has very great power in Christendom, and is preparing for a conflict more fearful than most Christians anticipate."—*Christian Union*, Jan. 10, 1872.

That such are the facts in the case, no well-informed person can doubt. The strong tendency of the present day is to drift away from faith in God, in the Bible, and in religion. The very fact that spiritualism, which ridicules the Bible, scoffs at Christ, and mocks at the God of the Bible, has made such rapid progress and found such vast numbers of ready followers, is plain evidence of the general unbelief which exists in the public mind. And many who talk very profoundly about God remove him so far from human affairs as to leave no chance for practical faith in him.

Even the Jews, who have always had such correct ideas of God and such strong faith in him, have, of late, drunk deep into this spirit of skepticism with the others. The personality of God, the advent of the Messiah, the resurrection of the dead, the return of the Israelites to Jerusalem—all these cardinal doctrines, always so dear to the Jewish heart, are now being given up for simple deism and free religion, or rationalism. In their late Rabbinical Conference, Dr. Myer said:—

"That he is opposed to any stereotyped form of prayer, because prayers are addressed to a personal God, in whom he does not believe.

Dr. Wise put his belief in this form: 'The idea of a personal God, accepted in theology as a technical term, is not Jewish at all. The God of the Bible is the Jehovah, i. e., the Infinite and Absolute, the Substance and Essence of all that is, was, and will be. This Cause of all causes, this Understanding supreme, Love, Justice, and Holiness universal, cannot be thought or even imagined as personal. Theology bases the idea of a personal God upon the doctrine of incarnation.' With this statement, *The Jewish Messenger*, while asserting that 'these conventions are mischievous,' are animated by 'a migratory desire,' 'tend to weaken all religion, and lead the young to become infidels,' is nevertheless so far in accord, as to declare that 'every child in Israel is aware of its truth. *The Jewish Times*, also, though a bitter opponent to the Convention, says delightedly of Dr. Wise's definition, 'This time he is logical.'

In the *Christian Union*, Jan. 31, 1872,

we find the following, touching the present condition of the Jews:—

"It is a very interesting question, to what religious issues they are tending. In the *Jewish Messenger*, of this city, edited by the Rev. S. M. Isaacs, are some very interesting views of the course of religious thought and practice among them. Nothing is said of conversions to Christianity. It is tacitly assumed that they do not occur, and, so far as we are informed, they are not numerous.

"The second great fact is that, as to the synagogue itself, there is a division of the Jews into three parties. One, of those who are conservative of old forms and habits in synagogue education and worship; another, of those who, in education and synagogues and worship, conform to progressive American ideas; a third, of those who, under the name of ritualism, propose to drop all the externals of Judaism, and retain only a pure deism, not differing essentially from the absolute religion of Theodore Parker, or that of the Society of Free Religionists."

"Of the second system, he thus speaks:

"What is the modern system? To adopt every means to attract worshippers; the ritual to be revised, abridged, and rendered suitable to modern ideas. The advent of a Messiah, the resurrection of the dead, the ingathering of Israel—these subjects, which a vast majority in Israel deem important, were to be expunged from the Prayer-book, but in their stead vocal and instrumental music were to form adjuncts to the service."

"The tendencies of this system, as set forth by him, are to throw off finally all that is peculiar to the Jewish ritual, and to retain only the spiritual deism of the third party. One Jewish clergyman is a vice-president of the Free Religious Society of Boston. The *Jewish Times* copies in full from the index the prospectus of the course of free religious lectures in Boston, and gives it a conspicuous position, as if in sympathy with it. The efforts of Christians to produce united prayer for the conversion of the Jews to Christianity the Jewish papers treat with ridicule."

This is a dark picture for those to contemplate who expect the conversion of the Jews to Christianity and their return to old Jerusalem. Their whole tendency is directly the other way.

But this infidelity of the age is not confined to scientific men, worldlings, and Jews. It largely pervades the professed church, from the old mother to her latest child. Look at the following picture of the spiritual condition of the herds of the Roman church. It is from Rev. Mr. Langdon, of Florence, Italy:—

"Break through but the thin surface crust of names and forms, and old associations, and the fact is revealed that there is nothing spiritual left; that Romanism is thoroughly materialistic, and that it has practically brought Christian Italy back to its own ancient paganism. But for the instinctive habit they have of using the word Christian, as implying, if not as being synonymous with, the highest cultivation and enlightenment, many of the first publicists of Italy would, very probably, admit it in so many words.

"Who can be a fairer judge than that venerable statesman and philosopher, Count Terenzio Mamiani? He is a Roman. He was one of the pope's own trusty friends, one of his lay cabinet. He occupied a similar position as the colleague of Cavour. No living Italian writer stands more eminent in the esteem of his countrymen. His wisdom is revered in the Italian Senate, and he was the *relatore*, or chosen spokesman, of the special committee of that body, to which was lately referred the law of the Papal Guarantees; and he is, what is so rarely found among his peers, a sincere and devout Catholic. Such is the man who wrote to me on the 30th of October last, in a letter already published: 'It is to be feared that all this [effort for reform] comes too late. Romanism has at last produced in Italy three deplorable results; and these are superstition in the lowest populace, indifference in the other classes, infidelity in the greater part of the thinkers and writers.'

"In fact, Christianity is not generally looked upon, either by ecclesiastics within, or by the laity without, the church of Italy, as a system of principles governing the heart, the conscience, and the inner life, so much as a politico-social system, allied to a state of society which has passed away, when it was the right of the one to rule, and of the other to minister to their ambition. Indeed, I have the story from the best authority that a veteran diplomatist, who had long been accredited to the Papal Court, said that of some eighty-three Cardinals whom he had personally known, perhaps three really believed in the divine origin of Christianity; and it is well known here that some of the most valued ecclesiastical officials of the Holy See are men, not only without any religious character whatever, but of such notoriously disgraceful moral character that they are not received in respectable Roman society."

How much faith in God, how much vital Christianity, how much spiritual life, is there in such a putrid carcass as that? Yet this includes one hundred and sixty millions of professed Christians!

The condition of religion in France is thus set forth by the correspondent of *Evangelical Christendom*:—

"The year has opened with cries of alarm, not to say despair, from almost all quarters. As months pass, the sounding-line has time to sink deeper and deeper into the gulf of national failure, and still the

report is, *fathomless!* More than this, all who raise their thoughts above immediately surrounding events, and take a survey of Europe, come to the still more fearful conclusion that all European nations are hurrying toward the same abyss."

Of the English church, Dr. Cummings remarks:—

"I believe that one-half of the professors of the gospel are nothing better than practical infidels."—*Time of the End*, p. 188.

The eminent Baptist minister of London, Mr. Spurgeon, puts the case in even stronger terms, thus:—

"The Church of England seems to be eaten through and through with sacramentarianism; but non-conformity appears to be almost as badly riddled with philosophical infidelity. Those of whom we thought better things are turning aside one by one from the fundamentals of the faith. Through and through, I believe, the very heart of England is honey-combed with a damnable infidelity which dares still go into the pulpit and call itself Christian."—*Record*.

1. We regard this widespread infidelity as a sign of the times, indicating that the coming of the Son of Man is near at hand. Says Jesus, "Nevertheless when the Son of Man cometh, shall he find faith on the earth?" Luke 18: 8. This language strongly indicates that at the second advent there will be just such a state of things as we now see. Here is another passage of similar import: "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12: 12. Many other passages show that the devil will have great power over men in the last days.

2. Let us notice still further what the Lord has said will be the general condition of the world in the last days at the time of the end. If there is any one thing plainly foretold, it is that a wonderful increase of knowledge will mark the time of the end. Dan. 12: 4: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased." No ordinary increase of knowledge will fulfill this prophecy. It must be so rapid, so extensive, so uncommon, that that age shall be distinguished above all others in this respect. Otherwise, it could not become a sign sufficiently marked to be noticed in prophecy. Are our days thus distinguished above all others? Every intelligent school-boy knows that they are. But listen to a few testimonies from eminent men on this point. The *Chicago Republican*, March 14, 1872, says:—

"The most striking characteristic of our times is the rapid strides which the world is making in science, general intelligence, and inventions."

The *Phrenological Journal* for April, 1871, says:—

"Never was there such activity of invention within the history of mankind as at the present day."

Horace Greeley, in the *Tribune*, thus confirms this:—

"In the education of the intellect, mankind have made great strides since the birth of this century. Whether we regard the number taught, or the knowledge imparted, the progress made, has been marvelous."

Take one more witness. The *Union Handbook*, for 1870, bears this testimony:—

"The great facts of the nineteenth century stand out so conspicuously above the achievements of any preceding century that it would be affectation of humility not to recognize and speak of them."

We might multiply these extracts to any extent, but it is not necessary. This sign is clearly fulfilled. There can be no ground for doubt.

3. The political condition of the nations is another marked sign of the times. The Revelator thus foretells the angry, warlike, fighting condition that the nations will be in when the Judgment is at hand. Rev. 11: 18: "And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged." The prophecy is a plain one. The time for its fulfillment is unmistakable. Are the nations now in such a condition? Every well-informed reader knows that the great effort of every nation is to be as well prepared for war as its neighbor, or even better. The least provocation is sufficient to stir up a bloody war. See the Franco-Prussian war as a good illustration. See the efforts that are being made by all nations to improve, and invent, weapons of destruction. Nothing will gain a man greater praise and renown than inventions in this line; and in no direction has invention been more active than in this. See also the millions upon millions paid annually by every nation to maintain their vast armies and navies, build vessels of war, forts, &c. A hundred fold more is paid for these than for the gospel of Christ.

"ARMAMENTS OF EUROPE IN 1869.—Baron Kuhn gave, in the Austro-Hungarian Parliament, the following statement:

"France—Army, 800,000; National Guard, 550,000; total 1,350,000. North and South Germany—Army, 1,000,154; Landwehr, 228,968—1,229,117. Austro-Hungarian Monarchy—Army, including Navy and reserves, 800,000; Landwehr and Border troops, 253,000—1,053,000. Russia—Army, 827,350, local and irregular forces, 639,650—1,467,000. Italy—Army and National Guard, 480,461. Grand total, 5,579,578 without including Spain, or Portugal, or Belgium, or Holland, or England herself, or the three small nations in Northern Europe. These would certainly swell the sum total to at least seven millions. What a host to guard the armed truce that statesmen call Peace, and all to keep reputed Christians from robbing and slaughtering one another."—*Cincinnati Times*.

This criticism on the facts stated is well deserved. All the prophesying of peace, both by blind watchmen and interested politicians, is a mere sham. There is about as much truth and sincerity in it as there was in the famous saying of Louis Napoleon, "The empire is peace." Here is a picture of the condition of European nations as they are to-day:—

"And looking at Europe only, the horizon appears dark with the threat of endless wars still to come. Between the different peoples there is hate, and jealousy, and dread. On every government the question of national armament presses as of first consequence. If France ever grows strong, she has a debt of vengeance to pay to Germany. The neighbors of the new empire are full of suspicion as to her intentions. She may prove moderate and forbearing, but no nation dares trust to that. Men do not believe that Russia ever gives up the hope of winning Constantinople. England is sensitive and sore at her loss of influence on the continent. Italy does not feel secure against an attempt to re-instate the pope should a turn of the wheel establish a French Government under clerical influence. The great wars of the last decade have made an appeal to the sword a familiar idea to all. Perhaps at the present moment the best guarantee of peace is the general fear of Germany's strength. To light the flames again, it is not even necessary for Germany to be aggressive. Let her neighbors believe that she is so, and combine against her, or let Russia and Germany jostle, and the crash would come. No one of these events appears very improbable."—*Christian Union*, June 21, 1871.

What could better describe the condition of the world than the language of the prophet: "The nations were angry"?

4. Moral corruption, as we may well suppose, is at the bottom of all this. The prophets, Jesus, and all the apostles, unite in foretelling that immorality and wickedness will be another characteristic of the last days. Says Christ, "But as the days of Noe were, so shall also the coming of the Son of Man be." Matt. 24: 37. Here is a record of how it was in the days of Noe: "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." "And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth." Gen. 6: 5, 12. So, says the Lord, will it be in the last days. In speaking of the time when "the Redeemer shall come to Zion" and the Lord "shall put on the garments of vengeance," the prophet draws this dark picture of the moral state of the world: "Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. Yea, truth faileth," &c. Isa. 59: 14, 15. Paul, also, lifts his warning voice thus: "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud," &c. 2 Tim. 3: 1-5.

That this state of society has come, the press of the whole land, both religious and secular, unite in testifying. It comes to our eyes and our ears in every day life. We see it in domestic life, in business transactions, in public office, everywhere. Men are false to the most sacred trusts. No one dares trust his neighbor. Listen to what thoughtful, observing men are saying about this. The *Methodist* thus speaks:—

"The truth is, we are alarmed for the country. All the great centers of public life seem to be, not merely decaying, but rapidly rotting."

