

The Advent Review

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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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ON WHAT FOUNDATION?

ON what foundation do you build, neighbor,
Your hopes for the future fair?
Do your walls reach down to the Rock below,
And rest securely there?
Sad wrecks lie around you on the sand, neighbor,
The flood and the storm are near;
Will the stormy blast hurl to the earth thy walls,
Or bleach thy cheek with fear?
On what foundation do you build, neighbor,
Your hopes for the future fair?
Do your walls reach down to the Rock below,
And rest securely there?

ON what foundation do you build, neighbor?
Take heed to the Lord's commands;
Ever fast and firm while storms go by,
This Rock of Ages stands.
Alas! what folly 'tis to build, neighbor,
A mansion so fair and so grand;
With its costly walls and its lofty towers
On sin's delusive sand.
Then on what foundation do you build, neighbor,
Your hopes for the future fair?
Do your walls reach down to the Rock below,
And rest securely there? —Sel.

The Sermon.

I charge thee therefore, before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; PREACH THE WORD. 2 Tim. 4:1, 2.

THE JUDGMENT:

Or, the Waymarks of Daniel to the Holy City.

BY ELDER JAMES WHITE.

SUPPOSE you were traveling a road with which you were unacquainted. You inquire of a stranger, who tells you that the road leads to a glorious city, filled with every good thing, governed by the most benevolent and lovely prince that the world ever saw; and that in that city there is neither sickness, sorrow, pain, nor death. He then proceeds to tell you what you may expect to pass on the road, by which you may know that he has told you the truth, and which will mark the progress you have made. First, then, he tells you that, after leaving him and traveling awhile, you will come to a monument that can be seen a great distance, on the top of which you will see a lion, having eagles' wings. At a distance beyond that, you will come to another monument, having on it a bear, with three ribs in its mouth. Passing on still, you will at length arrive at a monument, on the top of which you will behold a leopard, having four wings of a fowl, and four heads. After that, you will come to a fourth, on which is a beast, dreadful and terrible, with great iron teeth, and ten horns. And, lastly, you will come to another place, where you will see the same beast, with this difference: Three of its first horns have been plucked up, and in the place of them has come up a peculiar horn, having eyes like the eyes of a man, and a mouth. The next thing you will look for, after passing the last-mentioned sign, is the city.

With these directions you commence your journey. What do you look for first? The lion. At length you see it. That inspires in you faith in the person's knowledge and truthfulness who had directed you. Having passed that sign, the next thing you expect to see, as marked in the directions, is the bear. At length you come in sight of that. There, say you, is the second sign he gave me. He must have been acquainted with this road, and has told me the truth. Your faith increases as you travel on. What next do you look for? Not the city, certainly. No, you look for the leopard. Well, by-and-by you behold that in the distance. There it is!

you cry, now I know he has told me the truth, and it will come out just as he said. Is the next thing you look for the city? No, you look for that terrible beast with ten horns. You pass that, and say as you travel on, How exactly the man who directed me described everything. Now your faith is so confirmed that you almost see the city. But, say you, there is one more sign to pass. It is the horn with eyes, then the city comes next. Now hope is high, and your anxious eyes gaze with intense interest for the last sign. That comes in view, and you exclaim in raptures, There it is! All doubt is now removed. You look for no more signs. Your longing eyes are fixed to gaze on the glorious city next, and probably no man now, however wise he might profess to be, could make you discredit what your director has told you. The city is fixed in your eye, and onward you go, hastening to your rest.

Now, if we find on examination that all the events or signs that God has given us, which were to precede the Judgment-day and the setting up of his everlasting kingdom, have actually transpired, or come to view, what are we to look for next? Answer, the Judgment of the great day! The glorious reward of the just! The city of the great King! Let us, then, examine the seventh chapter of Daniel where these waymarks to the Judgment, and the everlasting kingdom of the redeemed, are all given.

Verses 1-3. In the first year of Belshazzar, king of Babylon, Daniel had a dream, and visions of his head upon his bed; then he wrote the dream, and told the sum of the matters. Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea, and four great beasts came up from the sea, diverse one from another.

The four beasts seen by the prophet are symbols of four kingdoms which should arise, as shown by verse 17, which reads, "These great beasts, which are four, are four kings, which shall arise out of the earth." And to show that these are not kings simply, but kingdoms, the angel continues, "But the saints of the Most High shall take the kingdom." And still further in the explanation in verse 23, the angel says, "The fourth beast shall be the fourth kingdom upon earth." Winds denote strife, political commotion, and war. Sea, or waters, denote people and nations. See Rev. 17:15.



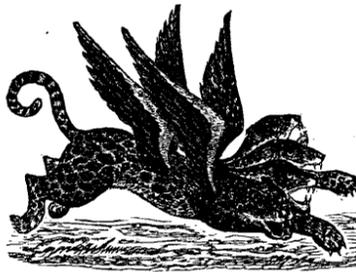
Verse 4. The first was like a lion, and had eagles' wings; I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given it.

Babylon, as described in this vision, is here fitly represented by a lion, the king of beasts, denoting the glory of that kingdom, and corresponds with the head of gold in chapter 2. The eagles' wings represent the rapidity of its conquests, and the soaring pride of its monarchs. See Hab. 1:6-8. The plucking of his wings may refer to the humiliation of the proud monarch of Babylon, chapter 4:31-37, or the cowardice of Belshazzar, who, instead of driving away his foes like a lion, shut himself up in the city, feasting and drinking with his lords, till he was killed, and the kingdom given to the Medes and Persians.



Verse 5. And behold, another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it, between the teeth of it; and they said thus unto it, Arise, devour much flesh.

The bear corresponds with the silver breast and arms of the image, and represents the Medo-Persian kingdom, which succeeded Babylon. It was noted for cruelty and thirst for blood. The three ribs in the mouth of this bear evidently symbolize the three great powers conquered by the Medo-Persian kingdom; viz., Babylon, Lydia, and Egypt. See Rollin's Ancient History. It subdued many and populous kingdoms. Ahasuerus, or Artaxerxes, reigned over one hundred and twenty-seven provinces. See Esther 1:1.



Verse 6. After this I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads, and dominion was given to it.

The leopard corresponds with the brazen sides of the image of chapter 2, and illustrates Grecia. The four wings denote the rapidity of its conquests under Alexander. The Grecian empire maintained its unity only during the life of Alexander. When his brilliant career ended in a drunken debauch, the empire was shortly divided between his four leading generals, represented by the four heads of the leopard. Cassander had Macedon and Greece in the west; Lysimachus had Thrace and the parts of Asia on the Hellespont and Bosphorus, in the north; Ptolemy received Egypt, Lydia, Arabia, Palestine, and Coele-Syria, in the south; and Seleucus had Syria and all the rest of Alexander's dominions in the east.



