

THE ADVENT REVIEW

And Herald of the Sabbath.

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"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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A DESERVED HOUSE.

I HAVE no guest-chamber to offer, Lord,
No furnished upper room to bid thee to;
The dwelling that I have might be abhorred,
If other eyes its wretchedness should view.

I would not scorn the building—it is thine.
Thou mad'st it for thyself, and mad'st it fair;
But ravenous beasts, through carelessness of mine,
Have seized and used it for their unclean lair.

The walls that glorious pictures should adorn,
Are well-nigh hid with worthless imagery;
The snowy, silken curtains droop forlorn—
Alas! that soiled and tattered they should be!

And overlaid with rubbish and with dust
Is the white beauty of its marble floor;
Yea, it might fill a stranger with disgust,
For miry feet have trod it o'er and o'er.

The windows that thou mad'st like diamonds pure,
To admit unchanged the pure and spotless light,
Alas! are dim, and clouded, and obscure—
'Tis hard sometimes to know the day from night.

I have no guest-chamber to offer, Lord,
No furnished upper room to bid thee to;
Unless thou wilt thyself the power afford
To sweep its floor, and deck its walls anew.

Earth's meanest hovel would with glory shine
If thou wert there—would be with splendor gilt;
Filled with thy presence, it would grow divine;
Then how much more should this which thou
hast built. —Sel.

The Sermon.

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

THE MILLENNIUM.

BY ELDER JAMES WHITE.

TEXT: "And I saw thrones, and they sat upon them,
and judgment was given unto them; and I saw the souls
of them that were beheaded for the witness of Jesus, and
for the word of God, and which had not worshipped the
beast, neither his image, neither had received his mark
upon their foreheads, or in their hands; and they lived
and reigned with Christ a thousand years. But the rest
of the dead lived not again until the thousand years were
finished." Rev. 20:4, 5.

The terms used in the text must be so understood as to harmonize with all parts of the text, and with the Holy Scriptures generally.

1. *Thrones.* These are evidently thrones of judgment, as it is said of those who sat upon them, that judgment was given unto them. Compare Matt. 19:28.

2. *Souls* signify the persons of the righteous when they shall be raised to immortal life. It is said of them that they lived. As man, formed of the dust, after receiving the principle of natural life from his Creator, was a living soul, Gen. 2:7, or a living person, so the worthy characters named in the text, after receiving the principle of immortal life from the Redeemer, and being seated with him on thrones of judgment, may be designated as the souls, or persons, of those who had lived righteously, had died, and had been raised from the dead. Eight souls, meaning eight persons, were saved in Noah's ark from the waters of the flood. 1 Pet. 3:20.

3. *Lived,* simply means that they will be raised to a condition of life, from a state of death. This appears evident from what is said of those who do not live at that time: "But the rest of the dead lived not again until the thousand years were finished."

The word millennium signifies a thousand years. The millennium of Rev. 20 is to open with the revelation of the Son of God from Heaven, the destruction of the living wicked, the resurrection of the just, and the change to immortality of the living righteous. It is a period in which Christ will reign personally with the just of all ages who have suffered with him. This period is bounded at each end with a resurrection. Christ declares that "all that are in the

graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. And Paul testifies "that there shall be a resurrection of the dead, both of the just and unjust." Acts 24:15. But it is left to the Revelator to place these two resurrections one thousand years apart, one at each end of the millennium.

The popular view of this subject is that the gospel of Jesus Christ will yet so far control the minds and hearts of men that the whole world will be converted, and become holy by its influence, and that this happy state will continue one thousand years; and that during this time Christ will reign with his people spiritually, and that at the close of the millennium he will come the second time, when the Judgment will take place.

But a careful examination is sufficient to fully convince the intelligent student that the Sacred Scriptures do not teach that at any period of time all men will be converted to God. There were but few righteous men from Adam to Moses. And the numbers of the just in the Jewish age, compared with the multitudes of the unbelieving, were very small. Neither does God's plan in the Christian age embrace the conversion of all men. The gospel is preached to all nations, and thus God visits "the Gentiles, to take out of them a people for his name." Acts 15:14. Among the finally saved will not be found all of any one generation, or all of any one nation; but some out of every age and every tongue will join in the song to the Lamb: "Thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Rev. 5:9.

From the very nature of the case, the conversion of the world is an impossibility. God is the same during all time. He deals with men and nations impartially. The devil is the same, excepting that the experience of six thousand years has made him more artful in seducing men and women into sin. The fallen race is the same, only that each succeeding generation degenerates physically, mentally, and morally, till the world becomes fully ripe for her final doom. This is seen in the metallic image of Dan. 2. Here five universal kingdoms are the subject of prophecy. Four of these pertain to the mortal state, one to the immortal. The four earthly monarchies, Babylon, Persia, Grecia, and Rome, are severally represented by gold, silver, brass, and iron. We not only see in the symbol the depreciation of value from gold to silver, to brass, and to iron, but the last divided condition of earthly governments, just before the opening glories of the immortal kingdom, is represented by iron mixed with miry clay.

God's plan to convert sinners, and to save all who would obey him and believe in Jesus, has been in operation about six thousand years. A crucified and risen Jesus has been preached with the Holy Spirit sent down from Heaven for more than eighteen centuries; yet the world has not been converted. And the prospect of its conversion to Bible holiness never looked darker than at the present time. In the forcible words of another, we would inquire:—

"And what are the present prospects of a church that has set out in all confidence to convert the world? How may those now putting on the harness boast of greater expected success than is warranted by the experience of those who have put it off after having fought the good fight? The prophets could not convert the world; are we mightier than they? The apostles could not convert the world; are we stronger than they? The martyrs could not convert the world; can we do more than they? The church for eighteen hundred years could not convert the world; can we do it? They have preached the gospel of Christ; so can we. They have

gone to earth's remotest bounds; so can we. They have saved "some;" so can we. They have wept as so few believed their report; so can we.

"Has God a mightier Saviour—a more powerful Spirit? Has he another gospel, which will save the world? Where is it? Is there any way to the kingdom other than that which leads through much tribulation? Is there another way to the crown besides the way of crosses? Can we reign with him unless we first suffer in his cause?"*

The doctrine of the world's conversion, and a temporal millennium, being based upon false interpretations, and incorrect quotations of certain portions of the Sacred Scriptures, it is proper that we should here notice those texts usually quoted to prove this doctrine, and show that they do not mean what they are said to prove:

1. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. 2:8. As sufficient evidence that this text does not prove the conversion of the world, we quote the verse following it: "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

2. The stone cut out of the mountain without hands, shall roll until it becomes a great mountain, and fills the whole earth. All the proof for the world's conversion found in the above, is in quoting the text wrong. Here is the text as it reads: "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Dan. 2:34, 35.

In this remarkable passage, the following points are worthy of notice: (1) The stone smote the image upon his feet, and brake the iron, clay, brass, silver and gold, to pieces together. Here is destruction, not conversion. (2) They became like the chaff of the summer threshing floors, and the wind carried them away, that no place was found for them. Here is illustrated the removal of all earthly governments. (3) Then the stone became a great mountain, and filled the whole earth. In this prophecy, the stone has nothing in common with the image. The image, a symbol of earthly governments and all wicked men, is first removed, and then the stone fills the whole earth. But if it be urged that the dashing of the heathen (Ps. 2:9) and the breaking of the image (Dan. 2:34) mean the conversion of the world, then Paul's words, "The God of peace shall bruise Satan under your feet shortly," mean the conversion of Satan.

3. A nation shall be born in a day. Here is another incorrect quotation. Isa. 66:8, reads: "Who hath heard such a thing? who hath seen such things? shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children." This text has no allusion to the conversion of sinners; but evidently refers to the resurrection of the just.

4. "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ." But let it be borne in mind that this is under the third woe, when it is also said, "And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth." Rev. 11:15, 18.

5. "And this gospel of the kingdom shall be preached in all the world, for a wit-

ness unto all nations; and then shall the end come." Matt. 24:14. Those who teach the world's conversion would have the gospel preached to all nations, every individual hear it, believe it, obey it, and all become holy by it. What then? The end? No; not until the world has enjoyed a sinless period of one thousand years. But the text does not say that every individual will even hear this gospel of the kingdom. It does not state that any one will be converted and made holy by it. And we find it far from intimating that the world would be converted, and remain so a thousand years.

6. "They shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up a sword against nation, neither shall they learn war any more." Micah 4:3. See also Isa. 2:4. The reader will please notice that Micah 4:1, speaks of the exalted state of the professed church of Christ in the last days. Mountains mean earthly governments. The church, here represented by "the mountain of the Lord's house," was to be exalted above the hills. It was to be established in the tops of the mountains.

In verses 2-5 is a statement, not of what the Lord declares would take place in the last days, but what the multitudes of popular professors, who are looking for the conversion of the world, would say. The statement commences thus: "And many nations shall come, and say." Verse 2. But the Lord speaks in verses 6 and 7, as follows: "In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted." "In that day" when "many nations" are prophesying of peace and safety, the Lord's remnant people are driven out and afflicted. But we have more and very decisive testimony in regard to the state of the nations in the last days by the prophet Joel. This subject may appear still more clear and forcible by arranging what many nations say, and what the Lord says, side by side, in the following manner:

MANY NATIONS SAY.

And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. Micah 4:2, 3.

THE LORD SAYS.

Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near; let them come up. Beat your ploughshares into swords, and your pruning-hooks into spears; let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be awakened, and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. Joel 3:9-12.

7. "They shall all know me, from the least of them unto the greatest of them." Jer. 31:34. This is in the promise of the new covenant, and relates, first, to the condition of each individual with whom the new covenant is made; and, secondly, to the fullness of the blessings of the gospel when all are brought into harmony with God in the everlasting state. Both ideas are embraced in the promise. But that every individual will be converted, or that all of any generation this side of the immortal state will be converted and come to the knowledge of God, the Scriptures do not teach.

8. The glory of the Lord shall fill the earth, as the waters cover the sea. "But as truly as I live, all the earth shall be filled with the glory of the Lord." Num. 14:21. "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Isa. 11:9. "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. 2:14. "Blessed are the meek; for they shall in-

* Preface to Voice of the Church.

herit the earth." Matt. 5:5. This glorious state, however, is not brought about by the conversion of all men. It is introduced by the destruction of sinful men, the restitution of the earth to its condition as it came from the hand of the Creator, and the gift of immortality to the meek of all ages. "For evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace." Ps. 37:9-11.

9. "For behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of crying." "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." See Isa. 65:17-25; also chap. 11:6-9.

This prophecy is said to be a figurative description of the condition of things during the temporal millennium. We, however, regard it as a prophetic description of the state of things after the restitution of the earth and man to their primeval glory. Before the fall, man was upright, and the earth and all the living creatures that God had created upon it, as viewed by the Creator, were seen to be "very good." Gen. 1:31. The Scriptures do not teach the annihilation of all things by the fires of the great day, and the creation of all new things for the future state. But they do distinctly teach the restitution of all things. Thus saith the great Restorer: "Behold, I make all things new." Rev. 21:5. Isaiah and the Revelator both speak of the new heavens and the new earth. The prophet Isaiah is either giving a figurative description of a very happy condition of things in this mortal state, or he is portraying the literal glories of the restitution after the second advent and the resurrection of the just. To the figurative view we find serious objections:—

(1) Our temporal-millennium friends, in order that all parts of their figurative theory may harmonize, must have in their figurative new heavens and earth, figurative houses, figurative vineyards, and they must eat the figurative fruit thereof, and behold around them figurative wolves, and figurative lions, feeding with figurative lambs and figurative bullocks, to say nothing of the presence of figurative serpents. If it be said that the gospel is to convert all these wolves and lions and serpents, we reply, that if they are converted, they are no longer wolves and lions and serpents, and during the entire period of the millennium there will be none but figurative lambs and doves.

(2) The apostle has so clearly identified the three worlds, namely, the one before the flood, the one that now is, and the new earth which is to come, as to entirely preclude the figurative view. He says: "For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished. But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of Judgment and perdition of ungodly men." "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." 2 Pet. 3:5-7, 13.