H. W. Beecher, Aug. 23, 1871, in the *Christian Union*, thus states his fears:—

"Men who are constitutionally anything but croakers, confess and lament the low standard of morality which prevails in commercial and social life. . . . This rot is eating into the sense of honor everywhere, and there is no magic circle which it may not penetrate."

The *American Messenger* (1871) exclaims:—

"Corruption, within a few years, has eaten into the very life of the nation. Each party charges it upon the other. The public ear is getting used to the public charge. The public conscience is growing torpid."

The *N. Y. Evangelist* adds its testimony:—

"Where rulers are virtually irresponsible, and violence and lawlessness, like that illustrated by the brutal assaults so frequently recorded in our daily papers, riot in their impunity, the very earth feels

the curse that rests upon it, and approximates in value to real estate in Sodom on the eve of its overthrow."

Yes, indeed, Sodom, on the eve of its overthrow, is a fit illustration of the condition of most of our cities. Take New York as an example. History hardly furnishes a record of such gigantic crimes of every hue as are being developed there. Judges on the bench, officers in the most responsible places, men in the highest ranks of society are bought and sold like merchandise. Fraud, treachery, defalcation, adultery, prostitution, theft and murder, are of so frequent occurrence as to receive only a passing notice. Will not God visit for these things?

Is there any reasonable hope of improvement? If the professed church of Christ were alive, separate from sin, and devoted to the work of the Master, there might be some hope. But, alas! this tide of corruption has swallowed up the church as well as the world. Pride, covetousness, love of the world, and lack of real faith in God is about as visible in the church as out. Is there vitality and power enough in this dead carcass to stem this mighty flood of corruption, turn back the tide, and save the world? Never. There is one hope and only one: the advent of Jesus to destroy these sinners and save his people.

5. As another prominent sign of the last day, just before the end the gospel was to be preached to all nations. In answer to the question as to what should be the sign of the end of the world, Matt. 24: 3, Jesus said, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Verse 14. When will the end come? When the gospel has been preached to all nations in all the world. This is a plain prophecy. Now let us look for its fulfillment. The *Phrenological Journal*, Oct., 1871, says:—

"The whole heathen world is dotted with missions, each reproducing in miniature the same processes that have marked the general church. . . . Three-fourths of the earth's surface is under Christian government and influence, including the probable future great centers of the world's population."

This looks very much as though the above prophecy were about fulfilled. On this subject an eminent minister and editor says:—

"Now, having looked at the causes which are at work for the spread of Christianity, let us look a little at the field into which it has been carried. The whole world has been ransacked and explored; there is not now a corner on the globe where Christianity is unknown. And the missionaries that have been, now for half a century, at work have leavened almost every quarter of the globe."—*H. W. Beecher*.

Thus, within the last half century, God has remarkably fulfilled this sign of the end. Little or nothing was done in missionary operations till within the present century. But now, all at one, missionary stations have sprung up in all parts of the world, and missionaries of the cross with the light of the Bible have penetrated to the darkest corners of the globe. What is the meaning of all this? We are not left to guess and speculate. Our Master has told us plainly that when this shall come to pass, "then shall the end come."

But will not these agencies convert all the world and thus introduce the millenium? No; for, 1. There is no scriptural promise of such a thing. 2. The teaching of Christ is directly opposed to it. He says it will be a sign not of the conversion of the world, but of its end. 3. The present state of the church, as shown above, utterly forbids us to hope for such an event. There is more prospect of the world converting the church. 4. We have abundantly proved that the whole tendency of this age is directly in the opposite direction—to unbelief and atheism instead of to faith and Christianity. 5. The effect of Christianity upon the world in the past forbids us to look for such an event. Look a moment at facts. For several centuries Egypt was blessed with the presence of the pious old patriarchs, such as Abraham, Jacob, Joseph, &c. But they did not improve the opportunity God gave them to learn his will; and now for ages darkness has wholly settled over them.

No country ever was, or ever can be, so highly blest as was Palestine. Prophets, apostles, and the Son of God all lived and taught there. What they could not do, we certainly cannot hope to accomplish. What a glorious light they once kindled in old Canaan! But where is it now? Gone out in total darkness, so far as that land is concerned. They had their day, their opportunity, but did not improve it. The gospel light passed on and left them in Egyptian darkness.

Asia Minor, Greece, and Rome, for ages

enjoyed the labors of such men as Paul, Polycarp, Jerome, &c. They too finally turned away from God and he left them to their own ways while the light of the gospel passed on to other countries.

How is it with Greece and Rome now? Sunk in ignorance, superstition, and degradation, there is not a darker corner on the globe. Even China presents a more promising field for Christians than these.

How is it with Germany where Luther and the Reformers labored? It is renowned for its skepticism and rationalism.

And now America is enjoying just what all these other nations have once had; namely, the clear light of the gospel. But if time should last a few centuries where would we be? Just where these other nations now are. The man who denies this, must do it against all the history and facts in the case.

The gospel never proposed to convert nor save all nations, but only "to take out of them a people for His name." Acts 15: 14. The gospel has now made the circuit of the globe. It has been offered to all nations. Only a few out of each have ever received it; the rest have rather been hardened by it. Now all things indicate that the end is at hand when this long controversy shall be closed. Reader, let us watch, discern the signs of the times, and so be ready for the coming of our blessed Lord.

Monroe, Iowa, March 26, 1872.

Society as it Is.

In this age, when evil moves with lightning speed, we have sharp work to keep up with the times, because the children of this world are wiser in their generation than the children of light. Satan, with his cunning craftiness, knoweth that he hath but a short time. We have looked in vain for righteous laws to be enacted by men who fear God, and seek to establish justice and put away abominations out of the land.

And can we suppose God will bear longer with us than with other nations, who have wickedly departed from him, if we persist in rebellion against him? Oh! could the veil be lifted, and the heart of this nation laid bare, how would every true follower of Christ shrink back with horror and cry in the language of the prophet, "Our transgressions are multiplied before thee, and our sins testify against us. Judgment is turned away backward, and justice standeth afar off: truth is fallen in the streets, and equity cannot enter."

If this was the condition of Israel of old, surely this scripture is applicable to these times. "For our transgressions are with us, as for our iniquities we know them." Though one great evil of human bondage has been removed, intemperance, licentiousness, and other attendant sins follow.

As the country advances in civilization and wealth, vanity and folly increase with it. While in portions of the land, ignorance prevails, poverty and degradation attend it. And if the government of the land is committed to men who seek for worldly honor and wealth, and who indulge in wicked practices and do not care to know the wants and needs of the people; who fear not God, neither regard man, but, like Solomon, allow evil to spread abroad, that they may plunge into luxury and drink the cup of pleasure; surely we can hope for nothing good in the future, but, on the contrary, may expect a total departure from the living God, with infidelity and all other abominations as a national consequence.

Intemperance follows pleasure, and prevails to a fearful extent, feeding the lusts of the flesh and fanning the flames of licentiousness, leading to crimes, robberies, murders, and every evil work; filling the land with sorrow and distress, and making the world a hell of iniquity for vast portions of the human family.

We hear the voice of wailing and the moans of the sorrow-stricken, rising on every breeze, telling of the corruptions of society, and the fearful progress sin is making among us.

If only those who partake of the poisonous cup were the sufferers, we might perhaps hold our peace. But the welfare of others is at stake. Our children are in danger. Men and women are rushing into the vortex of ruin with fearful haste, and we are called to tears, lamentation, fasting and prayer.

The fires of iniquity are kindled to a mighty flame, and no human power can arrest its terrible march. On, on it travels leaving ruin and blackness behind, sweeping away not only

the impious and profane, but even those within the pale of the professed church of Christ. Pastors and people are guilty, and the infidel looks on and strengthens himself in impiety and unbelief. These are critical moments for this nation, and may be attended with fatal consequences. O ye heralds of the cross, why slumber and sleep over the iniquity of the land? Put forth united efforts for God and humanity. Cry aloud and spare not, and show the people their transgressions, and the house of Jacob their sins. Do not be saying in your hearts, my Lord delays his coming, and be found smiting his men-servants and maidens, and eating and drinking with the drunken, so that the day come upon you when you are not looking for it. Oh! keep not back when danger is near, lest certain destruction overtake the people unawares, and you be found guilty. The streams of justice and righteousness are poisoned at the fountain-head and send out their polluted streams from sea to sea.

Let the fountain be cleansed, the idols be ground to powder, the license of indulgences be rebuked, and the true worship of Christ set up, and let our religion be true and honest, and prosperity may be prolonged. But if we are governed by men who practice, tolerate and approve of the indulgence of the most detestable sins and abominations the world has ever known, letting them loose upon community without restraint, then woe to the nation, and woe to our sons and daughters who are fast tending downward to folly and shame. Our cities, towns, villages and families are filled with enormous evils, and many are made wretched and desolate. Our court rooms are thronged with divorce cases, and the whole land mourneth.

Let us draw near to God and confess our sins, that our iniquities may be forgiven, and our transgressions may be blotted out; that when the King of kings comes we may be found ready subjects for a righteous government. God grant that we may see what is before us and sound the alarm.—H. B. HASTINGS, in *Woman and her Work*.

Selfishness.

LIVE for some purpose in the world. Always act your part well. Fill up the measure of duty to others. Conduct yourselves so that you shall be missed with sorrow when you are gone. Multitudes of our species are living in such a selfish manner that they are not likely to be remembered after their disappearance. They leave behind them scarcely any traces of theirs, and are forgotten almost as though they had never been. They are, while they live, like some pebble lying unobserved among a million on the shore; and when they die, they are like that same pebble thrown into the sea, which just ruffles the surface, sinks, and is forgotten, without being missed from the beach. They are neither regretted by the rich, wanted by the poor, nor celebrated by the learned. Who has been the better for their life? Who has been the worse for their death? Whose tears have they dried up? Whose wants supplied? Whose misery have they healed? Who would unbar the gate of life to re-admit them existence, or what face would greet them back again with a smile? Wretched, unproductive mode of existence! Selfishness is its own curse; it is a starving vice. The man who does no good gets none. He is like the heath in the desert, neither yielding fruit, nor seeing when good cometh, a stunted, dwarfish, miserable shrub.

Companionship of Children.

THE man who never tried the companionship of a little child, has carelessly passed by one of the pleasures of life, as one passes a rare flower, without plucking it, or knowing its value. A child's eyes! Those clear rills of undefiled thought—what on earth can be so beautiful? Full of hope, love, and curiosity, they meet your own. In prayer, how earnest! in joy, how sparkling! in sympathy, how tender! A child cannot understand you, you think! It will take, it is true, no measures or soundings of your thoughts, but its whole soul will incline to yours, and engraft itself, as it were, on the feeling, which is your feeling for the hour.

A child should always go to bed happy. Whatever cares press, give it a warm good-night kiss, as it goes to its pillow. The memory of this, in the stormy years that the future may have in store for the little one, will be like Bethlehem's Star to the bewildered shepherds.—*Scz.*

THE MEETING PLACE.

[The following which appeared some years since in the Review, we republish by request.]

"The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads." Isa. 35: 10.

Where the faded flowers shall freshen,
Freshen never more to fade;
Where the shaded sky shall brighten,
Brighten nevermore to shade;
Where the sunshine never scorches,
Where the starbeams cease to chill;
Where no tempest stirs the echoes
Of the wood, or wave, or hill;
Where the morn shall wake in gladness,
And the noon the joy prolong;
Where the daylight dies in fragrance,
'Mid the burst of holy song;
Brother, we shall meet and rest
'Mid the holy and the blest!

Where no shadow shall bewilder,
Where life's vain parade is o'er,
Where the sleep of sin is broken,
And the dreamer dreams no more;
Where the bond is never severed,
Partings, clasplings, sobs and moans,
Midnight waking, twilight weeping,
Heavy noontide—all are done;
Where the child has found its mother,
Where the mother finds the child;
Where dear families are gathered,
That were scattered on the wild,
Brother, we shall meet and rest
'Mid the holy and the blest!

Where the hidden wound is healed,
Where the blighted life reblooms,
Where the smitten heart the freshness
Of its buoyant youth resumes;
Where the love that now we lavish
On the withering leaves of time,
Shall have fadeless flowers to fix on,
In an ever spring-bright clime;
Where we find the joy of loving
As we never loved before,
Loving on, unchilled, un hindered,
Loving once and evermore,
Brother, we shall meet and rest
'Mid the holy and the blest!

Where a blasted world shall brighten,
Underneath a bluer sphere,
And a softer, gentler sunshine,
Sheds its healing splendor there;
Where earth's barren vales shall blossom,
Putting on her robes of green,
And a purer, fairer Eden
Be where only wastes have been;
Where a King in kingly glory,
Such as earth has never known,
Shall assume the righteous scepter,
Claim and wear the holy crown,
Brother, we shall meet and rest
'Mid the holy and the blest!

—H. Bonar.