Verse 7. After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it; and it had ten horns.

The fourth beast corresponds with the iron legs of the image of chapter 2, and

represents the Roman kingdom. The ten horns of the beast correspond with the ten toes of the image, and represent the ten kingdoms into which the Western empire of Rome was divided. The addition of heads, wings, or horns, to any beast found in nature would not answer as a symbol to represent this power. It was diverse from all others, and the symbol wholly non-descript.



Verse 8. I considered the horns, and behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.

The prophet considered the ten horns. These represent: 1. The Huns. 2. The Ostrogoths. 3. The Visigoths. 4. The Franks. 5. The Vandals. 6. The Suevi. 7. The Burgundians. 8. The Heruli. 9. The Anglo-Saxons. 10. The Lombards. He saw a little horn forcing its way up among the ten, which plucked up three of them. This horn, little at first, but afterward more stout than his fellows, represents the papacy. The three kingdoms plucked up before it were those of the Heruli, the Ostrogoths, and the Vandals. But of this power we shall speak more fully when we come to the angel's explanation in verses 23-25.

Verses 9, 10. I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the Judgment was set, and the books were opened.

If the last Judgment is not described here, then, certainly, it is not to be found in the Book of God. The Ancient of Days, God the Father, takes the throne of Judgment. Those who stand in his presence, either to minister or to wait, are not men, but angels. Compare Dan. 7:10, with Rev. 5:11. Daniel describes the opening of the judgment of the righteous, which occurs in Heaven prior to the return of the Lord to this world to raise them from the dead. The Father presides as judge. The angels of God are present as ministers and witnesses. At this tribunal the Son of man presents himself to receive the dominion of the world. But men are not present to witness this part of the judgment. It is the Father, and the Son, and the holy angels, who compose this grand assembly.

The thrones named in the text are not those of earthly governments, but thrones of judgment. The best authorities give the words "cast down" the opposite meaning. They render them "set up," or "established." Thus Adam Clarke says: "The thrones were cast down, might be translated erected; so the Vulgate, positi

sunt, and so all the versions." Dr. Hales, in his "Sacred Chronology," vol. ii, p. 105, renders Dan. 7:9, thus: "I beheld till the thrones were erected, and the Ancient of Days sat," &c. The Douay version reads, "were placed;" and so Bernard, and Boothroyd, and Wintle in the Cottage Bible. Matthew Henry, in his Exposition, renders it "set up." Of the original Hebrew word, Gesenius, in his Lexicon, says, "*R'mah*, (1) To cast, to throw, Dan. 3:20, 21, 24; 6:17. (2) To set, to place, *e. g.*, thrones. Dan. 7:9; compare Rev. 4:2." The term used by the Septuagint is *θρονοι ερεθισαν*, which, literally rendered, according to Liddell and Scott, would be, "the thrones were set." Other authorities might be given.

The Judgment scene embraces the establishment of thrones and the sitting in judgment of the great God, amid the brightness of that glory, feebly represented by fire and flame, surrounded by angelic hosts, and the opening of the life-records of men, from which they are to be judged.

Verses 11, 12. I beheld then, because of the voice of the great words which the horn spake; I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time.

There are those who believe in a thousand years' triumph of the gospel and reign of righteousness over all the world before the Lord comes; and there are others who believe in probation after the Lord comes, and a mixed millennium, the immortal righteous still proclaiming the gospel to mortal sinners, and turning them into the way of salvation. But both of these systems of error are completely demolished by the verses before us.

1. The fourth terrible beast continues without change of character, and the little horn continues to utter its blasphemies, and hold its millions of votaries in the bonds of a blind superstition, till the beast is given to the burning flame; and this is not its conversion, but its destruction. See 2 Thess. 2:8.

2. The life of the fourth beast is not prolonged after its dominion is gone, as were the lives of the preceding beasts. Their dominion was taken away, but their lives were prolonged for a season. The territory and subjects of the Babylonish kingdom still existed, though subjected to the Persians. So of the Persian kingdom in respect to Grecia, and of Grecia in respect to Rome. But what succeeds the fourth kingdom? No government or state in which mortals have any part. Its career ends in the lake of fire, and it has no existence beyond. The lion was merged into the bear; the bear into the leopard; the leopard into the fourth beast; and the fourth beast into what? Not into another beast, but into the lake of fire, which is its final destruction till the second death. Then let no one talk of probation or a mixed millennium after the Lord comes.

The adverb *then*, in the sentence, I beheld then, because of the voice of the great words which the horn spake, &c., seems to refer to some particular time. The work of investigative Judgment is introduced in the verses before. And this verse would seem to imply that while this work is going forward, and just before this power is destroyed and given to the burning flame, the little horn utters its great words against the Most High. Have we not heard them, and that, too, within a few years? Look at the Vatican Council of 1870. What can be more blasphemous than to attribute infallibility to a mortal man? And here we have an Ecumenical Council assembled for the purpose of deliberately decreeing that the occupant of the papal throne, the man of sin, possesses this prerogative of God, and cannot err. Can anything be more presumptuous and blasphemous? Is not this the voice of the great words which the horn spake? and is not this power near to the burning flame?

Verses 13, 14. I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

The scene here described is not the second advent of Christ to this earth. It is a coming to the Ancient of Days, who is

not on the earth, but in Heaven. There, in the presence of the Ancient of Days, a kingdom, dominion, and glory, are given him. The Son of man receives his kingdom before his return to this earth. See Luke 19:10-12, and onward. This is a scene, therefore, which transpires in the heavenly temple, and is closely connected with that brought to view in verses 9 and 10. He receives the kingdom at the close of his priestly work in the sanctuary. The people, nations, and languages, that shall serve him are the nations of the saved, Rev. 21:24, not the wicked nations of the earth; for these are dashed in pieces at the second advent. Some out of all the nations, tribes, and kindreds of the earth will find themselves at last in the kingdom of God, to serve him there with joy and gladness forever and ever.

Verses 15-18. I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even for ever and ever.

No less anxious should we be than was Daniel, to understand the truth of all this. And whenever we inquire with equal sincerity of heart, we shall find the Lord no less ready now, than in the days of the prophet, to lead to a correct knowledge of these important truths. The beasts, and the kingdoms which they represent, have already been explained. We have followed the prophet down through the course of events even to the complete destruction of the fourth and last beast, the final subversion of all earthly governments. What next? The saints take the kingdom. The saints, those of all others held in low esteem in this world, despised, reproached, persecuted, cast out, who were considered the least likely of all men ever to realize their hopes, take the kingdom and possess it forever.