No fact can be more plainly stated than that the world that perished by the flood is the same as that which now is, and is reserved unto fire. This is to be changed by fire, and then will appear the new heavens and the new earth, according to the promise of God. And it is a remarkable fact that the promise referred to by the apostle is found only in Isa. chap. 65. Thus the apostle links the three worlds together. Are the first two worlds literal? So is the third. Is the new earth, mentioned by Isaiah, figurative? So are all three worlds figurative. But if they are all literal, then we see a harmony in Scripture respecting them. If they be regarded as figurative, then we are left to the following conclusion:—

That in the days of figurative Noah, the

figurative heavens and earth, being overflowed by figurative water, perished figuratively. But the figurative heavens and earth, which are now, are reserved unto figurative fire, against the figurative day of judgment and perdition of ungodly figurative men. Nevertheless, we, according to his figurative promise, look for figurative new heavens and new earth, wherein dwelleth figurative righteousness.

True, the sacred writers use figures and parables. But we should believe that God in his word means just what he says, unless the connection shows good reasons why a figure or parable is introduced. If God does not mean what he says, in his word, who will tell us what he does mean? In case that God does not mean what he says, the Bible ceases to be a revelation, and God should give us another book to teach what this one means. But the Bible is the very book in which he has plainly spoken to the children of men.

With this view of the Sacred Scriptures, we see spread out before us the living realities of the new earth, in all their grandeur and glory, as when Adam was lord of Eden. Before the transgression, all was purity and peace, even among the beasts which God had created. And who can say that these, with natures such as the Creator first gave them, will not be in place in the earth restored from the fall, as well as in the earth before the fall?

Having examined the principal texts quoted to prove the conversion of the world, and having shown that they do not mean what they are said to mean, we will now call attention to some of the many direct proofs that no such state of things can exist prior to the second advent.

1. The prevalence of the little horn. "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Dan. 7:21, 22. "But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." Verse 18. Here it will be seen that the little horn makes war with the saints until they take the kingdom; and when they once obtain the kingdom, they hold it forever, even forever and ever. Where, then, is there room for that period of peace and triumph of the church called the temporal millennium?

2. The apostasy. In 2 Thess. 2:1-7, Paul states what would take place before the second coming of Christ. Is it the triumph of the world's conversion? No, it is the sad apostasy, the falling away, and the manifestation of the papacy, the man of sin who will continue to the end. The apostle speaks of the manifestation and destruction of this blasphemous power in these words: "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." Verse 8.

3. The wicked continue with the righteous, as illustrated by the parable of the wheat and tares, until the end of the Christian age. See Matt. 13:24-30. The friends of the doctrine of the world's conversion find this parable directly in their way, and they have wearied themselves in laboring to explain it away. But, as our divine Lord, by special request, gave an explanation of it, modesty suggests that we accept his explanation. See verses 36-43. We simply repeat, "The field is the world." "The good seed are the children of the kingdom." "The tares are the children of the wicked one." "Let both grow together until the harvest." "The harvest is the end of the world."

4. Persecution and tribulation were to be the portion of the church of God in all ages. The apostle speaks of the faithful who had lived and suffered before, who "had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented (of whom the world was not worthy); they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise; God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:36-40. He also points to the future, and says: "Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12.

5. The last days of human probation have

been regarded as the favored period for the completion of the great work of converting the world. But the prophets of the Old Testament nowhere represent God as saying that the last days would be glorious. Jesus and the apostles of the New Testament never speak of the last days as a period of triumph to the church; but rather as the days of her peril, which demand especial watching; the days of her mourning and tears and importunate prayers for deliverance. Paul describes the last days 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, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof. From such turn away." 2 Tim. 3:1-5.

6. Peter says: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming?" 2 Pet. 3:3, 4. How could these scoffers arise and deny his coming, and persecutions and perils exist in the last days, if all were converted long before his coming?

7. The last days embrace the very last day, reaching down to the coming of the Son of man. The days of the coming of the Son of man were to be like the days of Noah and of Lot. "And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17:26-30.

8. Destruction, not conversion, awaits the world at the very time when many popular professors cherish the delusive hope of a good time coming. They see no danger, and brand as fanatical alarmists those who obey the prophetic injunction, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." Joel 2:1. But, says the apostle, "When they shall say, Peace and safety, then sudden destruction cometh upon them." 1 Thess. 5:3.

9. The way to destruction is broad, and many go in it; and the way to life is narrow, and few find it. When one asked Jesus, "Are there few that be saved?" he answered, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able." Luke 13:23, 24. Again it is recorded, "Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Matt. 7:13, 14. The doctrine of the world's conversion, and that of universal salvation, are both directly opposed to this passage. The one has the way to life narrow at first, but growing wider, until all walk in it; while the other has the way to life always wide enough for all the world. But our Lord states a great fact in this passage, which existed when spoken, ever had existed, and which would exist until the close of probation; namely, that the way to destruction was broad, and many would go in it; and that the way to life was narrow, and few would find it.

But when the few of each successive generation, from righteous Abel to the close of probation, who have bent their lonely footsteps in the narrow path to Mount Zion, shall reach their everlasting rest, they will constitute that "great multitude, which no man could number, of all nations, and kindreds, and people, and tongues," arrayed in Heaven's purity and brightness. Not one of these had come out of that imaginary period of a converted world. No; not one. What an imposing scene! "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes,

and made them white in the blood of the Lamb." Rev. 7:14.

The First Advent of Christ.

BY ELLEN G. WHITE.

THE Son of God was next in authority to the great Lawgiver. He knew that his life alone could be sufficient to ransom fallen man. He was of as much more value than man as his noble, spotless character, and exalted office as commander of all the heavenly host, were above the work of man. He was in the express image of his Father, not in features alone, but in perfection of character.

The blood of beasts could not satisfy the demands of God as an atoning sacrifice for the transgression of his law. The life of a beast was of less value than the life of the offending sinner, therefore could not be a ransom for sin. It could only be acceptable with God as a figure of the offering of his Son.

Man could not atone for man. His sinful, fallen condition would constitute him an imperfect offering, an atoning sacrifice of less value than Adam before his fall. God made man perfect and upright, and after his transgression there could be no sacrifice acceptable to God for him, unless the offering made should in value be superior to man as he was in his state of perfection and innocency.

The divine Son of God was the only sacrifice of sufficient value to fully satisfy the claims of God's perfect law. The angels were sinless, but of less value than the law of God. They were amenable to law. They were messengers to do the will of Christ, and before him to bow. They were created beings, and probationers. Upon Christ no requirements were laid. He had power to lay down his life, and to take it again. No obligation was laid upon him to undertake the work of atonement. It was a voluntary sacrifice that he made. His life was of sufficient value to rescue man from his fallen condition.

The Son of God was in the form of God, and he thought it not robbery to be equal with God. He was the only one, who as a man walked the earth, who could say to all men, Who of you convinceth me of sin? He had united with the Father in the creation of man, and he had power through his own divine perfection of character to atone for man's sin, and to elevate him, and bring him back to his first estate.

The sacrificial offerings, and the priesthood of the Jewish system, were instituted to represent the death and mediatorial work of Christ. All those ceremonies had no meaning, and no virtue, only as they related to Christ, who was himself the foundation of, and who brought into existence, the entire system. The Lord had made known to Adam, Abel, Seth, Enoch, Noah, Abraham, and the ancient worthies, especially Moses, that the ceremonial system of sacrifices and the priesthood, of themselves, were not sufficient to secure the salvation of one soul.

The system of sacrificial offerings pointed to Christ. Through these, the ancient worthies saw Christ, and believed in him. These were ordained of Heaven to keep before the people the fearful separation which sin had made between God and man, requiring a mediating ministry. Through Christ, the communication which was cut off because of Adam's transgression was opened between God and the ruined sinner. But the infinite sacrifice that Christ voluntarily made for man remains a mystery that angels cannot fully fathom.

The Jewish system was symbolical, and was to continue until the perfect Offering should take the place of the figurative. The Mediator, in his office and work, would greatly exceed in dignity and glory the earthly, typical priesthood. The people of God, from Adam's day down to the time when the Jewish nation became a separate and distinct people from the world, had been instructed in regard to the Redeemer to come, which their sacrificial offerings represented. This Saviour was to be a mediator, to stand between the Most High and his people. Through this provision, a way was opened whereby the guilty sinner might find access to God through the mediation of another. The sinner could not come in his own person, with his guilt upon him, and with no greater merit than he possessed in himself. Christ alone could open the way, by making an offering equal to the demands of the divine law. He was perfect, and undefiled by sin. He was without spot or blemish. The extent of

the terrible consequences of sin could never have been known, had not the remedy provided been of infinite value. The salvation of fallen man was procured at such an immense cost that angels marveled, and could not fully comprehend the divine mystery that the majesty of Heaven, equal with God, should die for the rebellious race.

As the time drew near for the Son of God to make his first advent, Satan became more vigilant in preparing the hearts of the Jewish people to be steeled against the evidences he should bring of his Messiahship. The Jews had become proud and boastful. The purity of the priesthood had not been preserved, but was fearfully corrupted. They retained the forms and ceremonies of their system of worship, while their hearts were not in the work. They did not sustain personal piety and virtuous characters. And the more they were wanting in the qualifications necessary to the sacred work, as priests of the most high God, the more tenacious were they of outward show of piety, zeal, and devotion.

They were hypocritical. They loved the honors of the world, and were ambitious to become exalted through riches. In order to obtain their desire, they improved every opportunity to take advantage of the poor, especially of the widow and fatherless. They exacted the heavy sums of money of those who were conscientious, on various pretenses, for the Lord's treasury, and used the means thus dishonestly obtained for their own advantage. They were themselves rigorous to outwardly keep the law. They appeared to show great respect for traditions and customs, in order to obtain money from the people to gratify their corrupt ambition.

Traditions, customs, and needless ceremonies had not been given to the people, which God had not revealed them through Moses or any other one. These originated from no higher source than man. The chief priests, scribes, and elders, forced these upon the people as the commandments of God. Their hearts were hard and unfeeling. They showed no mercy to the poor and unfortunate. Yet, at the same time, while praying in the market-places, and giving alms to be seen of men, and thus putting on the outward semblance of goodness, they were devouring widows' houses by their heavy taxes which they laid upon them. They were apparently exact in outward forms when observed of men; for they wished to give impressions of their importance. They wished the people to have exalted ideas of their zeal and devotion to religious duties, while they were daily robbing God by appropriating the offerings of the people to themselves.

The priesthood had become so corrupt that the priests had no scruples in engaging in the most dishonest and criminal acts to accomplish their designs. Those who assumed the office of high priest prior to, and at, the time of Christ's first advent, were not men divinely appointed to the sacred work. They had eagerly aspired to the office through love of power and show. They desired a position where they could have authority, and practice fraud under a garb of piety, and thereby escape detection. The high priest held a position of power and importance. He was not only counselor and mediator, but judge; and there was no appeal from his decision. The priests were held in restraint by the authority of the Romans, and were not allowed the power of legally putting any one to death. This power rested with those who bore rule over the Jews. Men of corrupt hearts sought the distinguished office of high priest, and frequently obtained it by bribery and assassination. The high priest, clad in his consecrated and expensive robes, with the breastplate upon his breast, the light flashing upon the precious stones inlaid in the breastplate, presented a most imposing appearance, and struck the conscientious, true-hearted people with admiration, reverence, and awe. The high priest was designed in an especial manner to represent Christ, who was to become a high priest forever after the order of Melchisedec. This order of priesthood was not to pass to another, or be superseded by another.

The Jewish nation had corrupted their religion by useless ceremonies and customs. This laid a heavy tax upon the people, especially the poorer classes. They were also under bondage to the Romans, and required to pay tribute to them. The Jews were unreconciled to their bondage, and looked forward to the triumph of their nation through the Messiah, the powerful de-

liverer foretold in prophecy. Their views were narrow. They thought the coming One would, at his appearing, assume kingly honors, and, by force of arms, subdue their oppressors, and take the throne of David. Had they, with humble minds and spiritual discernment, studied the prophecies, they would not have been found in so great error as to overlook the prophecies which pointed to his first advent in humility, and misapply those which spoke of his second coming with power and great glory. The Jewish people had been striving for power. They were ambitious for worldly honors. They were proud and corrupt, and could not discern sacred things. They could not distinguish between those prophecies which pointed to the first advent of Christ, and those that described his second, glorious appearing. The power and glory described by the prophets as attending his second advent, they looked for at his first advent. Their national glory was to them their greatest anxiety. Their ambitious desire was the establishment of a temporal kingdom, which they supposed would reduce the Romans to subjection, and exalt themselves with authority and power to reign over them. They had made the proud boast to those to whom they were in subjection, that they were not to oppress them long; for their reign would soon commence, which would be more exalted and glorious than even that of Solomon.