Knowing the Time.

THERE have been some times in past ages when it was of the utmost importance to the people then living to understand the peculiarities of the times they lived in, and when they were called upon to adapt their labors to the wants of those times.

Noah lived in such a time. God had purposed to destroy the wicked inhabitants of the earth with a flood. He made known his purpose to Noah, and directed him to build an ark, wherein he and his household should be preserved. Noah was already a pious man. "He walked with God." But with increased light, God required of him the performance of a new duty. This duty was one that would cost much expense and time. It would also subject him to much reproach. Moved by faith, he walked in the new light. He built the ark. The result was most happy for himself and family. Had he taken the opposite course, and lived up only to the light he had before, without doubt, he would have perished with the ungodly.

In plain fulfillment of the prophetic scriptures, the Saviour appeared on earth. The tribe from which he should come had been pointed out; the place of his birth, the manner of his birth, the manner of his life, and the manner of his death, had all been described, and were fulfilled before the eyes of the Jewish nation. The Father had testified publicly, "This is my beloved Son." Yet they rejected him. This was the time of their special visitation. This was the time when new light was shining upon them. Jesus said to them, "While ye have the light, walk in the light, that ye may be children of light." He further said to them, "If ye believe not that I am he, ye shall die in your sins, and whither I go ye cannot come." They decided not to receive and obey the new light.

Our Saviour, at one time near the close of his ministry among the people, beheld the city of Jerusalem "and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone upon another: because thou knewest not the time of thy visitation."

That people not discerning the times, and not heeding the instructions of the Saviour, experienced the wrath which had been predicted. But the disciples of Christ, who walked in the light, who heeded his teachings, and understood the signs that indicated the overthrow of the city and nation, fled away when the Roman army came against the city, and were saved.

In the history of the world, we are now brought to another period of great importance, when to be acquainted with the peculiarities of this time is very necessary to our best good. Our Saviour taught his people when they might expect his second coming, so that they might make a special effort to be ready for it. The signs in the sun, moon, stars, and upon the earth, have appeared. The sun has been darkened. The moon has withheld its light. The stars have fallen. The sea and the waves have become unusually boisterous. The Saviour said, "Now learn a parable of the fig tree, when its branch is yet tender and putteth forth leaves, ye know that summer is nigh. So likewise ye, when ye shall see all these things, know that it is near even at the doors."

Here, at this point of time, we are commanded to know that his coming is near at hand. If it were not important that we should know this, he would not have so commanded us. If it was necessary for God to give notice to Noah and Lot of coming judgments, so that they might escape them, is it to be expected that the unmingled wrath of God will be poured out upon the ungodly, and the Saviour return to the earth, and his people have no notice of it? The last days are to be as the days of Noah were. They are described as days of peculiar peril, when false prophets will appear, who will show great signs and wonders, insomuch that if it were possible they would deceive the very elect. Those who do not know what times these are, are in danger of being deceived and ruined by them. Those who do not watch now, will be overtaken as by a thief.

The last days were to be perilous, in consequence of the decay of morals, the lack of faith, and the decrease of piety. They were to be days of pre-eminent selfishness, pride, injustice, and gluttony, when men should be "lovers of pleasures more than lovers of God." This is fulfilled before our eyes. And what renders the condition of mankind more dangerous, is the fact that all the world, with but few exceptions, are in a state of profound slumber with regard to those things that make haste to come upon them. "When they shall say, Peace and safety, then sudden destruction cometh upon them, and they shall not escape. "Oh! how terrible the state of the unbelieving multitude. How important the injunction of the apostle: "Let us not sleep as do others, but let us watch, and be sober." Also, the warning of the Saviour: "Take heed lest at any time ye be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares."

C. A. OSGOOD.

"They Bring no Fruit to Perfection."
Luke 8: 14.

AN ex-governor of California has given a great party at his residence, and a San Francisco paper in describing it has the following heading: "The Feasts of Lucullus Rivalled in Splendor."

Lucullus was a celebrated Roman General, the luxury, elegance, and extravagance, of his life have made his name a by-word in the world. Then comes a description of the furniture and so on, which was costly and magnificent in the extreme, artificial flowers hanging everywhere, pendant from which artificial birds warbled forth sweet music, and a fine billiard room for the use of the guests. At supper, for each guest there were six different wine glasses, and the entire table service was of solid silver. All were dressed in the height of fashion. Most all of the ladies wore a profusion of ornaments, diamond rings, diamond necklaces, diamond bracelets, emeralds, braids, curls, feathers, etc. What a commentary on society as constituted at this time. No wonder corruption is so prevalent in high places. The newspapers are full of descriptions of balls, parties, feasts, and all manner of riotous pleasures. Statistics taken in different countries prove that murder, arson, drunkenness, and all manner of sin which Satan can devise or man can commit are increasing.

The Bible, history, men's actions, the convulsions of nature, all foretell that a great

change is near at hand, even at the door. A majority of intelligent Christians believe, I think, that some great event that will change the current of human affairs is near at hand. Yes, a change is soon to take place. Let us strive earnestly and firmly to be so prepared that we may stand the great test and trials that will be brought upon us. Let us all cut loose from the extravagance, folly, and pride, of these days, and try to humble ourselves before God, that by his grace we may bring fruit to perfection, and not be found among those of whom it is said that "because iniquity shall abound, the love of many shall wax cold."

May we all be prepared to say as David did, "Thou wilt show me the path of life; in thy presence is fullness of joy, at thy right hand there are pleasures forevermore."
B. M. MINOR.

"God Sees to Me."

A MAN in the full strength of his years, but most helpless, being very deaf and almost totally blind, is an occasional visitor at our house. We take turns in talking to him, for the talk must be carried on in a key that soon tires ordinary lungs. The other day, I was "the relief," and as I talked with the poor fellow, I learned a lesson myself; for the man has wonderful faith. He cannot work, though willing enough, and he will not beg, but, from day to day, God feeds him. "Have you no fears in going about as you do," I said to him, "in cars, and boats, and on the crowded streets?"

"I used to have," he said, in the soft, low voice, which contrasts with the way people must shout at him, "but I never have now. God sees to me. I am always taken care of. Somebody finds me a seat, or helps me in and out, and I get along."

"Do you ever hear anything in church?" is another question.

"Well, not much, but I always go. I like to be there, and I find a blessing."—MRS. SANGSTER, in the *Christian Weekly*.

THE TRUE VICTORY.—Victory over self is victory over the world. It is not the outward enemy, but the traitor within, that storms or undermines the citadel of spiritual life. Alas, that the gates are so often unbarred for the hosts of evil to enter! Alas, that the soul should so easily surrender, and suffer itself to be laid waste!

As in the conflicts of nations, the conquering army re-enforces its own strength by the munitions of war taken from the vanquished foe, so does the victorious soul gather new force from every temptation.

Yet the victory is gained—not by self-confidence and spiritual pride, but by humility and self-abnegation. The humble soul alone is truly strong, and safe from fall.

What outward power can abuse him who while he reverences the nature God has given him, still is lowly in his own eyes, "esteeming others better than himself?" What circumstances or condition of life can be adverse to him whose will is merged in the will of God? Oh! the strength that grows from self-denunciation! Oh! the peace that flows in upon the will subdued, when the man, though "lord of himself," through entire mastery over his affections and passions, feels that all his "strength is in God," and in the might of Him who overcame the world! To him the tide of life flows "like a broad river's peaceful might," through sunshine and through storm, bearing steadily on its appointed course. His abundant peace is not stoicism. Like that of his divine Master, his heart is the home of all sweet affections. He is still a being of smiles and tears—tenderly alive to the joys of human sympathy, both in giving and receiving the blessed charities of life. At leisure from internal strife, he has a word of courage for the tempted, comfort for the sorrowing, reproof for the hardened sinner, hope for the penitent.

Such lives are led by God's best children here below. Lord, evermore grant us the peace that springs from victory over selfish aims, and the absorption of our wills into thine.—*Scz.*

BAD thoughts are worse enemies than lions and tigers; for we can keep out of the way of wild beasts, but bad thoughts win their way everywhere. The cup that is full will hold no more; keep your hearts full of good thoughts, that bad thoughts may find no room to enter.

The Review and Herald.

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

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The Image of God.

If man is immortal we should naturally suppose that the Bible would make known so weighty a truth in some of the instances where it has had occasion to use the words immortal and immortality. Where else could it more properly be revealed? And the fact that its use of those terms affords no proof that man is in possession of this great attribute, but rather that it belongs to God alone, should cause a person to receive with great allowance the positive assertions of popular theology on this question. Nevertheless it is supposed that there are other sources from which proof can be drawn that man has a hold on life equal with that of Jehovah himself; so that he will live, as long as God exists.

The first of these is the opening testimony of the Bible concerning man, which asserts that he was to be made in the image of God. Gen. 1: 26, 27: "And God said, Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them."

The first impulse of a person unacquainted with this controversy would be to ask in astonishment what this has to do with the immortality of man; nor would his astonishment be in any wise diminished when he heard the reply that as God is immortal, man, made in his image, must be immortal also. Has God, then, no other attribute but immortality, that we must confine it to this? Is not God omnipotent? Yes. Is man? No. Is not God omnipresent? Yes. Is man? No. Is not God omniscient? Yes. Is man? No. Is not God independent and self-existent? Yes. Is man? No. Is not God infallible? Yes. Is man? No. Then why single out the one attribute of immortality, and make the likeness of man to God consist wholly in this? In the form of a syllogism the popular argument stands thus:—

Major Premise: God is immortal. 1 Tim. 1: 17.

Minor Premise: Man is created in the image of God. Gen. 1: 27.

Conclusion: Therefore man is immortal.

This is easily quashed by another equally good, thus:—

1. God is omnipotent.
2. Man is made in the image of God.
3. Therefore man is omnipotent.

This conclusion, by being brought within the cognizance of our senses, becomes more obviously, though it is not more essentially, absurd. It shows either that the argument for immortality drawn from the image of God, is unqualified assumption, or that puny and finite man is clothed with all the attributes of the deity.

In what respect, then, is man in the image of his Maker? A universal rule of interpretation, applying to Bible language as well as any other, is to allow every word its most obvious and literal import, unless some plain reason exists for giving it a mystical or figurative meaning. The plain and literal definition of image is, as given by Webster, "An imitation, representation or similitude of any person or thing, sculptured, drawn, painted, or otherwise made perceptible to the sight; a visible presentation; a copy; a likeness; an effigy." We have italicized a portion of this definition as containing an essential idea. An image must be something that is visible to the eye. How can we conceive of an image of anything that is not perceptible to the sight, and which we cannot take cognizance of by any of the senses? Even an image formed in the mind must be conceived of as having some sort of outward shape or form. In this sense, of having outward form, the word is used in each of the thirty-one times of its occurrence elsewhere in the Old Testament.

The second time the word image is used, it is used to show the relation existing between son and father, and is a good comment on the relation which Gen. 1: 26, 27, asserts to exist be-

tween man and God. Gen. 5: 3: "And Adam lived an hundred and thirty years and begat a son in his own likeness, after his image." No one would think of referring this to anything but physical resemblance. Now put the two passages together. Moses first asserts that God made man in his own image, after his likeness, and a few chapters further on asserts that this same man begat a son in his own likeness, after his image. And while all must admit that this latter refers to bodily form or physical shape, the theological schools tell us that the former, from the same writer, and with no intimation that it is used in any other sense, must refer solely to the attribute of immortality. Is not this taking unwarrantable liberty with the inspired testimony? There is no room for any other conclusion than that just as a son is, in outward appearance, the image of his father, so man possesses, not the nature and attributes of God in all their perfection, but a likeness or image of him in his physical form.

It may be said that the word image is used in a different sense in the New Testament, as, for example, in Col. 3: 9, 10: "Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him." Let it ever be borne in mind that the point which popular theology has to prove is that man is immortal because in the image of God. This text is against that view; for that which is here said to be in the image of Him that created him, is not the natural man himself, but the new man which is put on, implying that the image had been destroyed, and could be restored only in Christ. If, therefore, it meant immortality as used by Moses, this text would show that that immortality was not absolute but contingent, and having been lost by the race, can be regained only through Christ.

Eph. 4: 24, shows how this new man is created: "And that ye put on the new man, which after God is created in righteousness and true holiness." Nothing is said about immortality even in connection with the new man.

Again: The word here translated image (*εἰκὼν*) is defined by Greenfield, as meaning by metonymy, "an exemplar, model, pattern, standard, Col. 3: 10." No such definition as this is given by Gesenius to the word in Genesis. So, though this Greek word may here have this sense, it affords no evidence that the Hebrew word in Gen. 1: 26, 27, can refer to anything else but the outward form.

The same reasoning will apply to 1 Cor. 15: 49, where the "image of the heavenly," which is promised to the righteous, is something which is not in possession of the natural man, but will be attained through the resurrection: "we shall bear the image of the heavenly." It cannot therefore refer to the image stamped upon man at his creation, unless it be admitted that that image, with all its included privileges, has been lost by the human race—an admission fatal to the hypothesis of the believers in the natural immortality of man.