Verses 19, 20. Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows.

Of the first three beasts of this series, Daniel had so clear an understanding that he had no trouble in reference to them. But he was astonished at this fourth beast, so unnatural and dreadful. Wonderful was all this to the prophet, but something still more wonderful appears. It is the little horn that thrusts up three of the ten horns as it comes up. This horn has eyes, not the uncalculating eyes of a brute, but the keen, intelligent eyes of a man. It also has a mouth which utters proud sayings, and puts forth preposterous and arrogant claims.

Verses 21, 22. 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.

Daniel saw this horn making war upon the saints. Has this been true of the papacy? Let fifty millions of martyrs answer. Witness the cruel persecutions of the popes of Rome against the Waldenses, the Albigenses, and Protestants in general. It is stated on good authority that the persecutions, massacres, and religious wars, excited by the Roman church, have occasioned the shedding of far more blood of the saints of the Most High than all the enmity, hostility, and persecutions, of all the heathen from the foundation of the world.

Verses 23-25. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise; and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and

think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.

We briefly notice the specification of the fourth beast, its ten horns, and the little horn, as follows:—

1. The fourth beast. This beast represents the fourth universal empire, which is Rome, the same as symbolized by the fourth, or iron, division of the great metallic image of chapter 2. Rome answers to the prophecy in diversity from other kingdoms, and in the universality and tyranny of her iron rule. "The empire of the Romans," says Gibbon, "filled the world. And when that empire fell into the hands of a single person, the world became a safe and dreary prison for his enemies. To resist was fatal; and it was impossible to fly."

2. The ten horns. Between the years A. D. 356 and 483, the Roman empire was divided into ten kingdoms, as noticed in remarks on verse 8. Thus, the ten horns are ten kings, or kingdoms, that arise out of the Roman empire.

3. The little horn. It will be admitted that a power has arisen answering with great exactness to the specifications of this horn, and that it is the papacy. It speaks great words against the Most High, and wears out the saints. The same character is given in Rev. 13:6, 7. "And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in Heaven. And it was given unto him to make war with the saints." Paul calls this same power "the son of perdition, who opposeth and exalteth himself above all that called God." 2 Thess. 2:3, 4. The titles which the popes have assumed, of "*Most Holy Lord*," and their pretensions to pardon sin, even before its commission, if we had nothing else, sufficiently establish the blasphemous character of that power.

Pope Innocent III. writes: "He [Christ] hath set one man over the world, him whom he hath appointed his vicar on earth; and as to Christ is bent every knee in Heaven, in earth, and under the earth, so shall obedience and service be paid to his vicar by all, that there may be one fold and one shepherd."

Again, Pope Gregory VII. says, "The Roman pontiff alone is by right *universal*. In him alone is the right of making laws. Let all kings kiss the feet of the pope. His name alone shall be heard in the churches. It is his *only name in the world*. It is his right to depose kings. His word is not to be repealed by any one. It is to be repealed by himself alone. He is to be judged by none. The church of Rome has never erred, and the Scriptures testify it never shall err."

Here, most certainly, is a power diverse from all others, and proud and blasphemous enough to answer the character of the little horn. It is said of this horn that he shall think to change times and laws. What laws? and whose? Not the laws of other earthly governments; for it was nothing marvelous nor strange for one power to change the laws of another, whenever it could bring such power under its dominion. Not human laws of any kind; for the little horn had power to change these so far as its jurisdiction extended; but the times and laws in question were such as this power should only think to change, but not be able to change. They are the laws of the same Being to whom the saints belong, whom it wears out with persecution; namely, the laws of the Most High. And has the papacy attempted this? Yes, even this. It has expunged the second commandment, to make way for its adoration of images. It has divided the tenth to make up the number. And, more audacious than all! it has taken hold of the fourth commandment, torn from its place the Sabbath of Jehovah, the only memorial of the great God ever given to man, and erected in its place a rival institution to serve another purpose. See Catholic catechisms, and the work entitled, "Who Changed the Sabbath?"

4. The period expressed by the prophetic phrase, And they shall be given into his hand until a time, and times, and the dividing of time. The pronoun, they, embraces the saints, the times, and the laws just mentioned. How long a time were they to be given into the hands of this power? A time, see chapter 4:23, is one year; two times, the least that could be denoted by the plural, two years, and the dividing of time, or half a time, half a year. We thus have three years and a half for the continuance of this power. We must now consider that we

are in the midst of symbolic prophecy; hence this measurement is not literal, but prophetic. The inquiry then arises, How long a period is denoted by the three years and a half of prophetic time? The only rule given us in the Bible is, that when a day is used as a symbol, it stands for a year. Eze. 4:6; Num. 14:34. The ordinary Jewish year, which must be used as the basis of reckoning, contained three hundred and sixty days. Three years and a half contained twelve hundred and sixty days. Each day standing for a year, we have twelve hundred and sixty years for the continuance of this horn. Did the papacy possess dominion that length of time? The answer again is, Yes.

The edict of the emperor Justinian, dated A. D. 533, made the bishop of Rome the head of all the churches. But this edict could not go into effect till the Arian Ostrogoths, the last of the three horns that were plucked up to make room for the papacy, were driven from Rome, and this was not accomplished till A. D. 538. The edict would have been of no effect had this latter event not been accomplished; hence from this latter year we are to date, as this was the earliest point where the saints were in reality in the hands of this power. From this point did the papacy hold supremacy for twelve hundred and sixty years? Exactly.

Verse 26. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.

At the close of the long period of its blasphemous and bloody rule, judgment finally sits upon the papacy. The time had come for the prophetic words of Rev. 13:10, to be fulfilled: "He that leadeth into captivity shall go into captivity; he that killeth with the sword shall be killed with the sword." From A. D. 538, the clearly defined date for the commencement of this prophetic period, measure 1260 years, and we are brought to A. D. 1798 when Berthier, a French general, entered Rome, proclaimed a Republic, took the pope a prisoner, and for a time abolished the papacy. And it has never since enjoyed the privileges and immunities which it possessed before. Thus again this power fulfills, to the very letter, the specifications of the prophecy.

Verses 27, 28. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Hitherto is the end of the matter. As for me Daniel, my cogitations much troubled me, and my countenance changed in me; but I kept the matter in my heart.