When the time was fulfilled, Christ was born in a stable, and cradled in a manger, surrounded by the beasts of the stall, and is this indeed the Son of God, to all outward appearance a frail, helpless babe, so much resembling other infants? His divine glory and majesty were veiled by humanity, and angels heralded his advent. The tidings of his birth were borne to joy to the heavenly courts, while the great men of the earth knew it not. The proud Pharisees and scribes, with their hypocritical ceremonies, and apparent devotion to the law, knew nothing of the Babe of Bethlehem. They were ignorant of the manner of his appearing, notwithstanding all their boasted learning and wisdom in expounding the law and the prophecies in the schools of the prophets. They were devising means to advantage themselves. Their study was as to the most successful manner to obtain riches and worldly honor, and they were wholly unprepared for the revelation of the Messiah. They looked for a mighty prince, who should reign upon David's throne, and whose kingdom should endure forever. Their proud and lofty ideas of the coming of the Messiah were not in accordance with the prophecies which they professed to be able to expound to the people. They were spiritually blind, and were leaders of the blind.

In Heaven it was understood that the time had come for the advent of Christ to the world, and angels leave glory to witness his reception by those he came to bless and save. They had witnessed his glory in Heaven, and they anticipate that he will be received with honor in accordance with his character, and the dignity of his mission. As angels approach the earth, they first come to the people God had separated from the nations of the world as his peculiar treasure. They see no especial interest among the Jews, no eager waiting and watching that they may be the first to receive the Redeemer, and acknowledge his advent.

In the temple, which had been hallowed by daily sacrificial offerings, prefiguring his coming, and symbolizing his death, no preparations are being made to welcome the Saviour of the world. The Pharisees continue to repeat their long, meaningless prayers in the streets, to be heard of men, in order to obtain the reputation of great piety and devotion.

The angels from Heaven behold with astonishment the indifference of the people, and their ignorance in regard to the advent of the Prince of Life. The proud Pharisees, claiming to be God's chosen people, in their hypocritical devotions, are proclaiming the law, and exalting traditions, while men of other nations are dealing in fables, and are worshipping false gods. All alike were ignorant of the great event which prophecy had foretold would transpire.

Angels behold the weary travelers, Joseph and Mary, making their way to the city of David, to be taxed, according to the decree of Caesar Augustus. Here, in the providence of God, Joseph and Mary had been brought; for this was the place prophecy had predicted that Christ should be born. They seek a place of rest at the inn,

but are turned away because there is no room. The wealthy and honorable have been welcomed, and find refreshment and room, while these weary travelers are compelled to seek refuge in a coarse building which shelters the dumb beasts.

Here the Saviour of the world is born. The majesty of glory, who filled all Heaven with admiration and splendor, is humiliated to a bed in a manger. In Heaven, he was surrounded by holy angels; but now his companions are the beasts of the stall. What humiliation is this! Wonder, O Heavens! and be astonished, O earth!

As there are none among the sons of men to herald the advent of the Messiah, angels must now do that work which it was the honored privilege of men to do. But the angels, with the glad tidings of the birth of the Saviour, are sent to the humble shepherds, and not the learned Jews, who profess to be the expounders of prophecy; for they have no heart to receive it.

"And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo! the angel of the Lord came upon them, and the glory of the Lord shone round about them, and they were sore afraid." Humble shepherds, who are guarding their flocks by night, are the ones who joyfully receive their testimony. Suddenness which alarms the shepherds. They know not the reason of this grand display. They do not at first discern the myriads of angels that are congregated in the heavens. The brightness and glory from the heavenly host illumine and glorify the entire plain. While the shepherds are terrified at the glory of God, the leading angel of the throng quiets their fears by revealing himself to them, saying, "Fear not; for behold I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. And this shall be a sign unto you: ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth, peace, good-will toward men."

As their fears are dispelled, joy takes the place of astonishment and terror. They could not, at first, bear the radiance of glory, which attended the whole heavenly host, to break upon them suddenly. One angel only appears to the gaze of the watching shepherds to dissipate their fears, and make known their mission. As the light of the angel encircles them, the glory rests upon them, and they are strengthened to endure the greater light and glory attending the myriads of heavenly angels. "And it came to pass, as the angels were gone away from them into Heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them."

The shepherds are filled with joy, and, as the bright glory disappears, and the angels return to Heaven, they are all aglow with the glad tidings, and hasten in search of the Saviour. They find the infant Redeemer, as the celestial messengers had testified, wrapped in swaddling clothes, and lying in the narrow confines of a manger.

The events which had but just transpired, have made indelible impressions upon their minds and hearts, and they are filled with amazement, love, and gratitude, for the great condescension of God to man in sending his Son into the world. The shepherds spread the joyful tidings everywhere, of the wondrous glory they had seen, and the celestial praises they had heard from the lips of the heavenly host.

THE LORD'S PRAYER.—I used to think the Lord's prayer was a short prayer; but as I live long and see more of life, I begin to believe there is no such thing as getting through it. If a man in praying that prayer he were to be stopped in every sentence until he thoroughly prayed it, it would take him a lifetime. "Our Father"—there would be a wall a hundred feet high in just

these two words, to some men. If he might say "our tyrant," or "our monarch," or even "our Creator," he could get along with it, but "our Father," why, the man is almost a saint who can pray that.

You read, "Thy will be done," and you say to yourself, "Oh! I can pray that," but God says, "How is it about your temper and your pride? How is it about your business and your daily life?" This is a revolutionary petition. It would make any man's shop or store tumble to the ground to utter it. Who can stand at the end of the avenue along which all his pleasant thoughts and wishes are blossoming like flowers, and send these terrible words, "Thy will be done," crushing through it? I think it the most searching prayer to pray in the world.

Humility.

LOWLINESS of mind, as Webster defines humility, is a Christian grace that is highly spoken of by the sacred writers. In fact, we cannot have the favor of God unless we have humility. We have the promise of "more grace," as we need, to enable us to make our calling and election sure; but unless we are humble, we cannot claim that promise: "God resisteth the proud, but giveth grace unto the humble." James 4: 6. Again, "Before destruction the heart of man is haughty, and before honor is humility." Prov. 18: 12.

The heart of Pharaoh was haughty, when he said, "Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." Truthfully did his proud heart say, "I know not the Lord." He might have known the Lord, had he in reality humbled himself before God, when, for a time, he would yield to the wonderful manifestations of God's power; but his humility was transient. When not witnessing the power of God, his pride would assume its seat, and his heart was hardened.

Similar is the position of some at the present time. They listen to the truth as it is proclaimed by the servant of God. While listening, they see a beauty and harmony that convinces them. They decide to obey. The minister goes to another field of labor. They are not now listening to those convincing arguments, and pride steps in, hardening their hearts. Poor souls! they may not be as willful as the king of Egypt; but if they retain pride in their hearts, refusing to humble themselves, that God may exalt them, their destruction will be as certain.

The great God is very near to the humble person, even dwelling with him. Isa. 57: 15: "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."

When the kings of Israel humbled themselves, the Lord was ready to meet them with mercy. See 2 Chron. 12: 6, 7; 32: 24-26; 33: 11-13. When they did not humble themselves, judgment visited them. 2 Chron. 33: 21-24. Thus it is with our God. As merciful as just, he will not that any should perish. He says, "And ye will not come to me, that ye might have life." John 5: 40.

Little children who know nothing but an implicit trust in their parents, are given as a pattern of humility. "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of Heaven." Matt. 18: 3, 4. The little child, as it comes prattling to the Saviour, at his bidding, does it with confidence, expecting nothing but good. As an innocent babe expects a relief from all its woes when fleeing to its maternal parent, so should we be to ward a parent that is much more willing to give good things to them that ask him than that fond mother is to give to her child.

ALBERT WEEKS.

Lost wealth may be restored by industry; the wreck of health regained by temperance; forgotten knowledge restored by study; alienated friendship smoothed into forgetfulness; even forfeited reputation recovered by penitence; but who ever again looked upon his vanished hours, recalled his slighted years, stamped them with wisdom, or effaced from Heaven's record the fearful blot of wasted time?

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, DEC. 17, 1872.

ELD. JAMES WHITE, }
" J. N. ANDREWS, } . . . EDITORS.
" J. H. WAGGONER, }
URIAH SMITH, } RESIDENT EDITOR.

The New Volume.

THIS volume of the REVIEW is offered to those who wish to send it to their friends on trial at an unprecedentedly low figure. Fifty cents pays for twenty-six numbers. The paper, containing no advertisements, is filled with new reading matter every week. The volume will equal over ten thousand of our large book pages. Such an amount of matter cannot be obtained for that price in any other way.

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And, finally, after taking the paper, and paying for it for yourself and friends, and helping to make it better by writing for it with your soul filled with the spirit and fire of present truth, then *pray for it*.

The Nations Angry.

WE have seen of late years, a striking exhibition of that spirit among the nations of the earth which is described in Rev. 11:18, as the anger of the nations, and which was to characterize them in the last days. But we doubt if ever before that spirit prevailed to such an extent as is described in the following article, from which it appears that the jealousy and hatred existing among the nations is so strong that even works of art are hissed and rejected by one nation because they happen to originate in another. Under the heading of "Art and Politics in Europe," we find in a late *Detroit Post*, the following:—

"Art and politics have become singularly and unpleasantly mixed in Europe, and both in Paris and St. Petersburg music is now judged from the political point of view. At the last popular concert of M. Pasdeloup, in Paris, the orchestra played Wagner's overture to "Rienzi," as artists, and then, as Frenchmen, turned round and hissed it, and have now flatly refused to play any more German music, not objecting to it from an artistic point of view, but simply because it is German. The public have indorsed the musicians, and refuse to hear any more German music; and M. Pasdeloup has been obliged to make a public announcement that for the present all music will be adapted to French patriotism. As the French have scarcely ever had a musician who was not of German birth or German education, they, of course, are reduced to a meager lot of indifferent music. Mallinger, the famous rival of Lucca in Berlin, has been hissed in St. Petersburg, partly because she bears a German name and partly because she belongs to the Berlin Opera House.

"The jealousy and hatred of everything German in Russia is rapidly increasing. A correspondent of the *Augsburg Gazette* explains that Lucca was not hissed at St. Petersburg because she is half Italian by birth; but as Lucca, at the time of her Prussian season, belonged to the Berlin Opera House, as her *repertoire* is very largely German, as her successes have been principally made in Germany, as she was for a long time the favorite singer of the Prussian court, and sufficiently a favorite of Bismarck to be photographed side by side with him, and as she married a German military officer, the Baron Von Rahden, the point made by the Russians is more nice than sensible. The facts only show what an extent of political bitterness exists where a people refuse to listen to music, which is of no nationality, but a universal language, because it happens to be produced by their opponents."

Everlasting Punishment.

MATT. 25:46: "And these shall go away into everlasting punishment, but the righteous into life eternal."

This text is very commonly urged as an objection against the view that the destiny of the reprobate is an utter and eternal extinction of

being; and it is one which has great apparent force. But the secret of this apparent strength lies in the fact that the term punishment is almost invariably supposed to be confined to conscious suffering, and that when any affliction is no longer taken cognizance of by the senses, it ceases to be a punishment at all. But if it can be shown from sound reason, and from the analogy of human penalties, that punishment is estimated by the loss involved, and not merely by the amount of pain inflicted, the objection vanishes at once, and will cease to hold back many devout and holy minds from adopting the view we here advocate.

On the duration of the punishment brought to view in the text we take no issue. It is to be eternal; but what is to be its nature? The text says, Everlasting punishment; popular orthodoxy says, Unending misery; the Bible, we believe, says, Eternal death.

Is death punishment? If so, when a death is inflicted from which there is to be no release, that punishment is eternal or everlasting. Then the application of this scripture to the view we hold is very apparent. The heathen, to reconcile themselves to what they supposed to be their inevitable fate, used to argue that death was no evil. But when they looked forward into the endless future of which that death deprived them, they were obliged to reverse their former decision and acknowledge that death was an *endless injury*.—*Cicero, Tusc. Disp. i, 47.*

Why is the sentence of death in our courts of justice reckoned as the most severe and greatest punishment? It is not because the pain involved is greater; for the scourge, the rack, the pillory, and many kinds of minor punishment, inflict more pain upon the petty offender, than decapitation or hanging inflicts upon the murderer. But it is reckoned the greatest because it is the most lasting; and its length is estimated by the life the person would have enjoyed, if it had not been inflicted. It has deprived him of every hour of that life he would have had but for this punishment; and hence the punishment is considered as co-existent with the period of his natural life.