In 1 Cor. 11: 7, we read that man, as contrasted with the woman, is "the image and glory of God." To make the expression "image of God" here mean immortality, is to confine it to man, and rob the better part of the human race of this high prerogative.

In Gen. 9: 6, we read: "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man." Substituting what the image is here claimed to mean, we should have this very singular reading: "Whoso sheddeth man's blood, by man shall his blood be shed; for he made him immortal, and his life cannot be taken." Evidently the reference in all such passages is, not only to "the human face divine," but to the whole physical frame, which, in comparison with all other forms of animated existence, is upright and godlike.

But here the mystical interpretation of our current theology has thrown up what is considered an insuperable objection to this view; for how can man be physically in the image of God, when God is not a person, is without form, and has neither body nor parts? In reply we ask, Where does the Bible say that God is a formless, impersonal being, having neither body nor parts? Does it not say that he is a Spirit? John 4: 24. Yes; and we inquire again, Does it not say that the angels are spirits? Heb. 1: 7, 14. And are not the angels, saying nothing of those instances in which

they have appeared to men in bodily form, and always in human shape (Gen. 18: 1-8, 16-22; 32: 24; Hos. 12: 4; Num. 22, 31; Judges 13: 6, 13; Luke 1: 11, 13, 28, 29; Acts 12: 7-9; &c., &c.) always spoken of as beings having bodily form? A spirit, or spiritual being, as God is, in the highest sense, so far from not having a bodily form, must possess it, as the instrumentality for the manifestation of his powers. 1 Cor. 15: 44.

Again, it is urged that God is omnipresent; and how can this be, if he is a person? Answer, He has a representative, his Holy Spirit, by which he is ever present and ever felt in all his universe. "Whither shall I go," asks David, "from thy Spirit? or whither shall I flee from thy presence?" Ps. 139: 7. And John saw standing before the throne of God seven Spirits, which are declared to be "the seven Spirits of God," and which are "sent forth into all the earth." Rev. 4: 5; 5: 6.

We now invite the attention of the reader to a little of the evidence that may be presented to show that God is a person, and so that man, though of course in an imperfect and finite degree, may be an image, or likeness of him, as to his bodily form.

1. God has made visible to mortal eyes parts of his person. Moses saw the God of Israel. Ex. 33: 21-23. An immaterial being, if such a thing can be conceived of, without body or parts, cannot be seen with mortal eyes. To say that God assumed a body and shape for this occasion, places the common view in a worse light still; for it is virtually charging upon God a double deception: first, giving Moses to understand that he was a being with body and parts, and, secondly, under the promise of showing himself, showing him something that was *not* himself. And he told Moses that he would put his hand over him as he passed by, and then take it away that he might see his back parts, but not his face. Has he hands? has he back parts? has he a face? If not, why try to convey ideas by means of language?

Again Moses, Aaron, Nadab, Abihu, and seventy of the elders, saw the God of Israel. Ex. 24: 9-11. "And there was under his feet as it were a paved work of a sapphire stone." Has he feet? Or is the record that these persons saw them, a fabrication? No man, to be sure, has seen his face, nor could he do it and live, as God has declared. Ex. 33: 20; John 1: 18.

2. Christ, as manifested among men, is declared to be the image of God, and in his form. Christ showed after his resurrection, that his immortal, though not then glorified, body, had flesh and bones. Luke 24: 29. Bodily he ascended into Heaven where none can presume to deny him a local habitation. Acts 1: 9-11; Eph. 1: 20; Heb. 8: 1. But Paul, speaking of this same Jesus, says, "Who is the image of the invisible God, the firstborn of every creature." Col. 1: 15. Here the antithesis expressed is between God who is invisible, and his image in the person of Christ which was visible. It follows, therefore, that what of Christ the disciples could see, which was his bodily form, was the image, to give them an idea of God, whom they could not see.

Again: "Let this mind be in you which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God." Phil. 2: 5, 6. It remains to be told how Christ could be in the form of God, and yet God have no form.

Once more: "God who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person," &c. Heb. 1: 1-3. This testimony is conclusive. It is an inspired declaration that God has a personal form; and to give an idea of what that form is, it declares that Christ, just as we conceive of him as ascended up bodily on high, is the express image thereof.

The evidence already presented shows that there is no necessity for making the image of God in which man was created to consist of anything else but bodily form. But to whatever else persons may be inclined to apply it, Paul in his testimony to the Romans, forever destroys the possibility of making it apply to immortality. He says, Rom. 1: 22, 23: "Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image

made like to corruptible man, and to birds, and fourfooted beasts, and creeping things." The word here rendered uncorruptible is the same word that is translated immortal and applied to God in 1 Tim. 1: 17. Now if God by making man in his image stamped him with immortality man is just as incorruptible as God himself. But Paul says that he is not so; that while God is uncorruptible or immortal, man is corruptible or mortal. The image of God does not, therefore, confer immortality.

A Veteran Fallen.

In another column will be found the obituary notice of our venerable brother, Eld. Joseph Bates, who died in this city the 19th ult., in the eightieth year of his age. Of the life, character, and labors of this servant of God, who, though he had seen so many years, was, up to within a few weeks of his death, active in his chosen work as a minister of the gospel, it is not necessary for us here to speak. He has been so long and so extensively known among us, his Autobiography narrating many of the thrilling incidents of his long and adventurous life, has been read by so many, that his name and history are almost as familiar among us as household words.

But his life record is now closed. What a subject for study. Active in the earliest reforms agitated in this country against the evils of intemperance and slavery, adopting sound and correct principles, and governing his life rigidly thereby under all circumstances, following promptly wherever the light of truth should lead the way, at whatever cost or sacrifice, espousing every cause which he thought was right, however unpopular, embracing early the great doctrine of the second coming of Christ, and ready among the first to follow it out to its legitimate issue and crowning development under the third message, ever true, straight-forward, full of faith and hope and courage, he has left an example which all can study with pleasure, and imitate with profit.

He was the first to commence the observance of the Bible Sabbath understandingly in the light of prophecy. We cannot forbear quoting the following paragraph from Eld. A. H. Lewis' Sabbath History touching his experience in this matter.

"Eld. Preble's first article in behalf of the Sabbath, March, 1845, was the means of calling the attention of Eld. Joseph Bates to this important truth. He soon became convinced of its obligation, and at once began to observe it. He had acted quite a prominent part in the Advent movement of 1843-4, and now with self-sacrificing zeal he took hold of the despised Sabbath truth to set it before his fellow men. . . . The heavenly sanctuary began about this time to interest many Adventists, and especially Eld. Bates. He was one of the first to see that the central object of the heavenly sanctuary is the ark with the law of God. He also called attention to the proclamation of the third angel relative to God's commandments. He girded on the armor to lay it down only when his work should be accomplished. He has been instrumental in leading many to the commandments of God and the faith of Jesus, and few who have received the Sabbath from his teaching have apostatized from it."

This prophecy has been fulfilled—he laid down his armor only when his work was done. Our churches will feel that truly a father in Israel has fallen. But the light of hope rests with a strong, unflinching ray upon his hallowed grave. If any man since the days of the heroic Paul could appropriately adopt his triumphant language, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day," it seems to us it is this faithful soldier in the cause of Christ. His warfare is over; but the glorious coronation day is, for him, next to come.

And as these veterans fall in the strife, let us all who remain, gird on our armor anew for the conflict, that when they shall come up to receive an eternal reward for their brief though life-long service, we may behold and share with them their triumphant joy.

CHRIST'S love is the church's fire; thither bring thy heart when it is cold, frozen, and dead; meditate of his love, and pray until you can say, "He loved me, and gave himself for me."

INQUISITIVE people are the funnels of conversation; they do not take anything for their own use, but merely to pass into another.

The Dress Reform.

I DO not know but I shall have to ask a truce of the sisters, as I have not time to give proper attention to all the letters I receive on the subject. A few I must notice.

1. By questions and letter I find that the opinion is prevailing to some extent, that the Committee of the Dress Reform Convention advised that all wear the same color, as do the Quaker women. I do not so understand it. I supposed that the uniformity of color as recommended by them, referred to the dress and pants worn by any individual. The Committee can, however, best settle that point. A word in the REVIEW would help some.

2. The question is asked, "If this dress is to distinguish the sisters from the world, and answers to the 'ribband of blue,' required to be worn by the Israelites, why are not the brethren required to wear the 'ribband of blue,' or something to distinguish them from the world?" As this question is based on a remark in the report of the Committee, it is proper to refer it to them for an answer.

3. A careful examination of the report of the Committee will show that there was none of the "iron bedstead" principle in it. Its design was (1.) to mark out a path of duty for those whose consciences inclined them to walk in it, and whose circumstances and surroundings rendered it possible to do so. And (2.) to open a way whereby they could obtain the articles necessary to carry out this purpose. Now, inasmuch as prejudice has to be conquered, and pride to be subdued, and some are willing to meet this prejudice in all its strength, it seems to me to be very unwise for those who do not dare to meet it, to throw doubts and discouragements in the way of others who are willing to brave it now. Some of my correspondents occupy just this position, and they are only adding to the weight of the cross which they will have to bear if ever they adopt the reform. If they are conscientious, and think that their circumstances do not justify their adoption of it at present, a word of sympathy and encouragement would do their cross-bearing sisters much more good than objections and complaints.

4. That sister who thinks I am "fanatical on the subject," I would request to examine what has been written upon it by those who are abler and better informed than myself, especially sister White, and see if I have not kept within the lines of discretion, and "speak the words of truth and soberness." If sister White has presented a correct view of the matter (and who can gainsay it?), then there is a lamentable apathy in regard to duty on the part of some.

Aside from the misapprehension (as I consider it) in regard to color, none of my correspondents have met the points in my answer to the "puzzled woman," nor attempted to answer the questions therein proposed. The sister who thought I was fanatical, treated the matter in a light and ironical style, hardly in keeping with the importance of the subject. Have we the "Present Truth?" If so, let us treat it as such.

J. H. W.

What Is the Prospect?

THE last message of probation is here, and it must soon close. How will it be with us as individuals when mercy shall cease to plead, and sweet pardon no longer be extended? It is well to ask ourselves the solemn question now: "Who shall be able to stand?" before "the great day of his wrath is come." Now, while it is called to-day, now, while pardon may be found, while our state may be changed, sins may be put away and evil propensities overcome, now is the time to be benefited by the solemn inquiry.

Warning upon warning has been given; prophets of ancient time have spoken; Jesus and his apostles have advertised us of the perils of the present days, and the Spirit of God has echoed and reiterated these things to us of this last generation, in the most thrilling manner. Have we heard? Have we heeded the solemn admonitions? Are we advancing in the work of preparation for the "hour of temptation," which is to try them that dwell upon the earth? Are we making progress, or do we find ourselves turning back, with our faces toward Egypt? Are we losing ground which once we thought we had gained? If this is our case, what reason have we to hope that we shall finally stand with the overcomers? Onward from victory to victory should be our course. Hold the ground already taken, while we still advance in the conquest of the strong holds of the enemy. When an advance step is taken, never recede from it. They shall be victors who hear and heed the voice of our great Captain, not fear-

fully hesitating, but courageously trusting in his promise.

The reforms introduced among us as a people are from Heaven, and not of men. They ARE reforms in other words. We cannot do as well without them as with them. They are for helps to the final victory. We need them. If they were not needed, they would not have been recommended. We need them. If we trifle with them, we trifle with the precious gifts of God, given for our salvation. Who will presume to make light of the dealing of God with us? "Be ye not mockers, lest your bands be made strong; for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth." Isaiah 29:22. This terrible consumption is right before us. The Lord is about to "rise up as in mount Perazim," and to "be wroth as in the valley of Gibeon," and "do his work, his strange work; and bring to pass his act, his strange act." We are warned; shall we escape? The Lord is sifting his people. Shall we be found wheat, or tares and chaff? This is the great question; the question which each of us must settle as individuals, and settle for eternity.

Brethren, let us advance. Let us hold fast, lest we lose the crown. Let us give fresh battle to every sin, to every ungodly passion and propensity. Let the old man be crucified with his deeds. Have confidence, yes, confidence in the present work of the Lord; for it is by faith that the victory is won. Arouse! Get on the whole armor of God. Perils surround us; the enemy is near, and the last great struggle is at hand. Forward, not backward, is the word. Courageous and persevering faith shall win the crown of glory. Let us advance.

R. F. COTTRELL.

Wherein Do We Rob God?

THE object in life is to prepare for the kingdom promised. Therefore to learn and obey the requirements of Heaven is of the utmost importance. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," are the words of the Saviour. The promises we make to God are sacred, and should be regarded as such by us. Promises, oftentimes, made to our fellow-men are regarded as of more importance than the promises or good resolutions formed in the service of God. When this is the case, it is no marvel that individuals complain of doubts and darkness; for the course pursued is well calculated to destroy confidence in God and ourselves. And to expect the blessing of God when this is the case, is to hope in vain.