After beholding the dark and desolate picture of papal oppression upon the church, the prophet once more turns his eyes with delight upon the glorious period of the saints' rest, when they shall have the kingdom free from all oppressive powers, in everlasting possession. What could the children of God do in this present evil world, sighing over the misrule and oppression of the governments of earth, and the abominations that are done in the land, if they could not look forward to the kingdom of God, and the return of their Lord, with full assurance that the promises concerning them both shall certainly be fulfilled, and that speedily?

Now let us see whereabouts we are in the prophetic chain. We have passed the lion, Babylon. We have also passed the bear with three ribs in his mouth. The sign of the leopard with four wings of a fowl and four heads has been passed. The dreadful and terrible beast with ten horns has been seen. We have passed the little horn having eyes like the eyes of a man, and a mouth speaking great things. That is among the things numbered with the past. What comes next? The Judgment, and God's everlasting kingdom.

PRE-MILLENNIAL ADVENT.—NO. 6.

I WILL offer one more illustration of the indispensableness of the following canons to the successful denial of the pre-millennial advent.

Canon I. *All passages uniting the advent, resurrection, Judgment, or conflagration, with millennial descriptions, must be spiritualized.*

Canon II. *All passages mentioning these events, without alluding to the millennium, may be taken literally.*

There is to be a Judgment-day—a literal Judgment-day. However, this may

distress the Universalist, the Swedenborgian, or the scoffing infidel, or the indifferent scientific theorist; to the Christian it is a matter of solemn joy. "God hath appointed a day in which he will judge the world in righteousness, by that Man whom he hath ordained." So every Christian heart would have it. It will be a literal Judgment. Christ, in person, will be present. "The Lord himself shall descend from Heaven." It will be a great day—the great day of the Lord. So we would have it. Thanks to God for the assurance! Creation is not always to groan. There is to be a winding up. There is to be a last assize. The Judgment shall sit and the books be opened. Concerning this we never feel disposed to cavil. We never think it derogatory to Christ. We leave that to scoffers. To us it is sublimely appropriate that the crucified should be revealed in flaming fire with mighty angels. No matter how small this globe is. No matter what astronomy thinks. No matter what geology is disposed to allow. God Incarnate has seen fit to be crucified here. We can believe him when he says he will here sit a Judge upon the throne of his glory.

And yet how strange that we should discover his personal coming to Judgment, before the millennium, to be highly derogatory and incredible! so incredible as that we must needs spiritualize most of the strongest descriptions of such Judgment to be found in the Bible! How is this? What peculiar impropriety is there in Christ's coming to judgment before the millennium, rather than after? I confess that it has seemed to me as if some of my brethren were secretly opposed to ANY personal coming to Judgment; so opposed that the only shield to their orthodoxy was found in a millennial respite. Put far away the great day of the Lord, and make it literal as you will. Bring it nigh, so that it shall be possible for us really to do as St. Peter bids us, "Look for, and haste unto his coming," and then we will none of it. Then we discover its impropriety. We feel and act about it, if near, just as the Universalists feel and act about it anywhere. And thus, as I showed before, we secretly open the way to Universalism. Compare, for example, the two following descriptions of a day of Judgment.

<p>Matt. 25.</p> <p>"WHEN THE SON OF MAN SHALL COME IN HIS GLORY, AND ALL THE HOLY ANGELS WITH HIM,</p> <p>"THEN SHALL HE SIT UPON THE THRONE OF HIS GLORY."</p> <p>AND BEFORE HIM</p> <p>SHALL BE</p> <p>GATHERED</p> <p>ALL</p> <p>NATIONS.</p> <p>"And he shall separate them one from another, as a shepherd divideth his sheep from the goats.</p> <p>"Then shall the King say to those on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.</p> <p>"Verily I say unto you, inasmuch as ye did it not to one of the least of these [my brethren], ye did it not to me."</p> <p>Matt. 24: 29: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken."</p> <p>Luke 21: 28: "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."</p>	<p>Joel 3.</p> <p>"The Lord also shall roar out of Zion, and utter his voice from Jerusalem.</p> <p>"Thither shall the Lord bring down all his mighty ones."</p> <p>"For there [in the Valley of Jehonah's Judgment] will I sit to judge all the heathen round about."</p> <p>"I will also gather all nations, and will bring them down into the Valley of Jehonah's Judgment." "Assemble yourselves, and come, all ye heathen, and gather yourselves together round about." "Let the heathen be wakened and come up to the Valley of Jehonah's Judgment." "Multitudes, multitudes in the valley of decision, for the day of the Lord is near in the valley of decision."</p> <p>"And will plead with them there for my people, and for my heritage Israel, whom they have scattered among the nations, and parted my land." "Behold I will raise them out of the place where ye have sold them, and will return your recompense upon your own head, but the Lord will be the hope of his people, and the strength of the children of Israel."</p> <p>"The sun and the moon shall be darkened, and the stars shall withdraw their shining." "And the heavens and the earth shall shake."</p> <p>"But the Lord will be the hope of his people, and the strength of the children of Israel."</p>
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Now I will ask any unprejudiced reader to compare these two descriptions of a day of Judgment, and tell me which is most likely to be literal. Which would you most naturally attempt to spiritualize? turn into an allegory or parable? Would not that be as easily done with the left hand column as the right? How comes it

then that this of Matthew has always been treated as the literal Judgment-day, and that of Joel allegorized? For no other reason than that contained in the canons at the head of this article, viz.: It will not do to consider a literal Judgment-day under such connections. . . . A literal Judgment-day here would be too alarming. People would really begin to "look for, and haste unto it." Which, however it might do for Peter's intellectual age, is now plainly stupid and in controversion of all hermeneutical law. And this Judgment, moreover, is too obviously followed by the millennium. "So shall ye know that I am the Lord your God dwelling in Zion my holy mountain; then shall Jerusalem be holy, and there shall no strangers pass through her any more, and it shall come to pass in that day that the mountains shall drop down new wine and the hills shall flow with milk," &c. A vivid millennial picture.

To place a literal Judgment here would be too alarming. It might beget some strong excitements. We might be led to imagine that that great advent of our Lord in fire, to Judgment, was really an advent of rational expectation. Hence, it is necessary to spiritualize this passage; to pour some lethean wave upon it, and baptize it into somnolence.

As to that of Matt. 25, however, the case is different. There, it is easy to neglect the important item of chronology furnished by Luke 21: 24, by which we are brought down to modern times. . . . There, moreover, no allusion being made to any elapsed millennium, it is easy to take one for granted, and so arriving by one long, logical leap, at the end of time, to permit the Judgment to be literal. Thus gotten far enough away, thus safely sequestered behind a millennial mist, and seen through the rosy illusions of a thousand peaceful years—the dire phantom of a great white throne, no longer jars upon the nerves of a sensitive refinement. Polished compromise with worldliness goes on, and asks complacently, "Where is the promise of his coming?"—Chas. Beecher, in Letter to Henry Ward Beecher.