Augustine says:—

"The laws do not estimate the punishment of a criminal by the brief period during which he is being put to death, but by their removing him forever from the company of living men."—*De civ. Dei, xxi, 11.*

The same reasoning applies to the future life as readily as to the present. By the terrible infliction of the second death, the sinner is deprived of all the bright and ceaseless years of everlasting life. The loss of every moment, hour, and year, of this life, is a punishment; and as the life is eternal, the loss, or the punishment, is eternal also. "There is here no straining of argument to make out a case. The argument is one which man's judgment has in every age approved as just."

The original sustains the same idea. The word for punishment is *kolasis*; and this is defined, "a curtailing, a pruning." The idea of cutting off is here prominent. The righteous go into everlasting life, but the wicked into an everlasting state in which they are curtailed or cut off. Cut off from what? Not from happiness; for that is not the subject of discourse; but from life, as expressly stated in reference to the righteous. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." And since the life given to man through Christ is eternal life, it follows that the loss of it, inflicted as a punishment, is eternal punishment.

The same objection is again stated in a little different form. As in the ages before our existence we suffered no punishment, so it is claimed it will be no punishment to be reduced to that state again. To this we reply, that those who never had an existence cannot, of course, be conceived of in relation to rewards and punishments at all. But when a person has once seen the light of life, when he has lived long enough to taste its sweets and appreciate its blessings, is it then no punishment to be deprived of it? Says Luther Lee (*Immortality of the soul*, p. 128), "We maintain that the simple loss of existence cannot be a penalty or punishment in the circumstances of the sinner after the general resurrection." And what are these circumstances? He comes up to the beloved city, and sees the people of God in the everlasting kingdom. He sees before them an eternity, not of life only, but of bliss and glory indescribable, while before himself is only the blackness of darkness for-

ever. Then, says the Saviour, addressing a class of sinners, there shall be wailing and gnashing of teeth, when ye shall see Abraham, Isaac, and Jacob, in the kingdom of God. What is the cause of this wailing? It is not that they have to choose between annihilation or eternal torture. Had they this privilege, some might perhaps choose the former; others would not. But the cause of their woe is not that they are to receive a certain kind of punishment when they would prefer another, but because they have lost the life and blessedness they now behold in possession of the righteous. The only conditions between which they can draw their cheerless comparisons are, the blessed and happy state of the righteous within the city of God, and their own hapless lot outside its walls. And we may well infer from the nature of the case, as well as the Saviour's language, that it is *because* they find themselves thus thrust out, that they lift up their voices in lamentation and woe. There shall be weeping and gnashing of teeth, when ye shall see Abraham, Isaac, and Jacob, in the kingdom of God, *and ye yourselves thrust out!*

The sinner then begins to see what he has lost; the sense of it, like a barbed arrow, pierces his soul; and the thought that the glorious inheritance before him might have been his but for his own self-willed and perverse career, sets the keenest edge upon every pang of remorse. And as he looks far away into eternity, to the utmost limit which the mind's eye can reach, and gets a glimpse of the inconceivable blessedness and glory which he might have enjoyed, but for his idol sin, the hopeless thought that all is lost will be sufficient to rend the hardest and most obdurate heart with unutterable agony. Say not then that loss of existence under such circumstances is no penalty or punishment.

But again: The Bible plainly teaches degrees of punishment; and how is this compatible, it is asked, with the idea of a mere state of death to which all alike will be reduced? Let us ask believers in eternal misery how they will maintain degrees in *their* system? They tell us the intensity of the pain endured will be in each case proportioned to the guilt of the sufferer. But how can this be? Are not the flames of hell equally severe in all parts? and will they not equally affect *all* the immaterial souls cast therein? But God can interpose, it is answered, to produce the effect desired. Very well, then, we reply, cannot he also interpose, if necessary, according to our view, and graduate the pain attendant upon the sinner's being reduced to a state of death as the climax to his penalty? So then our view is equal with the common one in this respect, while it possesses a great advantage over it in another; for while that has to find its degrees of punishment in intensity of pain alone, the duration in all cases being equal, ours may have not only degrees in pain, but in duration also; for while some may perish in a short space of time, the weary sufferings of others may be long drawn out. But yet we apprehend that the bodily suffering will be but an unnoticed trifle compared with that mental agony, that keen anguish which will rack their souls as they get a view of their incomparable loss, each according to his capacity of appreciation. The youth who had but little more than reached the years of accountability and died perhaps with just enough guilt upon him to debar him from Heaven, being less able to comprehend his situation and his loss, will of course feel it less. To him of older years, more capacity, and consequently a deeper experience in sin, the burden of his fate will be proportionately greater. While the man of giant intellect, and almost boundless comprehension, who thereby possessed greater influence for evil, and hence was the more guilty for devoting those powers to that evil, being able to understand his situation fully, comprehend his fate and realize his loss, will feel it most keenly of all. Into *his* soul indeed the iron will enter most intolerably deep. And thus, by an established law of mind, the sufferings of each may be most accurately adjusted to the magnitude of their guilt.

Then, says one, the sinner will long for death as a release from his evils, and experience a sense of relief when all is over. No, friend, not even this pitiful semblance of consolation is granted; for no such sense of relief will ever come. The words of another will best illustrate this point:—

"But the sense of relief when death comes at last." We hardly need to reply: there can be no sense of relief. The light of life gone out,

the expired soul can never know that it has escaped from pain. The bold transgressor may fix his thoughts upon it now, heedless of all that intervenes; but he will forget to think of it then. To waken from a troubled dream and to know that it was only a dream, is an exceeding joy; and with transport do the friends of one dying in delirium, note a gleam of returning reason, ere he breathes his last. But the soul's death knows no waking; its maddening fever ends in no sweet moment of rest. It can never feel that its woe is ended. The agony ends, not in a happy consciousness that all is past, but in eternal night—in the blackness of darkness forever!—*Debt and Grace*, p. 424.

Secret Societies.

It is surprising to a person who has given the subject but little investigation, to learn the number of secret societies existing in the country, and the amount of their membership, the wealth and influence which they possess. Not only in our large cities, but in our small villages and hamlets, scattered all over our broad land, are there representatives of these different secret organizations. As we go lecturing from place to place in the towns, we have a very good chance to see the influence they possess. Often our meetings will be well attended night after night, when, all at once, from no perceivable cause, there is a wonderful falling off in the number of the audience. Anxious to know the cause, and learn the drift of public sentiment, inquiry is made, and it is ascertained that it was merely lodge night of the Masons or Odd Fellows, or some other secret society. It is safe to say that a large proportion of the ministers, doctors, lawyers, and men of influence in every community, are members of secret societies. And people evidently think a connection with them a great assistance in getting on in the world. And no doubt this is so. In fact, this is the reason why individuals unite with them. They hope to make more money, gain a greater influence, or stand more respectably in the eyes of their fellow-men, by having the assistance of the membership of the lodge.

It is well known that the influence of our denomination is opposed to these secret societies. The two will not unite. And it becomes very soon evident when an individual joins himself to the S. D. Adventists who has affiliated with these secret societies, that he will soon give up his church or his lodge. And although we do not make this a test question directly, it may be questioned if we do not get more to leave these societies by the course we pursue than we should to follow the course of some other churches in refusing to receive any one who had any interest in them. The fact is, the spirit connected with these worldly societies is so antagonistic to the spirit of the present truth that the two will not work in harmony. Their secrecy and exclusiveness are contrary to the genius of the religion we profess. Their grips and passwords, gotten up for the accomplishment of the same purpose, which seem like a fragment of the dark ages of popery and monkish cunning, when it seemed necessary to cover up one's real sentiments and purposes—all are out of place in the religion of Him whose acts were ever plainly visible, and whose principle of action was ever to do the greatest good to the greatest number. Their oaths and penalties, which are either a tissue of unmeaning nonsense, designed to frighten the simple, and, as such, unworthy of sensible Christian men, or else containing threatenings which would be criminal alike against the laws of God or man to inflict, are, in either case, out of place and inconsistent for those to engage in who are looking for the coming of Jesus.

In these lodges, assemble from time to time all sorts of men to carry out the purposes of the organization. Here many a professed minister of the Prince of Peace may be found, who are supposed to be the special representatives of the Christian religion. In the same lodge, the leading infidel of the village also finds a home and a brotherhood; and it is a notorious fact, which I know to be a fact, that many a person of licentious character, and of no worth only the dollars and cents which he happens to possess, becomes a member also. Here, professed Christians, men of the world, unbelievers, profane persons, and in some cases, infidels and profligates, unite and form a close brotherhood, bound together by solemn oaths, and pledged to have a special care for each other, and each other's families. How can this be in harmony with the word which calls upon the followers of Christ to "come out from among them [the world] and be separate." "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" 2 Cor. 6:14-17.

It would be difficult to find a way to "yoke together" more closely than persons are in these organizations. What sort of an influence religiously will be cast by these weekly meetings of the lodge, where persons meet for worldly objects alone, and the religion of the Lord Jesus Christ is a forbidden theme? Would it have a tendency to exalt one's spiritual aspirations, and make one love the appearing of the Lord more? It must have the contrary effect; and those who receive the present truth in the love of it, very soon find that the lodge is no place for them.

And, as I said, they either give up the lodge, or go with it and soon separate from the truth. The spirit of the two are opposite.

Of course, these societies profess to have very worthy and benevolent objects in view. They have a great interest, and care *professedly*, for the widows and orphans of their *own members*. But how about others? Does this distinction imply that they do not recognize the obligation to care for others in distress? If so, it is contrary to our holy religion; for that requires us to "do good to all men." If they do also recognize this universal obligation, what is the use of all this lodge machinery to profess special care for its own members? We believe it may be easily demonstrated that the money spent in maintaining these institutions, would alleviate ten times the actual distress it does now, were it directly applied to purposes of charity, instead of going through all this lodge machinery, with its oaths, grips, passwords, and other paraphernalia. The noble principles of our religion embrace all the good there is in the professions of these societies, and infinitely more, and stand on a plane immensely higher. Why should the child of God come down to this low ground, connected as it is with so many undesirable concomitants?

I have made the foregoing remarks for the purpose of noticing some of these principles which seem plain and undeniable, not because I suppose the readers of the Review are in special danger of joining the Masons or Odd Fellows. These great societies, especially the former, are the parents of many lesser ones which stand up here and there with some professedly good object in view. These lesser bodies take their cue from these larger ones, so far as grips, passwords, and favoritism to members and secrecy are concerned. All over our broad land the different trades and professions are forming these secret combinations to help forward their supposed pecuniary interests. And it is well known that the great strikes in our large cities within the last few years have been caused by these societies, such as the Crispins among the shoemakers. The Trades Unions, and others, who combine together, and refuse to work, and hinder all others from work whom they can frighten or influence, unless they can get certain wages, or are permitted to call eight hours a day's work. This course, on their part, results in a combination of employers who unite to resist what they call exorbitant demands; and in many cases these causes have produced great distress among laborers, and unsettled some of the most important industries in the land. The tendency of society seems to be to thus combine, and contend, and engender passion, and in some cases mobs result, and lives are destroyed. Possibly this will continue till the tares are all bound in bundles, ready to burn. We do not believe those who are looking for the coming of Christ have any business in this work.

All through the West, a society called the "Grange, or Patrons of Husbandry," is forming its lodges. Its professed object is to help the farming community, and protect its members from being obliged to pay such high prices for farming implements, and other things that farmers must have, and enable its members to sell its products higher than otherwise.

Its sole object, so far as discernible to the outside crowd, is a pecuniary one. It has its grips, passwords, and closed doors, where all kinds of men and women, such as form the agricultural community generally, meet to look out for the ways and means by which the members can make dollars and cents. Religion and politics are excluded themes, as these would have a tendency to mar the special union that is supposed to exist among this brotherhood and sisterhood, composed of professors of the religion of Christ, infidels, men of the world, profane persons, moralists, Republicans, Democrats, and Liberals. So far as I can see, then, there must be one place, at least, where Christians consent not to speak of that religion which should be higher than any other object in the world, for the sake of this brotherhood, composed of the above-mentioned classes, and for the sublime object of saving a few dollars in buying and selling. If this is not making the world first and Christ second, at least during the sitting of the "Grange," I should hardly see how it could be done.

I think it would not be difficult to show that even in this one object of money-making, there is no certainty of the accomplishment of the object they have in view, any more than there is in the success of the Crispins among the shoemakers, or the Trades Unions, or the other societies in their peculiar vocations. All these classes are not going to get rich by banding together, seeing they are mutually dependent upon one another. If the shoemakers, for instance, should be enabled to command a high price for shoes and boots, and the farmers for their products, because of each class banding together, it would not be clear how this was going to benefit either class; and it is clear it would make it much harder for the poor who were not admitted to either society. It seems very certain to me that if the principle is carried out it must result in throwing immense power into the hands of a few leading spirits, who always control these secret bodies by means of the secret machinery placed in their hands. These rarely fail to line their own pockets, and use their power for their own aggrandizement.