It is right that we should vow to God. "Vow, and pay unto the Lord your God; let all that be around about him bring presents unto him that ought to be feared." Ps. 76:11. After we have vowed, then it becomes sin to question the propriety of it. "It is a snare to the man who devoureth that which is holy, and after vows to make inquiry." Prov. 20:25. Prompt, cheerful obedience, is what will meet the mind of the Spirit of God; for "God loveth a cheerful giver."

Moses gives the following testimony on the subject of vows: "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee; and it would be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee. That which is gone out of thy lips thou shalt keep and perform; even a free-will offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth." Deut. 23:21-23.

When a vow or promise is made to God, it is recorded by an angel, and thus becomes very sacred; and it is the height of folly not to consider it a grievous sin to lightly regard it. "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldst not vow, than that thou shouldst vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands." Eccl. 5:4-6.

The error of lightly considering the promises made to the Lord, became common among the Jews; therefore the curse of God, instead of a blessing, rested upon them. God has a claim upon a certain portion of all of man's increase, and has intrusted it to man, that his heart might be tested in the disposal of that committed to him. See 1 Chron. 29:9, 13-17. It was a lack of faithfulness in giving back to God his just claims with a cheerful heart, that led the prophet to exclaim, "Ye have robbed me." "Ye are cursed with a curse; for ye have robbed me, even this whole nation." Yet the inquiry comes up, "Wherein have we robbed thee?" The Lord replies, "In tithes and offerings." Then the Lord invites all to prove him, by bringing their tithes and offerings into the storehouse.

What an idea is contained here. 1. The people of God have robbed him, by withholding a tithe of their increase, and offerings besides. And, 2. In consequence of it, the curse of God was resting upon them. Then he calls upon them to prove him, by bringing all their tithes into the storehouse, and see if he will not pour

them out a blessing, until there is not room enough to receive it.

I know of no better advice that can be given to the people of God upon this point, than to try the strength of this promise. Let your past pledges and vows be at once paid, if it is at a sacrifice. Do not try to cheat the Lord by placing your Systematic Benevolence figures less than you should. Make the fulfillment of your promises to God as important as a bank note. Let God's claim be the first on the file. Then we shall begin to realize that religion means something. There were sin offerings, trespass offerings, thank offerings, besides a tithe of their increase, and it is folly to suppose that while sin exists, and we need the pardoning mercy of God, and are constantly receiving from his bountiful hand the blessings of life, health, and happiness, to a greater or less extent, that we should not show an appreciation of these blessings by freely donating to the cause of our divine Lord, of our substance, that which belongs to him, when the cause itself is made dependent on donations for its sustenance. "The liberal soul shall be made fat."

S. N. HASKELL.

Significant Items.

"MOUNT HOOD is throwing out a dense column of smoke, indicative of volcanic action."—*Hartford Courant.*

"SIX AND EIGHT HUNDRED DOLLAR DRESSES were among the new articles at A. T. Stewart's late spring opening."

"There never was a time when so much was given for the maintenance of the gospel as now, and, we might add, so little true worship."—*Portsmouth (N. H.) Journal.*

"The N. Y. Commercial says that ONE HUNDRED AND EIGHTY MURDERS were committed in that city during 1871, and not one person has been executed for any of them. No wonder that Stokes expects to escape justice."—*Boston Journal.*

"Within the past year, one hundred and fifty-one murders were committed in London, while only ninety-six individuals were tried for murder, and not all of them were convicted. . . . If we may add to the deaths by violence, the long list of those by poison, which are never suspected even, we have a terribly suggestive result."—*Boston Daily Globe.*

To follow these fearfully suggestive items, we copy the following from an article over the signature of "P.," in *Boston Journal*:—

"A New England murder at the former period (1800), in the county of Worcester, Mass., a death blow by a hoe, two men disputing in a field, caused a great excitement throughout the country. Our frequent city, daily murders at the present day are only common occurrences! The cowardly Italian brigand's knife, and the modern six-barreled pistol to revenge supposed injuries, are resorted to instead of the fair contest or appeal to the laws of the country."

"Europe continues to laugh, eat, and sleep, precisely as if the volcano under it was not ready to burst forth. It has been so often hinted at that no one believes one can possibly occur."—*Boston Journal.*

"There has been seen lately what probably never was seen before—*Wines peddled on the sidewalks in New York city.* All the favorite brands were put up in the most attractive style in five cent bottles for children's first steps to ruin!"—*Temperance Advocate.*

"If there is not enough virtue in New York city to frown down, and put a stop to, such an infamous operation, let it meet the fate of Sodom and Gomorrah. Our children and youth must be saved, even though cities perish."—*Christian Secretary.*

"Louis Muller was sent to the penitentiary yesterday for six months, by justice (?) Bulkley, for having stolen a meerschau pipe and bartered it for food and medicine for his child which was dying with small-pox.

"On the same day, Wm. M. Tweed, of New York city, whom no man doubts has robbed that city of millions of dollars, was admitted to bail on a charge of deceit and fraud, and will never go to State Prison.

"Muller was a poor man. Tweed is a rich one, made so by theft. Call you this justice? Out upon such flimsy pretenses as this. Muller should be freed. Tweed should be imprisoned for life."—*N. Y. Tribune.*

While copying the above, my mind reverted to the following: "And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter." Isa. 59:14.

"The sixteenth century was an epoch of a great separation; the nineteenth must be that of a great union."—*D' Aubigne's Hist. Ref.*

FREE DISCUSSION IN ROME.

"It will be necessary to use once more the old phrase, 'The world moves.' Free discussion has been inaugurated under the very shadow of the Vatican; nay, the pope himself has specially authorized a debate between leading Catholics and Protestants, on the remote, to be sure, but still important, question: 'Was St.

Peter ever at Rome?' involving, of course, the apostolic founding of the Roman Catholic Church."—*Boston Journal.*

THE QUESTION OF GIVING.

"A correspondent of the *Congregationalist* asks and discusses the question as to how much it is the Christian's duty to give for charitable and religious purposes. The answer usually is to 'give liberally.' But what is to be understood by liberally? The Jews gave, at the least, one-tenth of their income to God. Average Christians do not give one-twentieth. Here, for instance, is a farmer, the profits upon whose crops have been \$1500. He sets aside \$12 for the charities of the year. One-tenth of \$1500 is \$150. Another has an income of \$1000. When he became a Christian, he consecrated himself and all he had to Christ. He desires to be systematically liberal, and so contributes annually \$10. Ninety dollars more would make his gift one-tenth. Here is a merchant with an income of \$3000. He contributes to religious objects, including the support of the gospel at home, about \$100. One-tenth is \$300. There are numberless claims for expenditure for personal or domestic purposes, and it often becomes a perplexing question just how much ought to be given in charity and benevolence. But it is probable that the average Christian deceives himself when he believes his contributions to be truly liberal."

F. A. BUZZELL.

Satisfied without Evidence.

NOT long since, while in conversation with a young preacher, I asked, Have you ever examined our position on the Sabbath question? "Oh, yes!" was the ready reply, "and I am satisfied with the position I occupy." Well, then, said I, will you please give us your scriptural evidences for the first-day Sabbath?

Here he did not wish to argue the question. Neither do I, was my reply, but if you have examined this question, and are satisfied that you are right, you should have some testimony from the Bible to sustain you.

Well, it was different from his education, and it agreed with his conscience to keep the first day. Here he plead for a length of time to collect his Bible evidences, which he has promised me. Not, however, till he had notified me that the New Testament is "full" of proof to the point.

Dear reader, can it be that men who profess a call from Heaven to teach perishing souls the way of life, on a subject so important and practical as the law of God, must, when pressed for proof texts, fall back upon education and conscience, without one "thus saith the Lord"?

"All scripture is given by inspiration of God, and is profitable for doctrine," &c. Why not then have it as the basis of our doctrine? Why not let it correct and instruct educational habits, and conscience, where they demand it, and then stand forth with the great principles of righteousness in our hearts, "thoroughly furnished unto all good works?"

Oh! how much we need to heed the exhortation, "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ." 1 Pet. 3:15, 16.

With the love and fear of God constantly in our hearts, our conscience may be "good," it may be "pure." Then it serves as a true friend. But let our object be to gratify self, and please men, and conscience will become "weak," "seared," "evil," and "defiled," and be a false guide. To this Paul bore testimony, when he said, "I verily thought with myself, that I ought to do many things contrary to Jesus of Nazareth." Acts 26:9. Oh! for a faith

"That bears unmoved the world's dread frown,
Nor heeds its scornful smile."

A. S. HUTCHINS.

Items.

WHEN God's people walk in darkness they may be left to insnare each other.

Righteousness hath a pure tone, recognized by its possessors.

As the assayer detects the presence of alloy in silver or gold, so doth virtue discern the presence of evil.

A good deed performed in an unbecoming manner, is generally ascribed to Satan.

As a filthy stench expels the passer by from its vicinity, so do gluttony and evil passions, grieve away the Spirit of God.

As he who domesticates the fierce and savage lion knoweth not when the terrible creature may become unmanageable. So he who nurtures a sinful propensity may at any time become its victim.

No man may know the depth of sin and iniquity and its full reward, until he receives it in the second death.

He who presses even a reform improperly, injures himself and the cause he advocates.

Sin no matter how common, how cautious, or how respectable, must finally end in disgrace.

Righteousness, however despised or persecuted, must result in peace and happiness and honor.

JOS. CLARK.

WAITING.

I AM waiting, ever waiting,
For a brighter, better day,
Just beyond the clouds and shadows
That surround my lonely way;
For a day of light and gladness,
Such as earth has never known,
When in equity and justice
Christ shall reign on David's throne.

All the prophets of past ages
Saw its brightness from afar,
And in words sublime have spoken
Of the peace and glory there;
Now they sleep in those green valleys
Which in weariness they trod,
But they'll come with songs of triumph
To the holy mount of God.

Now the world is full of suffering,
Sounds of woe fall on my ears;
Sights of wretchedness and sorrow
Fill my eyes with pitying tears;
'Tis the earth's dark night of weeping,
Wrongs and evils triumph now;
I can wait—for just before me
Beams the morning's roseate glow.

Friends I've loved are from me parted,
Soon I hope to greet them all;
Some beneath the turf are sleeping,
Waiting there the Master's call;
Some are bearing still life's burdens,
Struggling on through storm and gloom,
But the same blest hope sustains us
Of the bright, eternal home.

I am waiting, hoping, praying,
For Messiah's glorious reign,
For I know he'll rule in justice,
Right and truth will triumph then.
Worldly pleasures cannot win me
While I wait for that bright day;
Worldly splendor cannot charm me
While its light beams on my way.
—S. M. H., in *World's Crisis*.

Progress of the Cause.

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

Discussion at Lancaster, N. Y.—No. 3.

ON the question of the immortality of man by nature, the arguments were such as are commonly used. It is not necessary to notice more than two or three points.

To explain away the force of the text, "The dead know not anything," Eld. Burns claimed that it was limited by the context to the affairs of this world. He said that they know nothing of, and take no part in, anything "that is done under the sun." But when he came to the scene of the transfiguration, he claimed that it was not a supernatural vision, but a reality, and he had the immortal spirit of Moses in actual conversation with Jesus in the presence of his disciples, thus taking a conspicuous part in that which was being done here under the sun—speaking of the death of Jesus that was about to take place at Jerusalem.

From the text, "The things which are seen are temporal; but the things which are not seen are eternal," the Elder constructed this syllogism: "1. The things that are seen, that is, things that are cognizable to the senses, are temporal; but things that are not seen, that is, are not cognizable to the senses, are eternal. 2. But the spirit of man is not cognizable to the senses. 3. Therefore it is eternal or immortal."

We might carry the argument further, and say, "The spirit of the beast" is not cognizable to the senses, and therefore, if it be claimed that the spirit of the beast is material, and the spirit of man is immaterial, we reply, That is a point to be proved; and since one, or both, is not cognizable to the senses, it is a difficult point to prove without a revelation; and if we appeal to the revelation, it is made more difficult still; for that affirms of man and beast, "They have all one breath;" Hebrew, *spirit*. Eccl. 3: 19.

But the whole argument rests upon a perversion of the text. There is no allusion in the text to things immaterial or things not cognizable to the senses. The future inheritance of the Christian is not now seen. The things of the present world are temporal—they continue but for a short time, and then pass away. Not so with the things of the future world. They are enduring as eternity. There is no intimation here or anywhere in the Scriptures, that the future world, or "the building of God" which is to take the place of "our earthly house of this tabernacle," is immaterial—that when we come to those things they will be invisible and intangible. On the contrary, it is said, "THINE EYES SHALL SEE the King in his beauty; THEY SHALL BEHOLD the land that is very far off." Isa. 33: 17.