The New Earth.

TESTIMONY OF EMINENT MEN.

DR. HITCHCOCK, in "Religion and Geology," says on 2 Pet. 3: 7-13:—

"The natural and most obvious meaning of this passage surely is, that the future residence of the righteous will be this present terraqueous globe, after its entire organized and combustible matter shall have been destroyed, and its whole mass reduced by heat to a liquid state, and then a new economy reared up on its surface, not adapted to sinful, but to sinless, being; and therefore quite different from its present condition—probably more perfect, but still the same earth and surrounding heavens."

"The common opinion is, that entire combustion actually destroys or annihilates matter, because it is thereby dissipated. But the chemist knows that not one particle of matter has ever been thus deprived of existence; that fire only changes the form of matter, but never annihilates it."

Dr. Tholuck, a German Professor, said:—

"The glorification of the visible creation is more definitely declared in Rev. 21: 1, although it must be borne in mind that a prophetic vision is there described. Still more definitely do we find the belief of a transformation of the material world declared in 2 Pet. 3: 7-12. The idea that the perfected kingdom of Christ is to be transferred to Heaven, is properly a modern notion. According to Paul and the Revelation of John, the kingdom of God is placed upon earth, in so far as the earth has part in the universal transformation. This exposition has been adopted and defended by most of the oldest commentators: e. g., Chrysostom, Theodoret, Augustine, Luther, Knox, and others. Luther says, in a lively way, 'God will make not the earth only, but the heavens also, much more beautiful than they are at present. At present, we see the world in its working clothes; but hereafter, it will be arrayed in its Easter and Whitsuntide robes.'

Dr. Griffin said:—

"It is scarcely credible that God should annihilate any of his work, much less so many and so glorious works. It ought not to be believed without the most decisive proof. On the other hand, it is a most animating thought that this visible creation, which sin has marred,—which the polluted

breath of men and devils has defiled—and which, by sin, will be reduced to utter ruin,—will be restored by our Jesus,—will arise from its ruins in tenfold splendor, and shine with more illustrious glory than before it was defaced by sin.

"After a laborious and anxious search for light on this interesting subject, I must pronounce the latter to be my decided opinion. And the same, I find, has been the more common opinion of the Christian fathers, of the divines of the Reformation, and of the critics and annotators who have since flourished. I could produce on this side a catalogue of names which would convince you that this has certainly been the common opinion of the Christian church in every age, as it was also of the Jewish."

Dr. J. Pye Smith said:—

"If it be the purpose of God that the earth shall be subjected to a total conflagration, we perfectly well know that the instruments of such an event lie close at hand, and wait only the divine volition to burst out in a moment. But that would not be a destruction; it would be a mere change of form, and, no doubt, would be subservient to the most glorious results. 'We, according to his promise, look for a new heavens and a new earth, wherein dwelleth righteousness.'

Dr. John Cummings says:—

"In the very heart of the chaos, there begins a Genesis of order, beauty, and peace. The old earth shall put off its ashen robes, and array itself in its bridal garments. The world, we are told, shall close as the world began—with Eden. An Eastern morn of beauty shall dawn upon the earth. Nature groans and travails in pain, waiting to be delivered. 'Natura,' or nature, about to bring to the birth, shall bring forth a new world. This is the hope of each new year. This is the joyous anticipation of the people of God. 'We look for new heavens and a new earth wherein dwelleth righteousness.' He adds:—

"I know that some have tried to establish the conclusion that the new heavens and new earth is merely a descriptive metaphor of blessedness and joy which shall be realized by all the people of God. If there were scriptural texts to prove that it really is thus to be construed, I should be the last to demur to such an interpretation. But when I see the language and the whole tenor of Scripture clearly and unequivocally indicating that the earth we now inhabit is to be restored, that the air we breathe is about to be regenerated, and that nothing is to be consumed in the last flame but that which the devil has introduced, and which man has accepted,—in short, that this world, which God made and pronounced good and beautiful at its first creation, is to be re-made and reconstituted at least as good and beautiful again,—I must adhere to the literal interpretation now so generally adopted. It appears to be most natural, and most readily to present itself to an unprejudiced reader. The apostle Paul evidently anticipated such a creation as this when he said, 'For unto the angels hath he not put in subjection the world to come, of which we speak.' That expression, 'the world to come,' is literally the age or dispensation that is to come; and be assured that that dispensation which is to come is to be upon the earth we now inhabit and under the air which we now breathe."

John Wesley said:—

"Thus said the Creator and the Governor of the universe: 'Behold I make all things new!'—all which are included in that expression of the apostle, 'a new heaven and a new earth.' This is the introduction to a far nobler state of things such as it has not yet entered into the heart of man to conceive,—the universal restoration. For 'we look,' says the apostle, 'for new heavens and a new earth wherein dwelleth righteousness.'

Dr. Keith said:—

The Messiah "finally, when the present course of the world shall have ended, will abolish even the outward consequences of the fall, the evil which sin has occasioned, and, after the utter extinction of the kingdom of darkness, glorify his kingdom on the renovated earth."

Dr. Knapp, in his "Theology," said:—

"It cannot be thought that what is here said [in 2 Peter, 3d chapter.] respecting the burning of the world is to be understood figuratively, as Wettstein supposes; because the fire is here too directly opposed to the literal water of the flood to be so understood. It is the object of Peter to refute the boast of scoffers, that all things

had remained unchanged from the beginning, and that, therefore, no day of Judgment and no end of the world could be expected. And so he says that originally, at the time of the creation, the whole earth was covered and overflowed with water (Gen. 1), and that from hence the dry land appeared; and the same was true at the time of Noah's flood. But there is yet to come a great fire revolution. The heavens and the earth (the earth with its atmosphere) are reserved, or kept in store, for the fire, until the day of Judgment (verse 10). At that time, the heavens will pass away with a great noise, and the elements will be destroyed by fervent heat, and everything upon the earth will be burnt up. The same thing is taught in verse 12. But in verse 13, Peter gives the design of this revolution. It will not be annihilation, but we expect a new heavens and a new earth, wherein dwelleth righteousness; that is, an entirely new, altered, and beautiful abode for man, to be built from the ruins of his former dwelling place, as the future habitation of the pious. (Rev. 21: 1.) This will be very much in the same way as a more perfect and immortal body will be reared from the body which we now possess."