But even if the hopes of the members of the "Grange" were to be realized, and they could

make money faster, I still think that it is no place for those who are looking for the Lord. And I confess to some surprise, that so many of our old, experienced brethren, in different places, have felt clear to unite with this society. I feel certain they will meet with a spiritual loss in so doing. For my part, I should feel just as clear to join the Odd Fellows as the Grange. The nominal object of the one is even higher than the other. The former professes to have a special care for the widows and orphans of its members. The latter simply combine for dollars and cents. The former society is every way as respectable as the latter; and for aught I can see, its influence would be as favorable to religion as the latter. The influence of the Grange must be to increase the spirit of worldliness and money-making that I fear it will prove the eternal ruin of a large number of our members. It is this spirit alone that calls our people into it. And it should be a cause of great alarm with many that this spirit should lead them to associate together, under the protection of grips, passwords, and secrecy, merely for this purpose. Does any one believe a spirit of piety and devotion will be built up by such associations? Would not the influence and love of God in the heart, aroused by a good spiritual meeting, be chilled by the atmosphere of such an assemblage as I have previously mentioned, gathered for such a purpose? Have any of us so much spirituality that we can afford to run such risks? Let us remember that God's people are a separate and peculiar people; that they have renounced the hidden things of darkness, and are children of the light and the day. Being "yoked together" in bonds and oaths with all classes of worldly men for worldly purposes, does not look to me like the best course for those to pursue who are looking for the dawn of that day which must soon burst upon the world.

GEO. I. BUTLER.

Mt. Pleasant, Iowa, Dec. 3, 1872.

The Error of Preachers.

THAT the modern preachers are fast losing their influence and their hold on the people, is manifest to every observing mind. A leading religious paper starts off on this subject as follows:—

"It is a common saying, that the influence of the Christian ministry upon the community is less than it used to be. Undoubtedly this is a fact."

Now what is the cause of this? The article goes on to state some reasons for it. Here is one which is well stated. It stands more in the way of the truth than any other one cause:—

"Further, a radical difficulty in much of our theological teaching lies here: the object proposed at the outset is to fortify the pupil in a particular mode of belief, rather than to make him a student and lover of truth wherever it exists. What would be thought of a school of medicine in which the professors aimed to convince the student that the existing modes of treatment admitted of no improvement? or a school of natural science, which treated the discovery of new facts as a fault? But theology—in its proper nature, the noblest and most universal of the sciences, the child of liberty, the lover of all truth, the leader of the human race,—theology has been manacled and guarded; and the first and last injunction to its votaries has been to stand still!"

That is it exactly. Young ministers are trained up to think that their fathers knew all the truth, and that what they put into their creeds is to be received as infallible; and what they did not believe and practice is to be condemned. Such will stand still and fight the truth, while God's providence moves on and leaves them perishing in the dark.

But here follow some truths worthy of the attention of us all:—

"The trouble begins when in the theological seminary the student is principally taught in subjects which, to the mind of this age, have ceased to be living matters. The controversies of past generations last longer within the walls of theological schools than they do anywhere else. What, to the living mind of our time, is the controversy between Calvinism and Arminianism? or between the Substitution and Governmental theories of the Atonement? or the discussion concerning Original Sin? or Edward's theory of the Will? or the Metaphysics of the Trinity? We do not say that such subjects should be ignored. They should be studied attentively, as phases in the mental life of the church in times past, and with a considerable influence on the present. But to make them the chief subjects of study, to equip and drill students with main reference to these, is like dressing soldiers in a mediæval armor who has got to face rifled cannon.

"Modern thought is questioning with great vigor and boldness religious holdings far more central than these."

Why is it that uneducated, undisciplined, and inexperienced men, from the farm and the shop, will go out and move men, and do more for them than highly educated and well drilled men? It is not because they have more power in themselves, nor because ignorance is mightier than knowledge; nor because education cannot make a man more useful. No; it is because these simple men have hold of living, present truths,

for which the age is ripe; while the others are dreaming over the dead issues of the past. Life is too short, and one man's brains too small, to learn everything. Let us learn where God is at work now, what are the living truths of our own day; and then study them with the might we have; get full of them, and then pour them out on the people everywhere. The more we study, the more we know; so much the more useful we shall be if we are only made alive by the energy of the living, present truth.

D. M. CANRIGHT.

"Wonders in Heaven Above."

"I will show wonders in the heavens and in the earth, blood and fire, and pillars of smoke, . . . before the great and terrible day of the Lord come."—Joel 2: 30, 31; Acts 2: 19, 20.

Who has not watched with awe and wonder the shooting, shifting splendors that so frequently illuminate our northern skies, and sometimes over-illuminate the heavens? Who has not been reminded by them of those glowing prophecies of ancient time, which predict and describe such strange celestial phenomena as the forerunners of the great day of God.

It may not be known to many that these appearances are almost peculiar to the present age. The ancients saw them but rarely, if ever; and there is scarcely any record of them in the middle ages. All our knowledge of them, previous to the Reformation, is vague and uncertain. In 1560, they suddenly burst forth in the sky, and became visible at London. It was their first appearance, and the alarm and terror they excited was very great. From this date onward, for a period of one hundred and fifty-six years, they were not seen more than ten times in England or elsewhere. Then in 1716, they flashed out again; but the oldest inhabitant of London had never seen or heard of the like, so seldom had they appeared for a century before. In this country, they were first seen about the year 1720. From this time on, they increased in frequency and brilliancy. Why this is so, science itself cannot tell. But we know that constant changes in the solar system are transpiring, and that all things do not continue as they were, despite the scoffer's assertion. Consequently, the causes which produce this strange phenomenon could not have existed in the ages gone by, or they would have produced like results, and the aurora would have been witnessed by the Hebrew church. And as science now admits that the auroral flames result from solar action, and are most striking at times when the largest sun-spots are visible, the alarming inference is drawn that immense changes—how vast none can tell—are now going on in the organic structure and nature of that luminary. For more than three hundred years the northern lights have been a mystery and a marvel to the nations. Granted, they are electric exhibitions incited by the sun, still the laws that govern their action are a mystery. A "wonder," a marvel, is something not apprehended easily or naturally. The latest scientific authorities assert that men do not fully understand the aurora. God sees fit to shroud his prodigy in the unknown. He shows "signs in the sun," and "wonders in heaven above," before the coming of "that great and notable day of the Lord." Wise men cannot explain these mysteries, and the world is left to wonder at the works of God.

Four or five years ago, then, men never recorded the aurora as appearing at any time. Luther never saw them—never named them. Now the Encyclopedia informs us that "no period has witnessed more brilliant displays of the aurora than the last hundred years." We are also told that while at Havana, Cuba, only six have been recorded in a century; and at latitude 40° N., only ten are seen annually; yet at 42° the average number is twenty a year, at about 45° it is forty a year, at 50° there are eighty displays every year, while from this to 62° the auroras are witnessed almost every night. Thus it is shown that they are seen in their rarest beauty in those countries where the most civilized and Christian nations reside. The years of their grandest display in these latitudes were 1827, 1835, 1836, 1837, 1839, 1844, 1859, and 1870. That of 1837, on the night of the 25th of January, was the most alarming I ever beheld. Up toward a coronal at the zenith, clouds of red fire rolled and tumbled, until the entire space of the sky, north, south, east, and west, resembled a sheet of flame. I know of Christian ministers and churches who unhesitatingly pronounced it a sign of the day of God. The display of November 14, the same year, tinged all the heavens with blood and flame, creating a false alarm of fire in the city of New Haven, and in other places; and fire-companies, with engines, paraded the streets in much consternation. Sep. 5, 1839, at London, they were seen to assume all the appearance of a tremendous conflagration, putting on a hue of intense brightness, or clothed with crimson, with fiery clouds rolling over and over, and accompanied by myriads of falling stars. All London saw the terrible sight, and the people imagined there was a great fire in the city. Every engine in the vast metropolis was horsed and galloped to the supposed scene of destruction, followed by great mobs frantic with excitement.

The exhibition of Oct. 20, 1844, was very wonderful to behold. On that night I saw the

knees of terror smite together, and the scoffer seek at once the place of prayer, on viewing with amazement God's wonders written on the trembling sky. Aug. 28, 1859, they were seen from West California east to Russia, and from the West Indies north to unknown regions in British America. Five days later, September 2, the aurora was visible all over the northern hemisphere, in America, Europe, and Asia, being witnessed by millions of people.

The brilliant displays of 1870, said to have been more numerous than in any preceding year, were October 14, 23, and 24, visible from ocean to ocean, and from continent to continent in all northern lands. In Italy, the people of Florence and Rome beheld their crimson flashes and said it was a token of more wars and bloodshed in Europe. In the first ten months of 1870, there were witnessed over fifty remarkable displays in our latitudes, where the usual number in the whole year is but forty. No pen or tongue can describe their endless colors, their fantastic forms, their flashing splendors, nor the crimson glories of these celestial hosts arranged in panoplies of light, and marching, and gleaming, and dancing, athwart the heavens in shapes of blood, and fire, and pillars of smoke. It seemed as if the visions of Pollock had become a reality, and the celestial concave which had but a little before looked serene,

"Now glowed like an oven, with God's displeasure hot."

And did not science rob them of their terrors, and familiarly with the sight of these mystic and familiar wonders prove their harmlessness, the whole world would bow reverently before the marvelous spectacle, and awed by their beauty and grandeur, exclaim with one voice, This is the finger of Deity!

There is no resisting the conclusion that these electric coruscations are the strict fulfillment of Joel's prediction. And if modern science had not become practically atheistical to all divinely revealed events, it would at once behold the hand of the Maker of the universe in these wonders, and openly acknowledge their relation to the prophetic word, and to the coming day of the Lord. But while scientific men admit their utter inability to explain these magnificent phenomena, they leave God out of the world which he has made, and ignore the working of his hand and the fulfillment of his word. And not only the scientific but the religious press, busy with trifles and occupied with worldly affairs, sees no tokens of divine power and providence, and no signs of prophetic fulfillment in these marvels which are blazoned on the nightly heavens.

Alas, the virgins are all asleep, and the midnight hour approacheth!

Ho! ye dwellers by the Golden Gate on the shores of the broad Pacific, ye denizens of all the frigid wilds of Siberia, ye who roam beneath a rigid sun, ye who toil beneath a burning southern sky, ye who live and die at Rome, and Paris, and in all the wide, wide world's thronged haunts, or on its valleys broad; ye sorrowful, ye suffering, ye oppressed, ye dying, lock up! Look up and see how beautiful, how brilliant, how sublime are the Bridegroom's signals on all the starry midnight sky! View his flame-painting on the azure blue, the token alike of his wrath against sin and his love for his chosen in every place and nation! It is the fire-flashing of but one of his servants, the glorious orb of day; what then will be the visible splendor of his myriads of angels of light! Lo, there are the couriers of the King who rideth in chariots of fire on wheels of flame; whose flashing robes are brighter than the crimson aurora, more brilliant than the gleaming lightning, and more dazzling than the noon-day sun. Behold he cometh with clouds—a fiery stream issues and comes forth from before him—a fire devourer at his feet! The heavens are bowed with the burden of the God head, and the mighty, the glorious day, the day for which all other days were made, has broke! My soul, prepare to meet the Judge!—D. T. T., in *The Christian*.

Nursing Troubles.

SOME persons spend all their lives nursing troubles as carefully as a mother would a sick baby. I know of just such persons, always whining, complaining, fretting, over—what? some little ache or pain, or imaginary trouble. Nothing but supreme selfishness is at the bottom of it. They have no burden for others. Self occupies all their thoughts and attention. Their lives are just the opposite of Christ's. They forget all else but self. Poor deceived souls! They live in a perfect hell here, and will fare worse still in the world to come. Of them a writer says:

"Some people are as careful of their troubles as mothers are of their babies; they cuddle them, and rock them, and hug them, and cry over them, and fly into a passion with you if you try to take them away from them; they want you to fret with them, and to help them to believe that they have been worse treated than anybody else. If they could, they would have a picture of their griefs in a golden frame, hung over the mantel-shelf for everybody to look at. And their griefs ordinarily make them selfish—they think more of their dear little trouble in the basket and in the cradle than they do of all the world besides."

D. M. CANRIGHT.

"WHY STAND YE HERE ALL THE DAY IDLE?"