But the proof that Eld. Burns put forth with the most triumphant emphasis he seems to find in 1 Pet. 3: 3, 4: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Here the Elder displayed himself. An appeal to the Greek, while it would tend to befog the subject and bewilder the hearers by taking their minds away from an idea plainly expressed in the English, would, at the same time, impress them with the profundity of his erudition, and

the safety of leaning on so learned a guide. Here he professed to find the thing so greatly desired, namely, the text that affirms the immortality of the spirit of man. Said he, "It reads plainly and positively *aphthartos pneumatos*, IMMORTAL SPIRIT." Aged men drew out their pencils and wiped their glasses to note that text which they had sought in vain to find. For my part, I was deeply impressed with the thought that the man was a mere pretender to a knowledge of the Greek, and affirmed that which he knew not, or that knowing better, he was willing to mislead the people. And by taking my Greek Testament and reading it as it is, I was only confirmed in this view.

The text contains no allusion to the spirit of man as a component part of his being. That is entirely foreign to the subject. Bro. R. set the subject before the people in its true light, which is this: A meek and quiet disposition of mind is an immortal ornament, one of great value in the sight of God. This ornament will not decay, but, like charity, or love, it will never fail; its possessor will be immortalized. And this incorruptible spirit or disposition of mind is not something that all have by nature, but women professing godliness are exhorted to put it on and wear it as an ornament of the highest value. Can women, of their own will and choice, adorn themselves with an immortal soul? If so, they have it not by nature; and consequently those who do not obey the exhortation (and it is too evident that some do not) are destitute of an immortal spirit. How perfectly silly to appeal to this text to prove that man is immortal by nature! Men of good sense would never resort to such proofs, but for pressing want of better.

In his concluding speech, Eld. Burns killed a large portion of his time, amused himself, and disgusted his hearers, in what he called showing up the beauties of our theory. He bored his hearers with a slow and tedious reading of some twenty texts in the Old and New Testaments containing the word spirit, reading in *breath* and *wind* in the place of *spirit*. Some of the young were excited to laughter on the start, but the fun was all over long, long before the Elder had got through with his laborious and thankless task.

But Bro. Reynolds had given no definition whatever of the word spirit. He had only read it as it occurs in the sacred text. So that the laugh which the Elder attempted to raise was solely against the Bible itself.

On our part, the discussion was carried on with a gravity becoming a minister of the gospel, and corresponding to the sacred subjects of divine revelation, with very little exception. Two or three utterances I would have had different. But I believe that the most candid among the Disciples were displeased and disgusted with the levity, pomposity, personalities, and want of dignity commensurate to sacred subjects, of their champion. I am satisfied that the truth has lost nothing by the discussion, but, on the contrary, there is good reason to hope that good will result from it.

R. F. COTTRELL.

Vermont.

IN the last week of February ult., we held several meetings with the church in Bordoville, Vt., for the purpose of arranging Systematic Benevolence, and of assisting the church to carry out the objects of the State Missionary and Tract Society, &c. After making plain and pointed remarks, by way of preaching and otherwise, relative to paying our vows unto the Lord, and to rendering unto God the things that are God's, we considered the cases of all those whose names were in the s. b. account book, one by one. Those who were in arrears on paying their pledges for the past were invited to pay up to Jan. 1, 1872. Persons who had no ready means to meet their indebtedness, were invited to give due bills for the same to the s. b. treasurer, thus to ascertain what was available up to the commencement of the present year. Then, in renewing their pledges, each one was invited to do a thorough work in coming up to the figures on the whole amount of property, and on free-will offerings, as the Lord had prospered them. Brethren, we gain nothing in doing the work of the Lord negligently. May activity, and punctuality, characterize all our doings in this good work.

The first Sabbath in March was a good day to the brethren and sisters in B. This church enjoys more of the Spirit of God, and there is more life in the meetings than formerly. In the evening, we enjoyed a good season in attending to the ordinances of the Lord's house.

March 9 and 10, I held meetings with the Sabbath-keepers in West Bolton. Bro. and sister Hutchins were present. The work is still onward in that place. They have their regular meetings on the Sabbath, and once in two weeks on Sunday; also their weekly prayer and social meetings, and their Bible-class and Sabbath-school. I spoke to them four times. Two discourses were given on Health, from a Bible standpoint. We have reason to believe that the principles adduced were heartily indorsed by all the lovers of truth present. The next Sabbath and first-day, held special meetings with the church at home.

March 23 and 24, pursuant to appointment, Bro. Bean and I held meetings in East Rich-

ford. We had just had a heavy fall of snow, and the wind was blowing hard; yet the attendance was good. Held two business meetings, during which we appointed more officers for the church, arranged Systematic Benevolence, amounting to \$131.40, organized the church relative to the State Tract and Missionary Society, &c. Three were received into the church. One more has commenced to keep the Sabbath, and others are on the point of deciding to keep the truth.

A. C. BOURDEAU.

Brownington, Vt., March 31, 1872.

Switzerland.

ON account of exhaustion I was obliged to suspend lecturing in both places where I was holding meetings, and closed them up, for a time, Feb. 19. Being admonished by the brethren, I retired from the camp to enter it anew. Before I left, I visited several of those who attended the lectures, and could but see the working hand of God. My own heart was refreshed to witness it.

Feb. 22, I went to Tramelan, and the 23d we celebrated the Lord's supper. Never have I felt more of the blessing and nearness of God in celebrating the Lord's ordinance, than at that time. And as I learned by other members of the church, they felt the same. All the praise be to God. Spoke the word twice, and left these dear brethren, March 1, for Basell, to visit the dear ones in that direction. Was happily surprised to see them in such a favorable condition as they were, although they had to pass through trials. As there were those who came in to hear the word, I tried to speak three times, and administered the Lord's supper to those of the church.

There I learned from a sister that, by her example and the blessing of God, a minister of the National church was brought into the truths we hold, and that he accepted and kept the Sabbath of the Lord. And by the testimony of others I learn that he was a sincere and a true Christian. His accepting the truth caused an investigation of this point among his fellow-laborers. What the result will be, I do not know. May the Lord touch the hearts and open the eyes. But it is sad to say that death took hold of this servant of God. Before he fell asleep, he called this sister to him, spoke a few words of gratitude to her, and then prayed the Lord earnestly for forgiveness because of teaching the people, such a long time, things which were not true.

March 12, I returned by way of Tramelan to this place, and arrived safely the 14th, in the evening. I feel better, but still I must be cautious in my labors. At this place, and still more in that near by, I found the work still progressing. And there are many who inquire when I will re-commence lecturing. By the help of God, I will do it next week.

Brethren and sisters, pray for me, that I may have strength from on high to labor on in the good cause. It is the Lord's. May his holy name be blessed.

Yours, with Christian love,

JAMES ERTZENBERGER.

Chaux-de-fonde (Neuchatel), March 19, 1872.

Report of Labors.

IN my last report, Oct. 12, 1871, I spoke of having held meetings in Stratton, Vt., a new field, the last first-day. I spent every first-day but one there, until Dec. 10. Spoke seventeen times, mostly on various points of present truth. A few who came out to hear, chose the traditions of men rather than the commandments of God, while the majority, Gallic like, "cared for none of those things." Were it not for the assurance that if we are always abounding in the work of the Lord, our labor shall not be in vain in him, the servants of God, under such circumstances, might sink in discouragement. But with this assurance, they may well be steadfast, unmovable, sowing the seed in the morning, withholding not in the evening, remembering that the Lord has said: "Thou knowest not whether shall prosper this or that, or whether both shall be alike good." The truth must be preached for a witness, to justify or condemn. The tares are ripened for destruction by the same dew, rain, and sunshine, that mature the wheat for the heavenly garner.

Nov. 25 and 26, quarterly meeting with the church here. Two members of the Andover church came from Mt. Holly to meet with us. We enjoyed good liberty in our meetings on the Sabbath, and (I quote from my diary) "evening after the Sabbath we enjoyed the blessing of God in large measure while we waited on him in the observance of the ordinances of his house." On the occasion of the fast, Feb. 10 and 11, we enjoyed an interesting, and we trust a profitable, season.

Since Dec. 10, have labored as I have been able with the church here, having, when the weather and state of the roads would permit, besides our Sabbath meetings, two evening meetings per week. The church have manifestly been benefited, encouraged, and stirred to an effort for higher attainments in the divine life. Much prejudice has been removed, some have

been led to acknowledge the truth, and we trust they may also be led to obey and be sanctified through it.

While we sincerely regret that obstacles have been in the way, manifestly hindering the progress of the work of God in our midst, we are thankful for the degree of the divine favor and blessing we have enjoyed, for the good degree of union that prevails among us, and we will still labor on in hope, and with an earnest endeavor to so declare the whole counsel of God that the blood of our fellow-men may not be required at our hands.

N. ORCUTT.

Jamaica, Vt., April 1, 1872.

Iowa and Nebraska.

MARCH 14, met with the friends in the Soldier Valley in Harrison Co., Iowa. Gave six discourses, and organized a Sabbath-school and Bible-class.

Here we found all the friends standing firmly for the truth and rejoicing in it. Two more have united with them in keeping all the commandments, and others are keeping the Sabbath nominally.

During the Methodist protracted meeting held since we left this place, efforts were made to set things in order and bring back those who had been led astray, (1) By chiding them and praying for the "weak-minded;" and (2), By reading a printed sermon which the minister had secured for that purpose, the author taking Aker's position on the Sabbath. The result was that which we should reasonably expect. Instead of bringing them into the fold again, the breach was made wider, and the "lost sheep" were more firmly established in the position they had taken.

Like the fox with the grapes, those around them now cast their names out as evil, styling them the "ignorant" and "unlearned" of the community, and claiming that the Lord can "holy" one day as well as another, and denouncing the idea of a "literary hell."

The protracted meeting closed without a single acquisition, and rounded off with a series of "surprise parties" which were sanctified by opening them with prayer (?).

Tuesday, the 19th, met Bro. Bartlett at Bro. Stanley's. Commenced a course of lectures near Hooper, Nebraska, with a very fair interest. The house being small, all cannot attend. Hold meetings here during the week, and go eighteen miles to meet with the friends near Elder Grove school-house, on the Sabbath. The school-house being closed against us, we were compelled to resort to a private house. With these dear friends we enjoyed good meetings last Sabbath. There are now twenty-five at this place who are keeping the Sabbath. We hope they will prove faithful, dig deep and lay the foundation well, that they may stand amid the trying scenes before them.

R. M. KILGORE.

Hooper, Neb., March 25, 1872.

Clark Co., Ill.

FEB. 25, in company with Bro. G. W. Colcord, commenced a course of lectures in Potter's Hall; a good interest to hear was manifested from the first.

March 15, went to Clark Center. Bro. R. F. Andrews was present and spoke to us. He held meetings with the brethren of this place over Sabbath and Sunday, and during the week assisted us in our labors at Potter's Hall, which revived the interest very much in that place. The next Sabbath, we returned to Clark Center. Bro. A. spoke in the morning on baptism, after which, five received the ordinance. Bro. Craig kindly opened his house for us, for which may the Lord reward him.

The 24th, we returned to the Hall. A vote was taken in the evening, to ascertain the opinion of the people in regard to the Sabbath, when nearly one hundred voted in favor of the seventh day, and but one in favor of the first.

Monday, the 25th, Bro. A. left us. We truly felt cheered and encouraged by his visit, and notwithstanding his testimony was straight, yet I think it was generally well received, and the brethren are trying to profit by it. Many of them have been awakened to realize the necessity of putting away their filthy habits, and seeking purity and holiness in order to be prepared for translation.

Up to March 30, we had held about thirty meetings with the friends at Potter's Hall and vicinity. Some eight or ten commenced keeping the Sabbath; others we think will soon. Obtained several subscribers for the paper.

A great deal of war is manifested against us, on account of our views, by some professing Christians. One man declared he could throw our tracts into the fire and the men with them. Another, an M. E. minister, stated publicly that we were circulating tracts which were rank poison, infidelity.

Bro. C. remains to labor with the friends near Potter's Hall, as the way may open.

Receiving urgent calls from Martinsville for a course of lectures, I came here March 30th. The people had been warned against us by the ministers of the place; so of course both churches

were refused us; notwithstanding one had been built with the express understanding that it should be free to all denominations. The friends, however, procured a suitable hall, and last evening I spoke, for the first time, on the general work of the Reformation. About two hundred were out, and good attention was paid to the word spoken.

Brethren, when you pray, remember this part of the field. C. H. BLISS. Martinsville, April 2, 1872.

TRUST.

Rock of my strength, to Thee my faith is clinging, Assailed by doubt, beset by care and fear, Smiling through tears, and in my sorrows singing, I hear thy welcome words, "Be of good cheer."