Calvin said:—

"I expect, with Paul, a reparation of all the evils caused by sin, for which he represents the creation as groaning and travailing."

The late Dr. Chalmers of Scotland, in beautiful and eloquent words, says:—

"Man, at the first, had for his place this world, and, at the same time, for his privilege, an unclouded fellowship with God, and for his prospect, an immortality, which death was neither to intercept nor put an end to. He was terrestrial in respect to condition, and yet celestial both in respect of character and enjoyments.

"The common imagination that we have of paradise on the other side of death, is that of a lofty, aerial region, where the inmates float in ether, or are mysteriously suspended upon nothing; where all the warm and sensible accompaniments, which give such an expression of strength, and life, and coloring, to our present habitation, are attenuated into a sort of spiritual element, that is meager and imperceptible, and utterly uninviting to the eye of mortals here below; where every vestige of materialism is done away, and nothing left but certain unhealthy scenes, that have no power of allurement, and certain unhealthy ecstasies, with which it is felt impossible to sympathize. The holders of this imagination forget all the while that there is no necessary connection between materialism and sin; that the world which we now inhabit had all the solidity and amplitude of its present materialism before sin entered into it; that God, so far on that account from looking slightly upon it, after it had received the last touch of his creating hand, reviewed the earth, and the waters, and the firmament, and all the green herbage, with the living creatures, and the man whom he had raised in dominion over them, and he saw everything that he had made, and beheld, it was all very good.

"They forget that, on the birth of materialism, when it stood out in the freshness of those glories which the great Architect of nature had impressed upon it, the morning stars sang together, and all the sons of God shouted for joy. They forget the appeals that are everywhere made in the Bible to his material workmanship, and how, from the face of these visible heavens, and the garniture of this earth which we tread upon, the greatness and goodness of God are reflected on the view of his worshippers. No, my brethren, the object of the administration we sit under is to extirpate sin, but not to sweep away materialism. By the convulsions of the last day, it may be shaken and broken down from its present arrangement, and thrown into such fitful agitations as that the whole of its existing framework shall fall to pieces; and with a heat so fervent as to melt the most solid elements, may it utterly be dissolved. And thus may the earth again become without form and void, but without one particle of its substance going into annihilation. Out of the ruins of this sacred chaos may another heaven and another earth be made to arise, and a new materialism, with other aspects of magnificence and beauty, emerge from the wreck of this mighty transformation, and the world be peopled, as before, with the varieties of material loveliness, and space be again lighted up into a firmament of material splendor."

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, FEB. 17, 1874.

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

EDITORS.

The Sacredness of the Work of God.

THE work which God has intrusted to his servants is of the most sacred character. It is so to preach his truth that men shall be savingly benefited by it. God designs by human instrumentality to make ready a people prepared for the Lord. Those who lead others to Christ must first be acquainted with him themselves. We cannot teach others to keep the commandments of God unless we ourselves truly keep them.

We must teach others to die to self; and we cannot do this without setting them the example. We must teach the lessons of temperance, self-denial, and patience; and to do this, we must exemplify these heavenly principles in our own lives. Unless we are thoroughly converted to God, we shall mar his work whenever we touch it. If we do not rule our own spirits, we shall dishonor God. If our tongues are not bridled, we shall show that our religion is vain. If we have not the spirit of sacrifice, we show plainly that we do not participate in the Spirit of Christ, for his was a spirit of infinite sacrifice.

The Son of God came down to our earth to die for man. When he comes the second time, it will be to gather to himself the people who are his true disciples. These are the persons who are like him in heart and life. It is the truth faithfully preached, and actually exemplified in the life of those who preach it, that is to thus sanctify men. The Son of God kept his Father's commandments. This it was which rendered his life the perfect model for our imitation. We wish to raise up a commandment-keeping people. To do this, we must show from the life of Christ what true commandment-keeping is, and, so far as feeble man can imitate the life of God's dear Son, we must exemplify that life in ourselves.

We are looking for the advent of Christ, and we are teaching the people to look for him. And the apostle says that "every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3:3. Our work is to lead our fellow-men to keep the commandments of God, and to look for his Son from Heaven. There can be no more sacred work than this. And we cannot fulfill the trust committed to us without setting ourselves apart for God, both in heart and life. So sacred a work demands that those who engage in it should be indeed men of God. Unless we are such in reality, the truths we preach to others will rise up in the Judgment to condemn ourselves. J. N. A.

The Religious Declension of these Days.

EVIDENCE has been presented in preceding numbers to show that the Reformation is not yet complete; that the great body of Protestant churches retain in their midst many relics of popery; and that a reform is still needed, as is especially evinced by the multitudinous divisions that exist in the Protestant world.

This state of division and religious confusion is rightly denominated, Babylon—a term that is used not to express reproach, but to state a fact. The fact cannot be denied; and while that exists, none should object to the use of a term which properly describes it. Instead of objecting to the term, the objection should rather be to that state of things which demands its use. People do not seem to feel sensitive at all over the sad fact that there is such opposition and contradiction of creeds and sentiments in the religious world; but they are very sensitive over the use of that term which inspiration has seen fit to employ to describe it.

In due time God instituted a work which was designed to bring order out of all this chaotic confusion, and substitute harmony for discord. This was the grand announcement that the second coming of his Son was drawing near—the message of Rev. 14:6. By a work symbolized by an angel flying through heaven, and announcing his mission with a loud voice to the people of the land, all the churches of God were called upon to forget their minor differences in the light of this glorious truth, and, leaping over all men-erected division walls, to take their stand together on this new platform.

And it would have accomplished the desired

end, if it had been heeded. On this point we speak with confidence; for we have a demonstration before us. The church which has been brought out by this, and the associated messages, is able to show that which no other church can present: it shows a body of people harmoniously united on all points of Bible faith, yet composed of persons from almost every civilized nationality on the globe, and from nearly every denomination of believers and unbelievers in the land, not excepting spiritualists, Catholics, and infidels. Here they stand, their faith fused, but not confused, by a Heaven-sent message which overtops in sublimity and importance every other truth for this time. National prejudice and denominational bias are forgotten; and they are fast drawing on to that "unity of the faith," which is set forth as the highest attainment of the Christian church.

What it has done for a few, it would have done for more, on like conditions. No truth can benefit, unless received. The whole aspect of the religious world would have been changed had the announcement of the second coming of Christ in glory been accepted by the churches, and the sound and harmonious principles of interpretation which were discovered by the rising of its light, been adopted by them.