How few are the laborers toiling for God,
Yet how vast is the field, and the harvest how great;
The calling so glorious, so rich the reward,
Yet idlers, with talents abundant, still wait.
The time is so short we have nothing to do!
Though the time of trouble we've yet to pass through.

Why stand ye here all the day idle? he said,
Go work in my vineyard, there's labor for all.
Ye shall have what is right,—my children need bread;
Then give of your substance, and help me to call
Them out from the wilderness into my fold;
My reward is a crown of bright jewels and gold.

If time be so short, then haste thee away.
Dear brother, dear sister, go work at your post,
Go sacrifice all, and your vows humbly pay,
Redeeming the time you have heretofore lost.
Give the Lord all you have, all you are, and be blest.
Share with Christ of his sufferings, then of his rest.
M. W.

Progress of the Cause.

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

Report of Labor.

In my last report I mentioned beginning a series of meetings in Farmersville, Cattaraugus Co., N. Y. There were some encouraging features there, but I was obliged to leave the field for the present, for want of a place to occupy continuously for meetings. The two meeting-houses in the village were both undergoing thorough repairs, so that both the Baptists and Methodists had no place for their meetings at present but the school-house. I had the privilege of the school-house when not occupied for other meetings, religious, political, or literary, but the vacant evenings were few; therefore, after attending the T. and M. Society's meeting at East Otto, I returned to Ridgeway, N. Y. Here I have found an opening, and begun a series of lectures at Oak Orchard under circumstances as favorable, and with as good an interest, as could reasonably be expected. Have had four meetings, and intend to continue, if the interest holds good, till the present truth is fully presented. May God give success. R. F. COTTRELL.

Wisconsin.

I HAVE not been permitted to labor continually in the good cause since the last Conference until four weeks ago, on account of the affliction in my family. But through the mercy and goodness of God, the cause of the hindrance is so far removed that I am at liberty again, and my health is good, and I am free in the Lord. I am sure I have never labored in this good cause with so much liberty and courage as at present. I commenced meetings the fifth of November, about seven miles south-west of Albany, Green Co., and continued two weeks, which encouraged the brethren and sisters of the Albany church, as some of their neighbors decided in favor of the truth.

I have now just filled my appointment at the Chelsea meeting-house in Illinois, five miles south-west of Nora. I spoke there thirteen times, which seemed to encourage the brethren and sisters very much. And notwithstanding the horses are nearly all sick with the epizootic, a few of the neighbors attended all the week and became much interested, and one decided to keep the Sabbath, while others are almost persuaded; and as the brethren have organized a missionary society, they now have a good chance to follow up the interest of this meeting. Bro. Decker is with me as a helper, and renders me valuable assistance.

There are several splendid openings here in Jo Daviess Co., Ill., that ought to receive attention as soon as possible. I am satisfied that two good churches might be raised up within a few miles of Chelsea, in a few weeks, by faithful labor. How my soul is stirred while I see the people perishing for the bread of life. Where are the twenty licensed men of Wisconsin and Illinois? and what are they doing? I heartily indorse the decision of the Michigan Conference Committee, that six months' time is enough for any man to prove his calling to the ministry; and this is the very best time in the year for that work. Who will prove his calling before the next camp-meeting? May the Lord direct, is my prayer. I. SANBORN.

Galesville, Wis.

SINCE my last report, I have attended the quarterly meeting at Monroe. Our meeting there was characterized by solemnity. I believe I have never more enjoyed a quarterly meeting than I did this one with them. May the Lord help them to redeem the pledges made while there. I then attended our general meeting at Burns, Wis. We all enjoyed the meeting, and promised the Lord to live more humble lives in future. The weather being stormy, our meetings were

thinly attended. We hope for better days for the little company at Burns.

I have been taking some rest for two weeks, or rather physical exercise, which is certainly improving my health.

Let us one and all press on, and by our humble walk and works of kindness and love, show to a scoffing world that we believe our faith to be true; not drifting into the fashions of the world, which are ruinous to our prosperity as Christians. Let us remember that, prepared or unprepared, the terrible day of reckoning will soon come. Then who of us will be able to stand.

D. DOWNER.

Wis., Dec. 5, 1872.

Will they Tell the Truth?

IN the Grand Traverse M. E. Ministerial Association, held at Old Mission, Nov. 12, among the different subjects advertised to be preached on, were: The Sabbath, Modern Adventism, Origin of the Jewish Sabbath, and Immortality of the Soul.

After reading the above, I was led to ask myself a few questions: Will they give these subjects a fair and candid scriptural exposition before their Conference? And why such a general move against these subjects? I am quite certain that truth and fairness will not be used on all points.

In company with Bro. Milk, I came into Traverse region last summer and presented the claims of the Sabbath. A number have decided to obey, and there is a prospect of forming a small church, for which I feel very grateful to God. But these ministers appear to view obedience to God's law as the work of the enemy. Eld. Bathrick (the one selected to preach on the Sabbath), plainly contradicted Eld. Steel (a brother preacher) last fall, and both contradicted the Bible. How then can they be expected to tell the truth before a Conference of ministers?

I will give a few of the positions Eld. Bathrick took last fall:—

"We can't tell anywhere near where God blessed the day." "We will have to conclude by inferences." "Reason and Scripture teach that the Sabbath was instituted on the first day of time." "I am not willing to admit that the creation Sabbath was the Jewish, and chronology says so." "We are no where commanded to keep the seventh day." "Christ's resurrection was the anniversary of creation." "Do not ask, then, for a thus saith the Lord, to prove that redemption is greater than creation." "It is impossible to keep the seventh day." "I would rather go into kissing a long row of ladies than do that!—hunt for a first-day text." "God has blessed the first day of the week." "Shall we consent to re-instate that old institution, that by this time stinketh?"

These are only a few of the hard sayings that he used against God's holy law, which course his own discipline condemns. Can we expect then that these subjects will have a truthful canvass before the Conference? No. But what will their preaching have a tendency to do? To those that love to have it so, it will shut their eyes and hearts against the claims of God's law, and the advent of his Son. And when the Sabbath test is made at the poles, this class will be ready to vote for a Sunday Sabbath.

As for Modern Adventism, we confess to just what Paul did, and no more. Acts 24: 14: "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets." If they can say this in truth, and practice it toward those that are trying to obey all God's law, and get ready to meet his Son when he comes, then we can work together in the great harvest field to build up the kingdom of grace, and prepare a people to be translated from the kingdom of grace to the kingdom of glory.

P. STRONG.

True Ambition.

Is it not strange that man, with the capacities for action and enjoyment with which he is endowed, should so demean himself as to sink almost to the level of the brute? Formed for a period of existence co-equal with his Creator, so organized, that using his powers as they were given to be used, he may enjoy himself here, and lay a foundation for a glorious hereafter, strange that he should grovel, satisfied to live the life of the beast, and, at the last, die his death, with no hope, or wish even, to prolong his existence. Such is the power of Satan to lull us to sleep. And should we be in a measure aroused by the voice of warning sent by the Spirit of God, how natural to again sink with drowsy slumber to inaction, and thence to indifference. God's love to us in sending his Son to pass through sorrow and suffering for our sake, to redeem us from death, is comprehended by but few, and that few, perhaps, in but a small ratio to what they might realize should they make the efforts that Enoch, and faithful ones such as he, must have made.

Nothing but a true ambition to make life a success, to honor and glorify God, will lead us to the use of those means by which we may overcome. To do this, we must deny self all the way along, be willing to die to the petty ambitions of earth, and that honor that comes from man only, struggling against our natural depravity, with our eyes ever lifted upward, looking by faith to those things which are not seen, which are eternal.

I often think of the words of the weeping prophet, so applicable to this time. Jer. 6: 10: "To whom shall I speak, and give warning, that they may hear? Behold, their ear is uncircumcised, and they cannot hearken: behold, the word of the Lord is unto them a reproach; they have no delight in it." How true now, when of all times the most important, that it is so hard to make an impression on hearts, because they are so imbedded in unbelief and indifference! Truly we are fallen upon perilous times. Suffering, sin, and death, make up the burden of life. Can we do aught but cry, How long, O Lord! how long? Come, Lord Jesus, O come quickly, and cut short this night of error and gloom! A. M. LINDSLEY.

More Signs.

THE day of God's wrath is approaching. The signs of his coming are fast being fulfilled. The distress of nations, spoken of in Luke 21: 25, is beginning to be felt. Men's hearts are failing them for fear, and for looking after those things that are coming on the earth. Although many attempt to explain away by natural causes the pestilences and diseases that are at present pervading the land, yet Adventists cannot fail to perceive the hand of God in them. We think it is warning of the last days, or, rather, it is a forerunner of more direful calamities to be visited upon the nations that forget God.

The horse, in this country, has been almost an object of worship. Men of means and ability, and of high, social, and political, and we will not except religious, standing, have taken a great interest in cultivating and improving the breed. Large sums of money have been expended in building and preparing race-courses for the purpose of testing their speed, and weeks of time have been devoted by thousands of people in attending and witnessing these races. The winner's name, his achievements, pedigree, owner, and all other points of interest, have been heralded abroad by the public press, and the animal has truly been idolized, by thousands, for his qualities. Men's minds have been led from things of a serious nature to those of such a demoralizing nature as horse-racing, which is but a feature of gambling. It has become one of the great sins of the day, and we believe it has come up before God as offensive, because it is one of the things that make people forget him. We believe it to be right to have horses, and good horses, for the service of man, to aid him in the business affairs of life; but to exalt them above measure, to give them our best time, our talents, and money, for the purpose of competing for the superiority, to the neglect of our eternal interests and God's requirements, is a sin of no small degree. Is it not God visiting calamity upon us for this thing?

Again, it becomes all God's people to wean themselves from certain kinds of food, such as flesh-meats; for already large numbers of fowls, a kind of food which many of our friends have indulged in, have shown symptoms of disease, which might be communicated to the person who ate them. Who would not rather abstain from eating that which might possibly be diseased than to run any risk by gratifying his perverted appetite? And who can tell but that cattle and sheep will next be suffering from some disease that will make it dangerous to use their flesh for food, or even to use milk and butter from cows? Are not health reformers almost walking by sight now? Those who have laid aside this kind of food will thank God for the precious light of truth which led them to abandon these things, and overcome their appetite for them. We believe that health reform is inseparably connected with the third angel's message, and it is God's design to have a people who have overcome their former wrong habits of eating, as well as all other sins. Let us take warning by the signs of the times, and be prepared for whatever is our future. C. S. VEEDER.

Battle Creek, Mich.

WHEN we are alone we have our thoughts to watch; in our families, our tempers; and in society, our tongues.

Laying up Treasures upon Earth.

THIS the Saviour forbade his disciples to do. Those to whom he addressed himself in his sermon on the mount, had a greater work than this to do—the work of publishing the gospel to the ends of the earth. So now, as the second coming of the Lord draws near, his disciples have a greater work to do, in proclaiming the third angel's note of warning, and in exhorting the people to keep the commandments of God. To this great and good work, our time, our influence, our talents, our all, should be devoted. In spreading truth, money or property is needed. Our Lord did not forbid men to labor with their hands, to sow the grain, or reap the harvests, or to engage busily and faithfully in useful employments. Men may innocently acquire a small amount of property, if in this they have the glory of God in view. They may properly acquire just as much as they can best use in the service of God, and no more. To lay it up for selfish purposes, is forbidden. "Lay not up for yourselves treasures upon earth." Earthly riches are uncertain. These treasures are not safe. Garments laid up become moth-eaten. Metals are corrupted by rust. Thieves break in and carry off our property. Floods may wash away dwellings or other property. Fires may burn up our houses and barns, with all they contain. And if we have property insured against losses, as it is called, the insurance companies may fail. So we see that property insured in this earth is not secure.

Earthly wealth is a hindrance to men's piety and salvation. The most of those who have great possessions here, feel no interest to gain wealth in the world to come. "Great possessions" hindered the young man who came to Jesus to ask how he might obtain eternal life, from following Jesus, and gaining that life. This is one of the thorns "that chokes the word" of God in some hearts where it is sown. Riches are deceitful. How many vainly suppose that these can make them happy! How many feel that to get and keep them, is the great object to live for! How deluded they are! Yea, how deluded many of the professed disciples of Christ are! Their treasures and their hearts are here, and yet they dream of going to Heaven! They make most earnest and persistent efforts to lay up treasures here, yet hope to be happy in the world to come by making a few feeble efforts, by offering a few faint prayers! Our Saviour exclaimed, "How hardly shall they that have riches enter into the kingdom of God!"