What though my foes break out in bitter taunting? What though their curses crown my humbled head? Yet while their insults tie at me are flaunting, My Saviour says, "T is I, be not afraid."

If God be for me, who can be against me? Who shall condemn if he my soul approve? Since Christ in Heaven makes intercession for me, How can I doubt the fullness of his love?

Who shall divide me from that deep affection Felt by the living Father for his own? Who shall disturb me under his protection, Resting in God, and trusting him alone?

Not all the angel hosts that have existence, Not all the powers of darkness and of death, Not lapse of ages, nor the bounds of distance, Can pluck me from this resting-place of faith.

Not pain or trouble, sorrow or affliction, Famine or peril, nakedness or sword, Can rob me of that heavenly benediction— The love of God in Jesus Christ our Lord. —The Christian.

Wherefore, Come Ye out from among Them and Be Ye Separate, Saith the Lord.

THIS language is recorded in 2 Cor. 6:17. What a privilege it is to be separate in spirit, conversation, and interest from the world that knows not God. Where all are alike by nature, grace makes an unspeakable difference. The busy part of mankind are engaged in multiplying evils and miseries, instead of trying to learn in the great school of Christ how to bring real good out of apparent evil. Others are always complaining of the evils they experience from worldly people. And yet they must mix with them to get a livelihood. My advice would be to do business with the world as we do it in the rain. If business calls us abroad, we do not leave it undone for fear of getting a little wet; but when the work is done we soon seek shelter. We do not stand in the rain for pleasure.

So necessary calls of duty that lead us into the world will not hurt us if we find the spirit of the world unpleasant, and keep out of it as much as our circumstances will permit.

The day in which we live seems likewise to call for something very peculiar in the Lord's people. It is a day of abounding sin, and evidently a day of impending judgment. The world, as it was in the days of Noah and Lot, is secure. If we are not mistaken in the signs of the times there never was a time in the annals of history, in which the spirit of the world governed the masses more than now. In short, things are coming to a crisis, and it seems almost as though the matter was to be put to vote whether the Lord, or Baal, be God.

I am thankful it is given to a few to know their present state and future destiny. These build on the immovable Rock of Ages for eternity. These are trees springing from the living root, and bearing the fruit of righteousness unto the glory and praise of God.

These only are awake, while the rest of the world are asleep indulging in vain dreams, from which they are soon to awake; but oh! with what consternation! for they will find themselves irrecoverably separated from all their attachments, compelled to appear before God to whom they have lived strangers. Oh! for a thousand tongues to proclaim in the ears of thoughtless mortals the important teachings of our Lord.

One thing more is needful. A thousand tongues would be employed in vain, unless the Lord is pleased to send the watchman's warning by the power and agency of his Spirit. Light has come into the world, but men love darkness rather than light. They resist and rebel against it.

I believe this separation from the world must take place before we can understand the whole truth. Till a person has experienced this change, he will be at a loss to form a right conception of the things of God. The truths of the gospel cannot be understood by the utmost powers of the natural man, who, with all his wisdom, reason, and talent is still but what the apostle calls the natural man.

Oh! for this blessed assurance that we are separated from the world and joined to Christ. Dead, indeed, unto sin, and alive unto God, ever ready to suffer that we may reign with him forever. DAVID DOWNER.

CHRIST never designed his church to be a bushel for the hiding of the lights, but a candlestick from which each light is to send forth its rays.

"Let us Run with Patience the Race that is Set before Us." Heb. 12:1.

THE Scriptures contain many admonitions to constant persevering effort in our conflict with the powers of darkness; earnest endeavors, not only to retain every advantage gained, but to make those advantages the stepping-stones to future victories. It is not he who starts with alacrity to run the race when the signal is given, and after a few paces gives up in discouragement or falls back to enter anew the contest, that will first, or most certainly, reach the goal, or take the prize. When we enter the arena to contend for the prize, the word gives no warrant for hesitancy or vacillation in our course. It is dangerous to pause or look back; safe, "forgetting those things which are behind, and reaching forth unto those things which are before," to "press towards the mark of the prize." Phil. 3:13, 14. It is the patient, constant, sustained effort that will ensure success.

Says Paul, Rom. 2:5-7, "God . . . will render . . . to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." Not doing well to-day and ill to-morrow, alternating obedience with transgression, but by patient continuance, perseverance, steadfastness; "always abounding in the work of the Lord." "Run with patience the race that is set before us, looking unto Jesus." He is our pattern. We may profit by his example. Did he falter in the conflict? We may "follow his steps." On the other hand, Was his every move in the conflict a step in advance? Our duty is plain.

If in our conflict with the enemy we gain an advantage to-day, how unwise to yield that advantage and have to fight the battle over again to-morrow. We are too near the end to spend our time thus foolishly. Our only safe course is, if we gain a foot of ground, to hold that and strike for another, and thus vanquish the enemy; and, by gaining a daily victory, ensure a final triumph. If we have been enabled to move out in the discharge of duty, we should hold ourselves in readiness when next we come up to that place, to move promptly, decidedly, without conferring with the enemy. We may expect that he will be there with his temptations, to strive to influence us to neglect what we should do. But why stop to parley with him? Far better let him understand that we have gained that point, and, in the strength of God, shall hold the ground and press forward to higher attainments.

We must confess Christ before men. Our course is plainly marked, and the consequences of our action fairly before us. Knowing what duty is, why allow the enemy to have anything to say about the matter? Why not let him and his understand that as we wish to be confessed by Christ before his Father and the holy angels, it shall be the first business of our lives here to confess him before men, in word and in life, whether he and the world favor it or not? He will dispute the ground as long as we hesitate, but when, in the strength of Israel's God we decide to go forward, he is powerless to oppose.

God requires us to obey him. Let the question be settled at once and forever, that where he has marked the way, there we will go, and there stand, let present consequences be what they may. It may be unpopular, inconvenient. It will bring persecution, and subject us to present loss. But what of that? This one consideration is enough. "We ought to obey God rather than men." Acts 5:29. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

Love for God's law ensures peace. Unless we retain that love, peace will not abide with us. It is not sufficient that the seed be sown. It must be cast into good ground, well covered, where it may take root and daily thrive under the influence of the sunshine and shower, else the heat will wither, the thorns will choke, or the fowls will devour, and no fruit will be matured. Oh! may each day be marked with some real progress in the race. N. ORCUTT.

Is it not a Little One?

THIS question is often mentally asked, when one is tempted to commit some known sin. The fact that it is a sin cannot be concealed; its magnitude must therefore be diminished. The unhappy sinner strives to convince himself that it is a small sin, so very small that God will not regard it, or, at least, will not punish it severely.

But let it be remembered there are no small sins. Every sin is a transgression of the righteous law, is an insult offered to the authority of a holy God. The smallest sin will, if unrepented of and unforgiven, secure the eternal ruin of the soul.

What folly to attempt to abrogate the claims of God's laws, by blinding the mind to a perception of the true character of our actions! The darkening of our own vision will not obscure the clearness of God's searching eye. The deceiving of one's self is a very different matter from deceiving the omniscient God.—Sel.

Suppose it Was So?

If stolen money, like laying hens, could cackle, what a racket there would be in some men's pockets and premises. If stolen goods, like Chanticleer, could only crow, how many would be broken of their rest, and kept awake by night. If the hire of laborers—kept back by fraud—could talk like Balaam's beast, what braying would din some employers' ears. If the orphan and the widow could only speak, how many unjust ones would be troubled continually by the ringing of voices in their ears, saying: "Give us our rights." If all things unfairly gotten and wrongly detained could be set free and sent back to their rightful owners—what a wonderful exodus would there be from house to house—from person to person—from purse to purse—from capital to labor—from labor to capital! If some "spiritual medium," going from house to house, could enter all the parlors and chambers—plain and princely—whose furniture was bought with other men's money, and could set the several articles in motion—each in the direction of its rightful owner—what a movement there would be among the mirrors; what a rattling of silver plates, knives, forks, and spoons; what a hustling of chairs and tipping of tables; and would not many a bed take up itself and walk? It is a great thing to have conscience void of offense toward God and man. A great thing to be able to say: "I have wronged no one—corrupted no one—defrauded no one."—Examiner and Chron.

The Life Struggle.

THE apostle Paul, after having labored long and earnestly in his Lord's service, still felt that he was a human being, and liable at any time, through the weakness of the flesh, to lose all. "I keep under my body," says he, "and bring it into subjection, lest after I have preached the gospel unto others, I myself should be a castaway." If this watchfulness was needful on the part of this aged and long-tried servant of God, what care and diligence ought we to exercise, lest we should lose all in an unguarded hour? Our pathway through life is thickly set with snares for our feet. The seductions of passion, the allurements of vice, things to arouse our anger and stir up our heart's feelings, await us at every turn of life's devious ways, and blessed indeed is that man or that woman who meets them all without harm.

How to Start a Prayer-Meeting.

LET the few hearts that feel the need of warmth gather together, having first, each one, sought the Lord in private. If a regular service cannot be maintained at the church or vestry, let neighbors meet in each other's houses. No matter how small the number, let the joint pleading continue. Seize and hold the promise. Pray for that which lies nearest to you first. Let judgment begin at the house of God. Do not be so anxious to follow a particular bill of fare that you shall ignore your most conscientious needs. Expect a blessing when you pray. Take it when it comes, and use it for Christ.—Christian at Work.

THE SWEARING PARROT.—Two friendly neighbors bought each of them a parrot. That of Mrs. A. was a bird of grave deportment, who had been taught to speak very proper words. That of Mrs. B. was an impious fellow, for his language abounded in bad words. Now, Mrs. B. felt quite shocked at the irreverent talk of her parrot, and prevailed on her friend to allow the grave parrot to pay a visit to the swearer, in hope of reclaiming the rogue by good example. The two birds staid together for about a month; but imagine the consternation of good Mrs. A., on the return of her more grave and decorous bird, to hear him swearing terribly. The fact is, that, instead of teaching, he had been learning, and from that sad day his language was as bad as that of his scape-grace associate. Let all our scholars learn from this, that although they have never been guilty of profaneness, nor of speaking foul and unclean words, yet if they keep company with wicked boys who delight in swearing, they will soon be likely to indulge in profane language; for "evil communications corrupt good manners."—D. Nash.

TRUE faith makes the sinner humble, active and self-denying; false faith leaves men proud, indolent and selfish.

NOT YET.—"My son, give me thy heart," said the Lord Jesus to a little boy.

"Not yet," said the little boy, busy with his bat and ball; "when I grow older, I will think about it."

"My son, give me thy heart," said the Lord Jesus to the young man.

"Not yet," said the young man, "I am just going into business. When I shall prosper, I shall have more time to attend to the matter."

Business did prosper. "My son, give me thy heart."

"Not yet," said the man of business; "I am pressed now. When my children are well settled in life, I shall be better able to attend to religion."

He lived to be an old man.

"My son, give me thy heart."

"Not yet," he cried; "I shall soon give up trade, and then I shall have nothing else to do but to read and pray."

And so he died. He put off to another time what should have been done when a child. He therefore died as he had lived, without God.—S. S. Gem.

Obituary Notices.

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

DIED, in Battle Creek, on Tuesday, March 19, 1872, of diabetes and putrid erysipelas, Eld. Joseph Bates, in the eightieth year of his age.

Our much beloved and greatly lamented brother, was, at the time of his death, on a visit to the Health Institute in Battle Creek, in the hope of obtaining relief from a chronic difficulty which proved the cause of his death. His last hours, though characterized by pain such as few men have been called upon to pass through, afforded a marked evidence of the superiority of a faith in Christ over the bodily suffering and the prospect of certain and rapidly approaching death. Having in early manhood chosen the service of God, and having for many years faithfully endeavored to live the life of the righteous, his last end was such as those alone can expect who have sedulously endeavored to preserve a conscience void of offense toward God and man. It was with most perfect assurance that those who had been acquainted with his previous history, marked as it has been with toils and sacrifices in the cause of present truth, could say of him, as he yielded up his life into the hands of Him who gave it, He sleeps in Jesus.

On Thursday, the 21st of March, his remains were brought to Monterey, Allegan Co., Mich., where they were interred on the following day in Poplar Hill Cemetery by the side of his wife who was buried there a little over one year since. A funeral discourse was delivered by the writer from 1 Thess. 4:18, to a large and sympathizing congregation convened in the S. D. Adventist house of worship. W. H. LITTLEJOHN.

DIED, in Jericho, Vt., March 16, 1872, of apoplexy, sister Julia Oaks, in the fifty-fourth year of her age. Possessing a strong intellect, high social powers, and an amiable disposition, sister O. drew around her a large circle of friends. As a Christian, her life was devoted and consistent, anxiously desirous of promoting the cause of Him in whose service she enlisted years since.