But alas! they rejected the message. Pulpit and pew were shut against it. The channel through which God designed that his truth should shine forth to the world, they closed up; so that all that has been done for outside sinners on this question, has been done over their heads, and in the face of their indifference, or, worse still, their open opposition. Those who embraced the doctrine were discountenanced; and though none at first took hold of the work, with any intention of forming a new denomination, or of withdrawing from the churches of which they were members, many soon found themselves in circumstances which made Isa. 66:5 applicable to their cases. It is estimated that fifty thousand were separated from the churches, either voluntarily, because they could not freely speak forth the joys of their new faith, while retaining their connection, or involuntarily, because they were not allowed to remain, as the result of the Advent movement of 1844.

Will the reader now pause and consider what effect follows the rejection of truth, in the case of either individuals or churches. When the fullness of time comes for some good purpose of God to be fulfilled, and he, in his providence, sends forth a proclamation of it, calling upon the people to hear and obey, if they reject the message and disbelieve the truth, in what relation do they thereby place themselves to God? They cut themselves off from his favor; they bar the way to the entrance of his Spirit. It is utterly impossible that it should be otherwise, unless it is a fact that there is no importance to be attached to the truth of God, that we may believe it or not, as may suit our inclination or convenience, and that God looks with the same favor upon its rejection as upon its acceptance. But such a conclusion cannot be entertained a single instant.

The rejection of the message of Rev. 14:6, 7, on the part of the churches, therefore, prepared the way for the second message of verse 8, which announced the declension that must inevitably result from the rejection of the truth.

The fall here announced is a moral fall; for (1) it is the result of a certain course of action, and not its penalty. (2) After the fall, Babylon becomes the hold of foul spirits. Rev. 18:2. (3) The people of God are then called out. (4) After this, the judgments of God, which involve her complete destruction, are visited upon her. Verses 4, 8.

This fall, located by the prophecy in the last days, cannot pertain to the Romish mother; for it would be difficult for that apostate organization to present a lower degree of moral degradation, than it has already presented. It must, therefore, pertain to those bodies which have broken away from the papal church, and which, though retaining, as shown last week, the features of the mother church to a sufficient degree to establish the family relation, have, nevertheless, advanced in light and truth, so far as to reach a position from which moral declension is possible.

In the message of Rev. 14:8, we therefore find an explanation of the great religious declension of the present day; and it is the only explanation that can be given. Our Lord brings it to view in Matt. 24:12, 13, where, speaking of events to transpire just before the end, he said that iniquity should abound, and the love of many should wax cold. Paul said to Timothy that in the last days evil men and seducers should wax worse and worse, 2

Tim. 3:12; and that eighteen glaring sins should be the chief characteristics of even the professed church of Christ. Verses 4-5. The message under consideration, and 2 Thess. 2:10, show that all this comes from not receiving into the heart the truth, and cherishing a love therefor.

When the doctrine of the soon coming of Christ, as proclaimed especially in 1844, was rejected by the churches, a change in their religious condition at once became apparent. Well-defined and alarming symptoms of a sudden and widespread declension immediately appeared. This was seen and deplored throughout the length and breadth of the land. And the tendency from that day to this has been downward; for, notwithstanding great religious efforts since that time, and in many instances much apparent success, it has not been sufficient to stay the tide of evil rising in the land, which is now admitted to be higher than ever before.

Next week we will present the testimony of some who cannot be accused of being either alarmists or croakers, who have borne witness to these lamentable facts. U. S.

The Religious Amendment.

FIFTH ANNUAL CONVENTION AT PITTSBURGH, PA.

THE brethren at Battle Creek decided that it was best to have some one of our faith attend this meeting, and I was requested to do so. This request came too late for me to reach Pittsburgh at the commencement, which was Wednesday afternoon, Feb. 4. But I reached the city that night, or rather before daylight, Thursday morning.

The meeting was held only two days, which was a disappointment to me, and I think they who requested me to attend it had the idea that it would continue to the end of the week. The first session was principally occupied in organizing, while the set speeches were mostly in the evenings.

This was a meeting of delegates, but largely attended. The number of delegates holding certificates was 641; non-certified, 432; total, 1073, representing 18 States. Petitions to Congress, partially returned as I understood, footed up over 54,000 names.

It has been strongly impressed upon my mind that we have under-estimated, rather than over-estimated, the rapid growth and power of this movement. Those who think we have been deluded in confidently looking for a great change in the nature and policy of our government, could but be convinced that we are right in this if they would attend such a meeting as this, or by other means become acquainted with what is actually taking place in this respect. The reason assigned for calling a delegated convention is that no place could be found large enough to accommodate a mass meeting of the friends of the cause. But it is proposed to hold mass meetings in the several States, and have a general grand rally in 1876, the centennial anniversary of Independence.

The animus of this meeting cannot be understood nor appreciated by any one who did not attend it. It was a large gathering of delegates and others, and for enthusiasm and unanimity is rarely equaled. This feature can be but feebly described in any published report. And I notice that some of the most significant and stirring expressions are left out of the most complete reports of the speeches yet given.

The officers of the Association for the coming year are, President, Hon. Felix R. Brunot, Pittsburgh, with 99 Vice-Presidents, among whom are 4 Governors, 5 State Superintendents of Public Instruction, 9 Bishops, 15 Judges of higher Courts, and 41 College Presidents and Professors; and the others are all eminent men. General Secretary, Rev. D. McAllister, N. Y.; Corresponding Secretary, Rev. T. P. Stevenson, Philadelphia.

At the close of the Thursday morning meeting, I went directly to Mr. Brunot, who was Chairman of the Convention as well as President of the Association, and inquired if privilege would be granted to Christians to briefly present objections to the objects of the meeting. He replied there would not. I referred as a precedent to the opportunity given at Cincinnati to Mr. Abbot, who represented the "Free Thinkers," to offer a protest, and stated my hope that Christian opposers might have the same privilege. He said the favor was granted to Mr. Abbot at that time, but this was a meeting of delegates, not a mass meeting, and it was called for the friends to give expression to their sentiments, and was so large that they had to refuse to hear any, even friends, who were not delegates. His answer was what was to be expected, but I considered it duty to make an effort to obtain a brief hearing.

Being very anxious to call the attention of the Convention to our position and to the injustice being done to us, I next tried to get a circular printed to be distributed in the Hall before the opening of the evening session, but the time was too short. As a last resort, I hastily prepared an article and procured its publication in the Daily Post to be issued early on Friday morning, hoping thus to get it before a large number of the delegates before they left the city.

I will as concisely as possible give some observations on the meeting.