The possession of wealth, to say the least, makes it hard to gain salvation. And yet multitudes are seeking with the utmost anxiety and earnestness those very things which will almost certainly prevent them from gaining everlasting life. Being overcharged with the "cares of this life" is what the people of God are cautioned against just now. This is an age in which the multitude are crazy after wealth. Doubtless Satan expects to ruin many of the Advent people by catching them in this snare. If they do not heed the warning not to be overcharged with the "cares of this life," "that day will come upon them unawares." Reader, be admonished to heed the Saviour's warning. Do not be deluded with the love of wealth, but "lay up in store a good foundation against the time to come, that you may lay hold on eternal life." C. A. OSGOOD.

Dress Plainly.

SOME one has given the following reasons why people should dress plainly on Sunday. These reasons are as valid any other day in the week. Here they are:—

1. It would lessen the burden of many who now find it hard to maintain their places in society.
2. It would lessen the force of the temptations which often lead men to barter their honor and honesty for display.
3. If there was less strife in dress at church, people in moderate circumstances would be more inclined to attend.
4. Universal moderation in dress at church would improve the worship by the removal of many wandering thoughts.
5. It would enable all classes of people to attend church in unfavorable weather.
6. It would lessen, on the part of the rich, the temptations to vanity.
7. It would lessen, on the part of the poor, the temptation to be envious and malicious.
8. It would save valuable time on the Sabbath.
9. It would relieve our means from a serious pressure, and thus enable us to do more for good enterprises.

COME TO ME.

With tearful eyes I look around,
Life seems a dark and stormy sea;
Yet midst the gloom I hear the sound,
A heavenly whisper, Come to me!

It tells me of a place of rest;
It tells me where the soul may flee;
Oh! to the weary, faint, oppressed,
How sweet the bidding, Come to me!

When the poor heath with anguish learns
That earthly joys resigned must be;
And from each broken cistern turns,
It hears the accents, Come to me!

And against sin I strive in vain,
And cannot from its yoke get free;
Sinking beneath the heavy chain,
The words arrest me, Come to me!

From nature shudders, loth to part
From all I love, enjoy, and see;
When a faint chill steals o'er my heart,
A sweet voice utters, Come to me!

Come, for no else must fail and die;
Earth is all resting place for thee;
Heavenward direct thy weeping eye;
I am thy portion, Come to me!

O voice of mercy, voice of love!
In conflict, grief, and agony,
Support me, cheer me from above,
And gently whisper, Come to me!

A Philosopher's Opinion of the Bible.

A LEARNED SWISS writer (Jean de Muller) was deeply engaged in historical studies at Cassel, in the year 1782. Indefatigable in researches, he wrote to his friend, Charles Bonnet, that he had studied all the ancient authors, without one exception, in the order of time in which they lived, and had not omitted to take note of a single remarkable fact. Among other works, it occurred to him to glance at the New Testament, and we give in his own words the impression it produced upon him:

"How shall I express what I have found here? I had not read it for many years, and when I began it I was prejudiced against it. The light which blinded St. Paul in his journey to Damascus was not more prodigious or not more surprising to him than what I suddenly discovered was to me the accomplishment of every hope, the perfection of all philosophy, the explanation of all revolutions, the key of all the apparent contradictions of the material and moral world, of life and immortality. I see the most astonishing things affected by the smallest means. I see the connection of all the revolutions in Europe and Asia with that suffering people to whom were committed the promises; as one likes to intrust a manuscript to those who, not knowing how to write, cannot falsify it. I see religion appearing at the moment most favorable to its establishment, and in the way less likely to promote its reception; the world appearing to be arranged solely with reference to the religion of the Saviour. I can understand nothing if such a religion be not from God. I have not read any book about it, but in studying all that happened before this epoch, I have always found something wanting, and since I have known our Lord, all is clear to my sight; with him there is no problem that I cannot solve. Forgive me for thus praising the sun, as a blind man who had suddenly received the gift of sight."
—Ernest Naville.

Voltaire Dying.

On the 25th of February, 1758, Voltaire penned the following blasphemy: "Twenty years more, and God will be in a pretty plight." Let us see what was taking place precisely at the time indicated. On the 25th of February, 1778, Voltaire was lying, as was thought, on his bed of death. Racked and tortured by remorse for past misdeeds, he was most anxious to propitiate the God whom he had insulted, and the church which he and his band had sworn to destroy; and hence he resolved on addressing a minister of religion, in order to receive the sacrament of reconciliation. On the 26th, then, he wrote the following letter to the Abbe Gaultier: "You promised me, sir, to come and hear me. I entreat you to take the trouble to call as soon as possible." The Abbe went at once. A few days later, in the presence of the same Abbe Gaultier, the Abbe Mignot, and the Marquis de Villeveille, the dying man made the following declaration: "I, the undersigned, declare, that, for these four days past, having been afflicted with a vomiting of blood, at the age of eighty-four, and not being able to drag myself to church, the Rev. Rector of St. Sulpice, having been pleased to add in his other good works, that of sending to me the Abbe Gaultier, a priest, I confessed to him, and if it pleased God to dispose of me, I die in the holy Catholic church, in which I was born, hoping that the divine mercy will pardon all my faults. If ever I have scandalized the church, I ask pardon of God and the church. March 2, 1778. Voltaire."

This document was deposited with Mons. Momet, Notary at Paris. It was also, with permission of Voltaire, carried to the Rector of St. Sulpice, and to the Archbishop of

Paris, in order that they might say whether or not the declaration was sufficiently explicit and satisfactory.

Twice before, when dangerously ill, the wretched man had made abject retractions. But these he not only rejected when restored to health, but, passing from bad to worse, he poured out fuller vials of his wrath against God and Christianity. It was then of necessity to receive the most solemn and full abjuration of past infidelities.

When Gaultier returned with the archiepiscopal answer, he was refused admission to the dying man. The arch-conspirators trembled at the apostasy of their hero; and dreading the ridicule which would fall upon themselves, it was determined not to allow any minister of religion thenceforth to visit him. Finding himself thus cut off from the consolations of religion, Voltaire became infuriated, no reproach, no curse being deemed bad enough for the D'Alemberts and Diderot, who guarded him. "Begone! I could have done without you all; but you could not have existed without me—and what wretched glory have you procured me!" And then praying, and next blaspheming, now saying, "O Christ," and next, "I am abandoned by God and man," he wasted away his life, ceasing to curse, and blaspheme, and live, on the 30th of May, 1778. These facts were made public by Mons. Tronchin, a Protestant physician from Geneva, who attended him almost to the last. Horrified at what he had witnessed, he declared that to see all the furies of Orestes, one only had to be present at the death of Voltaire—("Pour voir toutes les furies d'Orestes, il n'y avait qu'à se trouver la nuit de Voltaire.") "Such a spectacle," he adds, "would benefit the young, who are in danger of losing the precious helps of religion." The Marechal de Richelieu, too, was so terrified at what he saw, that he left the bedside of Voltaire, declaring that "the sight was too horrible for endurance."

Vilette, the friend of Voltaire, and of course, his copier Monke denied these statements, just as the friends of Caesar denied the resurrection of our divine Lord; but the great philosopher, Mons. de Luc, whose learning, integrity, and position, were of the highest, honestly repeated and confirmed what had been publicly and truthfully stated about the terrors of death that had haunted Voltaire. I will transcribe a portion of his letter. De Luc was then in his fifty-first year. This letter is dated Windsor, Oct. 23, 1785: "Being at Paris in 1781, I was often in company with Mons. Tronchin. He was an old acquaintance of Voltaire's at Geneva, whence he came to Paris, in quality of first physician to the father of the late Duke of Orleans. He was called in during Voltaire's last illness, and I have heard him repeat all these circumstances about which Paris and the whole world were at that time speaking, respecting the horrid state of the impious man's soul, at the approach of death. Mons. Tronchin did everything in his power to calm him (for the agitation he was in was so violent that no remedies could take effect) but could not succeed; and unable to endure the horror which he felt at the peculiar nature of his frantic rage, he abandoned him. Mons. Tronchin immediately published in all companies the real facts. This he did to furnish a dreadful lesson to those who calculate on being able when on their death-bed to investigate the dispositions most proper to appear in before the Judgment-seat of God. At that period, not only the state of the body, but also the condition of the soul may frustrate their hopes of making so awful an investigation; for justice and sanctity, as well as goodness, are attributes of God; and he sometimes, as a wholesome admonition to mankind, permits the punishments denounced against the impious man to begin even in this life, with the tortures of remorse."

Such are the facts relative to the wretched end of Voltaire—facts evidenced by Tronchin and Richelieu, and believed in, as De Luc assures us, by the whole of Paris, and spoken of throughout the entire world.—*London Popular Journal*.

Sleep on Your Cares.

MEN of business, believe me, there is now and then a profitable venture in doing nothing at all. In the power to put business aside, and abiding now and then in perfect quiet, things sometimes solve themselves, when we give them that advantage, which refuse to come clear for all our trying. We all know how, by simply taking some perplexity into the deepest silence this side death—a good night's sleep—we can do better sometimes than if we sat up and wrought at a task all night. When Matthew Murray, of Leeds, wanted to see his way through some sore perplexity in his inventions, and all other effort was of no use, he rested day and night from all noise, and all effort, except the effort an active man has to keep himself quiet, and then the thing he wanted would steal in and look at him, and light on him, and stay as birds used to light on the old hermits, no more afraid of them than of the trees under which they sat. And mothers, you may care and

toil incessantly for your little ones, never resting a moment in your devotion; and then because you never do be quiet, but enter into your very closet with a little frock to mend, you shall never be your mother to take the whole sunlight and sum of your motherhood into your heart. You will be so full of care about the bread that perishes as to miss the bread that cometh down from Heaven. No person in the world needs so much now and then to be still, and open her soul only to the silence, as an earnest, energetic, whole-hearted mother. The eternal activity is almost sure to run at last into shallows.—*Independent*.

Mental Vigor in Old Age.

OF a celebrated writer, whose age was 67, it is said: "He now lives in retirement, having given up all labors, literary and otherwise." How often is this record made of men whose powers are unimpaired and whose labors, if continued, might bless the world to the end of time.

It is related of Arnauld, the Jansenist, that he wished his friend Nicole to assist him in a new work. Nicole replied: "We are now old; is it not time to rest?" "Rest!" exclaimed Arnauld, "have we not all eternity to rest in?"

Dr. Samuel Miller says: "There is no doubt that the premature dotage of many distinguished men has arisen from their ceasing, in advanced life, to exert their faculties, under the impression that they were too old to engage in any new enterprise."

When John Adams was 90 years of age he was asked how he kept the vigor of his faculties up to that great age. He replied, "By constantly employing them; the mind of an old man is like an old horse: if you would get any work out of it, you must work it all the time."

We have many remarkable instances of earnest and successful workers, after they had passed into the period known as old age.

Ecclesiastical history tells the story of Cassiodorus, who, at the age of 70, retired to a monastery, and devoted the remaining twenty years of his life to literature and religion; and of Epiphanius, who became an author at 64, and wrote several large works before his death.

Between the age of 58 and 67, Baxter wrote forty pages; after the age of 66, some of his most valuable works were written.

When an old man, Baxter was brought before the notorious Judge Jeffries on a charge of sedition. During the trial, Baxter ventured to put in a word for himself.

"Richard, Richard," roared the Judge, "dost thou think we will hear thee poison the Court? Richard, thou art an old fellow, an old knave; thou hast written books enough to load a cart; every one as full of sedition—I might say treason—as an egg is full of meat. Hadst thou been whipped out of the writing trade forty years ago, it had been happy."

"The only remarkable thing," says Hannah More, "which belonged to me as an authoress, was that I had written eleven books after the age of 60."

Says Lord Brougham, at the conclusion of his autobiography, "If many statements have been feebly and some inaccurately rendered, let it be remembered that I began this attempt after I was 83 years of age, with enfeebled intellect, failing memory, and but slight materials by me to assist it."

Plato died at the age of 81, it is said, with pen in hand; and an account is given of another who wrote a history of his times, at the age of 115.—H. W. B., in *N. Y. Observer*.

Was it Chance?

I WAS in the habit of visiting a decent widow, as paralysis made it impossible for her to attend church. She was tended by a very dutiful daughter, who, working at a flax mill in the neighborhood, toiled hard, and contented herself with plain dress and simple fare that she might help to maintain her mother. Before leaving the cottage for her work, she was in the habit of heaping up the refuse of the mill in the grate and kindling it. She placed her helpless mother in a chair right before the fire, and as this fuel burned slowly away, the old woman was kept comfortable till her return.