She was one of the few who embraced the Bible Sabbath under the labors of Elds. Bourdeau in J., in the autumn of 1870. In this advance step in the reception of light and truth, these dear friends faced a tide of opposition and persecution, which called for an exercise of great moral courage and active faith in God. With others who moved forward in the light of divine truth, she was a member of the Methodist church. For some time she had mourned their lack of spirituality and power to prevail with God, as his children should. She was impressed that there must be additional light for the faithful.

Gratefully she took her stand with commandment-keepers. In meeting with a few of like precious faith, in her house, at the commencement of the last Sabbath but one before her death, she said, "I thank God that I am in the Spirit on the Lord's day."

But alas! how uncertain-ed life. The next afternoon she was found alone, and nearly unconscious. Kind friends quickly came to her relief; but all that love and affection could do, could not save her.

She lingered unconscious nearly all the time, till just after the close of the following Sabbath, when she fell asleep, to rest till the Life giver shall call her forth to receive the starry crown.

Several children, and other friends, are left to mourn their loss. The church in J. miss her greatly. A. S. HUTCHINS.

DIED, in Rochester, Mich., March 3, 1872, of diphtheria and inflammation on the lungs, Milly, youngest daughter of Bro. G. W. and sister Mary Chamberlain, aged five years, three months, and ten days. She was beloved by all who knew her. Four other children of the family were sick at the same time.

Prayer and a few remarks were offered at the house by Eld. Swayne, Baptist. L. N. BARTHOLOMEW.

The Review and Herald.

Battle Creek, Mich., Third-day, April 16, 1872.

General Camp-Meeting.

THERE will be a General Camp-Meeting at Battle Creek, Mich., May 23-29, 1872. The Michigan and Indiana Conference, and the Health Reform Institute, will hold their next annual sessions at the time of this meeting. Particulars next week.

A very general rally is expected from all parts of the Michigan and Indiana Conference, and from other Conferences as far as practicable.

The General Conference Committee design to be present, and the wants of the cause at large will be considered. It will be a meeting of deep interest to our friends in all parts of the field. Each Conference should be represented by tent companies, or by letters from State Committees, stating their wants, and their interest in the different worthy enterprises of our people.

The wants of the cause in reference to an Educational Society, and a denominational school, will be considered at this meeting. Come prepared to take hold of this matter with interest and energy. The friends should all be on the ground the very first day of the meeting, with their plans laid to stay until the very last day!

GEO. I. BUTLER, S. N. HASKELL, IRA ABBEY, Gen. Conf. Com.

A School in Battle Creek.—Seventh-day Adventist Educational Society.

These are questions which have been agitating the minds of the brethren in this place more especially for a few weeks past. Shall we take hold, as a people, of the subject of education, and form an Educational Society? Shall we have a denominational school, the object of which shall be, in the shortest, most thorough and practicable way, to qualify young men and women, to act some part, more or less public, in the cause of God. Shall there be some place provided where our young people can go to learn such branches of the sciences as they can put into immediate and practical use, and at the same time be instructed on the great themes of prophetic and other Bible truth? These are some of the questions that came before a meeting of the church called by Bro. and sister White in Battle Creek about two weeks since.

That such a school is greatly needed is very evident; or rather, that many workers are called for, who have passed through such a course of training. Can they be found? and will they take hold of the work?

Several meetings have been held over this matter; but the steps thus far taken are only preliminary. Probably it will be thought best to form a society putting the shares or memberships, which will entitle the holder to vote in the business meetings, at \$10 each, to raise funds for the purpose of renting, purchasing, or erecting school buildings, and procuring school apparatus. We would be glad to learn how many are ready to pledge for shares in this enterprise and to what extent.

The price of shares is put at a low figure, so that all may be able to take part in the enterprise, while the wealthy can take as large a number of shares as they choose. The friends of education we expect will take all the way from one to fifty shares each. We hope to see a thorough organization of an Educational Society effected at the General Camp-meeting appointed in this paper.

But the more immediate need is to start the school in some form. To this end we would like an immediate response from all who would be glad to attend such a school, and who will be ready to commence by the thirteenth of May next. If it can be ascertained at once how many wish to attend such a school, arrangements can be made, and we think operations commenced by the time specified. Let those who respond to this proposition, answer to the following particulars:—

- 1. What studies have you already taken, and what proficiency have you made in them?
2. What studies in the regular English branches do you wish to take up?
3. Do you wish to learn French, German, Greek, or Latin, one or all?
4. Is it your special object to fit yourself to take some part in the work of God?

As to expense, education will be no higher than at other places; and board can be obtained at from \$2.50 to \$3.00 per week. Those unable to meet this expense can board themselves at a still cheaper rate.

The matter at present is in the hands of a standing committee, U. Smith, chairman, E. W. Whitney, secretary. To either of these persons correspondence may be addressed in reference to this matter.

A Historical Incident.

THE unfavorable effects of the doctrine of hell torments in the intermediate state, is well illustrated by an incident in Martin's history of "The Dutch Reformation," which, by the way, is a highly entertaining book, that can be had at this Office for \$1.50.

Early in the seventh century the catholic religion was introduced into the Low Countries. Previous to that time, the Netherlands were pagans, but through the influence of the Frankish monarch, Pepin, Radbod, a Frisian chief, was persuaded to allow himself to be baptized. But the imprudence of a monk

spoiled all; for after the chief had immersed one leg in the baptismal font, a thought struck him, and he paused. "Where are my dead forefathers?" queried he. "IN HELL," said the officiating priest. "Mighty well," retorted the pagan; "then I would rather feast with my ancestors in the halls of Woden, than shiver and starve alone in the Heaven of the Christian;" and he declined the rite!

Query: Has the doctrine become more relishable now than it was in the days of the pagan chieftain? G. W. A.

Good Authority.

THE American Tract Society's publications I think are generally considered good authority, at least, on most points. And as I do not remember of having seen their testimony published in the REVIEW in regard to the date of the institution of the Sabbath, I send you extracts from their Dictionary of the Bible for general use. Page 272, under heading of manna, after having noticed the different kinds of manna, they say, "It is in vain, however, to seek to identify with any of these the manna of the Israelites, which was evidently a special provision for them, beginning and terminating with their need of it. It was found, not on trees and shrubs, but on 'the face of the wilderness,' wherever they went; and was different in its qualities from any now known by that name, being dry enough to grind and bake like grain, but breeding worms on the second day. It was miraculous in the amount that fell, for the supply of millions; in not falling on the Sabbath; in falling in double quantities the previous day; and in remaining fresh during the Sabbath.

"By these last three peculiarities God miraculously attested the sanctity of the Sabbath, as dating from the creation, and not from Mt. Sinai."

Again, in same book, under the heading of Sabbath, page 378, after quoting Gen. 2: 2, 3, the following statement is made: "We here have an account of the ORIGINAL INSTITUTION of the day of rest. Like the institution of marriage, it was given to man for the whole race. Those who worshiped God seem to have kept the Sabbath from the first, and there are tokens of this in the brief sketch the Bible contains of the ages before the giving of the law at Mt. Sinai."

THE RE-ENACTMENT of the Sabbath on Mt. Sinai among the commandments of the moral law, was also designed, not for the Jews alone, but for all who should receive the word of God, and ultimately for all mankind. Christ and his apostles never speak of the decalogue but as of permanent and universal obligation. "The Sabbath was made for man." The fourth commandment is as binding as the third and fifth. Certain additions to it, with specifications and penalties, were a part of the Mosaic civil law, and are not now in force. Ex. 31: 14; Num. 15; 32-36.

St. Charles, Mich.

H. S. GULLFORD.

To the Young.

THE object of the late fast appointed by our people has led me to some serious reflections. And as I fear we do not all realize the great responsibility under which we are placed, and the strict account which we shall be called to render when the time of reckoning comes, I feel desirous of expressing a few thoughts. Many of us have professed to give all for Christ, and to unite our interests with the cause of present truth. Are we doing all that we can do for its advancement? Are our devotion and consecration such as to lead us to choose a rough and thorny path, if, by thus doing, we may become more useful in this work?

What do we make the object of our lives? For what do we bend our energies, and put forth our most effective efforts? Is it to honor God, and exert a saving influence on those around us? or is it to please ourselves? While the voice of supplication is ascending to the Lord of the harvest that he will send forth more laborers into the great harvest-field, do our hearts respond, Here, Lord, am I; if thou canst, send me? There is work enough to do, and that also which is adapted to the ability of every one whose desire to do the will of God is stronger than any earthly desire.

God in mercy has given us light, precious light, through obedience to which, we may secure eternal life, and to some of us innumerable privileges which have cost a sacrifice on the part of others; and now we may have the privilege of making some little sacrifice, of bearing some small burden in the cause of our Master, and shall we excuse ourselves?

Precious souls are in danger of perishing for want of the light which we have received; and as they present their petitions for help, shall our hearts be unfeeling? Who can and will engage in the sacred work of warning people of their danger during the short time which remains before the great day of the Lord is ushered in? Some of the great Shepherd's sheep are wandering upon the cold mountains, being chilled by the influence of the world and straying further and further from the fold of Christ. Who, with hearts full of love, will go and seek the wanderers? Who, with a deep sense of their dependence upon God, will engage in the missionary work? There are lonely hearts to cheer, grieved and wounded ones to comfort, the tear of sympathy to shed with those who mourn, the silent messengers of light and truth to scatter, and, finally, the great and pure principles of the religion we profess to ex-

emplify in the daily life. In this sphere, all can be laborers.

Dear young friends, we may think that we can do nothing, but is it not because of a lack of consecration? And, unless we turn more fully from seeking our own pleasure, will not the following language apply to us? "Ye entered not in yourselves, and them that were entering in ye hindered"—hindered by our light and trifling words, by professing to follow Christ while living a life devoted to selfish interests. If it is so with us, will not the blood of souls be found upon our garments? May we be wise in improving the present and also the future, that when the time of labor is past, we may welcome the heavenly rest with those who have spent their lives in the Master's cause. M. L. H. HUNTLEY. S. Lancaster, Mass., Feb. 1872.

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Appointments.

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

California State Meeting.

THE fourth annual session of the California State Meeting of S. D. Adventists will be held with the church at Santa Rosa, Sonoma Co., Cal., commencing Thursday evening, April 25, and continuing to Sunday evening, April 28. Business session Friday, the 26th, at 9 A. M.

Come, brethren and sisters, praying the Lord to be with us, to bless us, to guide us in all our deliberations for the spread of the truth on this coast. Come prepared to stay till the meetings close. Make your calculations. Lay your plans before hand. Let nothing hinder your attending this annual gathering. Leave your business at home and come for the special object of getting nearer to God and worshipping him. Come with heart, head, and hands all dedicated to the Lord. Come to aid in the work by your talents of influence, strength, and means.

If our brethren in Sonoma Co. will bring blankets, &c., the church in Santa Rosa will furnish house room, and do what they can to entertain the brethren and sisters.

We hope every church and individual in California will have their s. b. account squared up to the first of April so that this State Meeting may present a clean record. Bro. Cornell expects to return East immediately after this State Meeting. So this will be your last opportunity of hearing him for the present. May the Lord bless us and work for us as we strive to learn and do his will.

It was voted at our last State Meeting to have a camp-meeting this spring; but, as our churches by vote release that obligation, we appoint the above, and leave camp-meeting until Bro. and sister White come.

J. N. LOUGHBOROUGH, Com. of Cal. M. G. KELLOGG, State Meeting.

THERE will be a quarterly meeting in Lancaster, Owen Co., Ind., the first Sabbath and first-day in May. Bro. Carpenter is expected to be there. It is hoped the scattered brethren and sisters will attend as far as possible, and calculate on a two days' meeting. I will attend if other duties do not prevent. J. H. WAGGONER.

QUARTERLY meeting of the church of Bowersville, Ohio, April 27 and 28, 1872. Friends of the cause

are invited to attend, and absent members will please report as usual. J. Q. A. HAUGHEY, Clerk.

MONTHLY meeting at Marion, beginning on sixth-day evening, May 3, and continuing over the Sabbath. We shall expect a good attendance from Lisbon and Anamosa. We desire to see Bro. J. T. Mitchell at this meeting. D. T. SHIREMAN.

QUARTERLY meeting for Sand Prairie church, Wis., Apr. 27 and 28. All are invited. THOMAS DEMMON.

MONTHLY meeting for the churches of Oakland, Little Prairie, and Johnstown, at Johnstown, Wis., May 4 and 5, 1872. D. B. STAPLES.

CEDAR Creek, Newton Co., Mo., April 18 and 19, where Bro. Andrew Buchanan may appoint. Sabbath and first-day, Apr. 20 and 21, at the Union School-house on Shoal Creek. H. C. BLANCHARD.

THE first quarterly meeting of the S. D. A. church at Nashville, Barton Co., Mo., Sabbath and first-day, May 18 and 19, 1872. The brethren from Avilla and elsewhere are invited to meet with us. JOSEPH G. WOOD.

Business Department.

Not slothful in Business. Rom. 12: 11.

RECEIPTS

For Review and Herald.

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

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