It happened one day that I left my manse, and skirting the walls of the old church-yard, and passing the corn mill, with its busy sound and flashing wheel, I took my way down the winding dell to the cottage of the old woman, which stood in

its garden, embowered among trees. But, having met a parishioner with whom I had some subject of interest to talk about, I called a halt, and sitting down on a bank of thyme, we entered into conversation. Ere the subject was half exhausted, the widow rose to my recollection. I felt, somehow, that I must cut it short, and hasten away on my visit. But the idea was dismissed, and the conversation went on. However, it occurred again and again, till, with a feeling that I was neglecting a call of duty, as by an uncontrollable impulse I rose of my feet, and made haste to the cottage. Opening the door, a sight met my eye that for a moment nailed me to the spot!

The erection of mill refuse which had been built from the hearth some feet up the open, wide chimneys, having its foundations eaten away, had fallen, and precipitating itself forward, surrounded the helpless paralytic within a circle of fire. The accident took place some minutes before I entered. She had cried out; but no ear was there to hear, nor hand to help. Catching the loose refuse about her, on and on, nearer and nearer the flames crept. It was a terrible sight for the two Wigtown women—mortyrs—staked far out on the foam of Solway Frith, to mark the sea-foam crawl nearer and nearer them; it was more terrible still for this lone woman, in her lone cottage, without any great cause to die for, to sit there and see the fire creeping closer, drawing nearer and nearer, to her almost reached her, when she sat motionless, speechless, pale as death, looking down on the fire as it was about to seize her clothes and burn her to a cinder. Ere it caught, I had time, and no more, to make one bound from the door to the hearthstone, and seizing her, chair and all, in my arms, to pluck her from the jaws of a cruel, fiery death.

By what law of nature, when I lingered on the road, was I moved, without the remotest idea of her danger, to cut short, against all my inclinations, an interesting conversation, and hurry on to the house, which I reached just in the nick of time—one or two minutes later, the flames had caught her clothes, and I had found her in a blaze of fire. Be it mine to live and die in the belief of a present and presiding, as well as a personal, God; in the faith which inspired my aged friend to thank him for her wonderful deliverance, and the boy to explain his calm courage on the roaring deep, in these simple but grand words; "My father's at the helm."—*Dr. Guthrie*.

HE whom God hath gifted with the love of retirement possesses, as it were, an extra sense.—*Bulwer*.

Obituary Notices.

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

DIED, in Somerset, Niagara Co., N. Y., Nov. 10, 1872, of typhoid pneumonia, Mandana Aldrich, sister of our brother J. M. Aldrich, deceased. She expressed a great desire to get well, that she might live a better Christian, and honor God by keeping all his commandments. She said she felt it to be her duty to keep the Sabbath when her brother commenced to do so; but, circumstances were such, she thought she could not. She heartily repented of this neglect of duty, and determined if her life was spared to obey God rather than man. The disease was so violent that her mind wandered most of the time; but in her lucid moments, she expressed her trust in the Lord, and spoke of the everlasting hope. She was greatly beloved by all who knew her; and her life of continual self-denial and sacrifice showed that she had a goodly portion of that charity that suffereth long and is kind; beareth all things, hopeth all things, endureth all things.

We trust she sleeps in Jesus. Words of comfort were spoken by Eld. Moore, Christian minister, from Tit. 2: 13: "Looking for that blessed hope."

M. E. WILLIAMS.

DIED, in Bowersville, Ohio, Nov. 16, 1872, Diene Haughey, aged eighty years, nine months, and eleven days.

Sister Haughey had been a professor of religion about fifty years, and a member of the Methodist church about thirty years. When the tent was pitched in Bowersville, she attended the meetings as far as her age and strength would allow, and embraced the faith there taught. She was a consistent Christian woman, respected by all who knew her. Her hope was in Jesus and the resurrection of the dead. J. H. WAGGONER.

The Review and Herald.

Battle Creek, Mich., Third-day, Dec. 17, 1872.

We have received for the second time a circular and card for advertising from a party in N. Y. city, offering to procure divorces in all the States on the most flimsy pretexts, such as "general misconduct," &c. "No publicity, and no charge until divorce is granted." The circular and card are nicely lithographed, and the sending forth of these requests to advertise for liberal pay, year after year, shows that this pandering to the worst passions of the human heart finds that this nefarious business pays. Could there be a more significant comment on the corruption of our times?

POPULATION AND RELIGIONS OF THE GLOBE.—Protestants, 59,000,000; Romanists, 139,000,000; Greek Church, 62,000,000; Mahometans, 96,000,000; Brahmists, 120,000,000; Buddhists, 320,000,000. All other systems of Paganism, 468,000,000. Jews, 6,000,000. Total, 1,272,000,000. Protestants are about 1 in 21 1/2 of the population; Romanists 1 in 9; Protestants, Romanists, and Greeks together, 1 in 5. These figures are from the Journal of Man, 1872.

Tract and Missionary Work.

ABOUT ten years ago, we met with sister Hannah More (the late missionary who embraced the Sabbath in Africa), while stopping over night where she was visiting, at Woodstock, Conn. We had a very pleasant interview while together, and, as we parted in the morning, we presented her with the History of the Sabbath and a few tracts. The next year, she left on her mission to benighted Africa. The Review was sent her, and, from time to time, other publications, until she finally embraced the Sabbath and the truths connected therewith. She was then having charge of a mission on the coast of Africa, acting the part of preacher, teacher, physician, general provider, and, in fact, the general civilizer of a company of natives gathered at the mission. From her went the Sabbath History and other publications to England; and as she was finally excluded from the mission where she was employed, she carried the light with her, and left works on present truth at every missionary station on the African shore. It was generally rejected, and her labors not wanted, because she had embraced a doctrine so heretical as to lead her to practically keep and teach the Sabbath of the Bible. One missionary, however, from Australia embraced the Sabbath, and his labors also were discountenanced by the missionary board. He soon returned to his native nation, carrying with him publications which emanated from the Office of the REVIEW AND HERALD.

In A. D. 1866, sister More came to America, was baptized, and joined the church of Seventh-day Adventists in South Lancaster, Mass., and then visited her friends in Connecticut. Tracts and pamphlets were strewn wherever she went. The seed occasionally fell upon good soil. Quite a number embraced the Sabbath, who are now keeping it, from the seed sown by her, some of whom have never heard a sermon on present truth, but are now rejoicing in its light.

A short time since, I learned that another family have commenced to revere God by keeping his laws as the result of her labors. The Orphan Asylum, in Bristol, England, under the management of Mr. Muller, author of "Muller's Life of Trust," has received the History of the Sabbath and other publications from the publishing house of Seventh-day Adventists through the instrumentality of Hannah More. A trail of light has marked her track from Africa to the British Isles; from the New England States to Northern Michigan, where she found her quiet resting place to await the day of rewards, when she will see the result of a life devoted to missionary labor. She scattered the light of present truth into at least four distinct nations. While at our house, she was often known to spend days of fasting and prayer, that some door of usefulness might be opened before her.

The result of all this, the day of Judgment alone will reveal. How many of us, with all the advantages of a tract and missionary organization, have done one-half as much. There is good soil in almost every village in the land, if not in every neighborhood. Where are the men and women whose godly lives and general deportment will recommend the truth, who are making an effort to sow seed beside all waters by a hearty co-operation in the tract and missionary work, not knowing what will prosper, this or that? Who is feeling the responsibility of this work? If God has committed to us a sacred, saving truth, it is that we may let our light shine. The Judgment will reveal the fact that if we merely live for ourselves, taking no special interest in having an influence with our Judgment-bound friends and neighbors, or to recommend to them the truth, we have made a fatal mistake. It is by putting forth efforts in this direction that will make a fruitful life, and bring us a reward in the kingdom of God. S. N. HASKELL.

Notice.

THE Wisconsin State Conference Committee recommend the Publishing Association to drop every delinquent subscriber to the REVIEW, Instructor and Health Reformer in this Conference the first of Jan., 1873. The Conference refuses to pay any delinquency after that date on any of the above periodicals.

I. SANBORN, P. S. THURSTON, H. W. DECKER, Conf. Com.

Song of The Reapers.

Musical notation for the first part of the song, including lyrics: 1. Oh! we are the reapers that garner in The sheaves of the good from the fields of sin; With sickles of truth must the 2. Go out in the by-ways and search them all; The wheat may be there, though the weeds are tall; Then search in the high-way, and

Musical notation for the chorus, including lyrics: CHORUS. work be done, And no one may rest till the "har-rest home." We are the reapers! oh! who will come, And share pass none by, But gather from all for the home on high. We are the reapers, &c.

Musical notation for the second part of the song, including lyrics: in the glo-ry of the "har-rest home?" Oh! who will help us to garner in The sheaves of good from the fields of sin?

Musical notation for the third part of the song, including lyrics: 3. The fields are all rip'ning, and far and wide The world now is waiting the harvest tide; But reapers are few, and the work is great, And much will be lost should the harvest wait. CHO. We are, &c.

On several estates in the neighborhood of Bath, in England, scores of deer, hares, and many pheasants, have recently been picked up, and it being thought at first they had been poisoned, Mr. Broad veterinary surgeon, made several post mortem examinations of the hares. In each instance he found the liver of the animal full of worms. He concludes that this strange disease is the cause of death. Mr. Broad has likewise examined some of the pheasants which have been picked up dead, and he also attributes the death of the birds to the presence of parasites in their bodies.

LARGE numbers of chickens in this city (Detroit) have been attacked by a disease which renders them unfit to be eaten. It is said that a great many have died from its effects.

THE Prussian Government publicly calls attention to the presence of trichina in hams imported via Bremen from the United States, warning purchasers to abstain from them, and threatening the sellers with criminal proceedings.

THE recent storms in England have flooded the midland counties, causing great damage to agriculture. —Chicago Journal.

Appointments.

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

QUARTERLY meeting of the Clark Center church, where Bro. M. L. Kittle may appoint, Jan. 2-5, 1873. Brethren from Crawford Co. are invited to meet with us. Come to Melrose and inquire for Bro. H. J. Kittle. Sisters from Terre Haute, inquire for M. Taggart, Martinsville. G. W. COLCORD.

QUARTERLY meeting of the Alaieton church, at Alaieton, Mich., Sabbath and first-day, Dec. 28, and 29. We invite brethren of sister churches to attend. It is also desired that scattered brethren attend, as we design to re-arrange s. b., to commence on the first of January, according to a resolution of the last Conference. Can some one of our ministers attend? M. D. MATTHEWS, Elder.

LIBERTY Pole, Wis., Dec. 17, to continue over the next Sabbath and Sunday. Newton, evening of the 23d, to continue as long as the interest may demand. JOHN ATKINSON, S. E. SUTHERLAND.

PROVIDENCE permitting, we will attend the quarterly meeting at Waterloo, Grant Co., Wis., commencing Friday evening, Jan. 3, and continuing till Thursday evening, the 9th. The brethren and sisters of Mount Hope are cordially invited to attend. We will also commence a protracted meeting, at Mount Hope, Friday evening, the 10th, and continue three weeks, or as long as the interest may demand. The brethren will see that a general notice is given for miles around. I. SANBORN, H. W. DECKER.

QUARTERLY meeting for the church at Hundred Mile Grove, Wis., Sabbath and first-day, Jan. 4, and 5, 1873. N. M. JORDON.

THE next quarterly meeting of the Tract Society of District No. 2 will be held in connection with the quarterly meeting at Monroe, Wis., Dec. 28, 29. Bro. Sanborn will be present. A report is expected from each member of the society. H. W. DECKER, Director.

It is designed to hold the tract meeting of District No. 8, at our quarterly meeting in Orleans, Jan. 4 and 5, 1873. Will Bro. Root meet with us? S. H. KING.

QUARTERLY meeting for the churches in Hillsdale Co., Mich., at Hillsdale, Sabbath and first-day, Jan. 4 and 5, 1873. All the members of the Hillsdale church are requested to be present, as there is important business to come before the meeting. Those who cannot come are requested to report by letter. Cannot some minister attend? By order of the Church, J. R. STONE, Clerk.

QUARTERLY and Tract Society meeting for district No. 8, Michigan, will be at Orleans, Jan. 2 and 3, 1873. We hope all in the district that are interested in the tract enterprise will be present at this meeting.

Providence permitting, I will meet with the brethren in Winfield, in tract meeting, Dec. 24, 1872, where Bro. Osborn and Mills may appoint. J. FARGO, Director.

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