1. The speaking force of this Convention was composed largely of the various orders of Presbyterians. The President is an Episcopalian.

2. They are evidently popular men among their people, and well calculated to wield influence.

3. They show determination to make the movement popular, and to reach the feelings of the people by every means. In their speeches, they alternate with the most impassioned earnestness and gravest argument the sharpest wit and even laughable puns and incidents. Staid "Reverends" clap their hands in applause as heartily as I ever saw done in any kind of gathering, and Old School Presbyterian Doctors of Divinity, who have generally been noted for clerical dignity, take the greatest delight in raising the cheers of the crowd by their keen thrusts and witticisms. The *Commercial* was publicly recommended as giving the official report, and of the speech of the President of Washington and Jefferson College, it said: "Dr. Hay's address was received with frequent marks of approbation, and his witty points drew forth shouts of laughter." Judging from what I have seen, the standard of piety is not to be elevated by this work.

4. They take special pains to repudiate the idea of uniting church and State, incorporating the denial in their Declaration of Principles, and frequently noticing it in their speeches. Hon. Mr. Patterson said: "Be not misled by the assertion that the movement agitated by this Convention tends to religious intolerance, to wedding church and State. On the contrary, it claims nothing but to secure in the preamble of our national Constitution an acknowledgment of the supremacy of God and the Christian character of our nation." The President said: "The first amendment in the Constitution provides that Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof! We have not proposed to change these. We deem them essential, in connection with the amendment we ask, to the preservation of religious liberty, an effective guard against a 'union of church and State.'" These sentiments were often reiterated. Yet again the President said: "We propose . . . to place all Christian laws, institutions, and usages, on an undeniable legal basis in the fundamental law of the land." How these two positions are to be harmonized, they have not said; for certainly "Christian institutions and usages" cannot be placed on a legal basis in the law of the land except by compelling their observance, which they intend to do; but how our government can compel to an observance of all Christian institutions and usages without making laws to establish the Christian religion is not easily seen. It is evident that these men are trying to deceive others, or else themselves laboring under strong self-deception.

5. Most of the speakers united in giving the most doleful view of the state of the nation, of both government and people, and of the tendencies of the age. They say the necessity of the present movement is pressed upon them; they are "warned by the most alarming symptoms;" that nothing but this amendment could save the nation; that "Tweedism is a predominant phase of the business, corporation, and political life, of the nation;" "corruption is rampant; a mortal disease is already upon our nation's vitals;" &c. All such statements are in strange contrast with the preaching from the pulpits of the land, which represents the world as progressing and growing better, fast approaching to the millennium, and the churches so holding the reins of moral power as to insure the speedy universal triumph of the gospel. Here also it seems as if they were insincere or self-deceived.

6. They do not speak in tones of doubt as to the accomplishment of their purpose; they report nothing but abundant success and the highest enthusiasm wherever their cause is presented. Their whole bearing in the Convention was that of men already flushed with victory.

7. A ready hearing by the people is assured to them in all parts of the country, because they are backed up by so many of the most influential men both in the State and church. Four bishops of the M. E. church, five of the Episcopal, fifteen judges of high courts, one U. S. Senator, editors of important church organs, and not least, so many presidents and professors of colleges, who are molding the religious sentiments of tens of thousands of students who will soon be the workers in the various churches.

A few points of great interest to us as a people press upon my mind. The Seventh-day Adventists are, more than any others, deeply interested in this movement. They only, guided by the light of the "sure word of prophecy," have warned the people for more than a score of years of the coming of these things. They only, on conscientious grounds, stand directly opposed to the movement. It is true that on the question of the enforcement of the first day of the week, it will be brought to bear against the S. D. Baptists as well as ourselves, but as long as they reject our views of the fulfillment of prophecy in this work, so long must the conflict be waged principally with the S. D. Adventists; at least, the work of warning against the worship of the beast and his image must be conducted by believers in the fulfillment of these prophecies. And it must be evident that this warning, which must and will be given, will chiefly arouse the indignation of religious bigots, who hope to do by law that which they cannot do by argument.

Religious wars have always been the most

desperate and sanguinary; religious intolerance is the most implacable. Men will bear opposition in business and politics with more complacency than in religion. All the past goes to assure us that the deepest and most unifying warfare will be waged against those who oppose the Amendment on Bible grounds and from conscientious motives.

One sentiment was expressed which I forgot to notice. Dr. Kieffer said that this movement was more political than ecclesiastical, appealing to the patriotism of all classes alike, and should be accepted by all. Dr. Hodge said it was in no sense sectarian, and the ends it sought could be accepted by one denomination as well as by another—by the Catholic as well as by the Protestant. He said it was destined to unite all classes. And their work was all in this direction. I remember reading, many years ago, the following words:—

“When in friendship foemen blend,
God to the weaker pity send.”

A union for victory without union on principle and for the truth will always result in evil, as did that of Pilate and Herod.

The crisis is coming! “Who is on the Lord's side?” The line will soon be drawn. The rallying cry is sounding. “A little while” covers the period of our work, our trials, and our waiting. Victory is near. Patience a little longer. The Saviour, when describing the last-day troubles, said when these come to pass, then look up, for redemption draws nigh. Let us take “Courage in the Lord!” as our watchword, and press forward. J. H. WAGGONER.

Pittsburgh, Pa., Feb. 8, 1874.

Spirit of Sacrifice.

“NEITHER will I offer burnt offerings unto the Lord my God of that which doth cost me nothing.” These were the words of David under peculiar circumstances. He had committed a grievous sin before the Lord, and Israel was involved in it. Consequently a terrible pestilence was upon Israel. “And there died of the people from Dan even to Beersheba seventy thousand men.” The angel of the Lord had stretched out his hand with a drawn sword over Jerusalem, the city of David. He was by the threshing-floor of Araunah the Jebusite. David saw the angel that smote the people, and he greatly humbled himself and repented of his wrong, and said, “Lo, I have sinned, and I have done wickedly; but these sheep, what have they done? let thine hand, I pray thee, be against me, and against my father's house.”

The prophet Gad came that day to David and said: “Go up, rear an altar unto the Lord in the threshing-floor of Araunah the Jebusite.” It was now an important time; for if God accepted the sacrifice, the plague would be stayed. If the right motive did not actuate him in making the offering, and if he did not meet the mind of the Spirit of God, then he had no reason to hope but that further trouble awaited him. Immediately, he repaired to the threshing-floor, and made known to the owner of it the object of his visit, namely, to buy the floor to build an altar unto the Lord, that the plague might be stayed from the people. “And Araunah said unto David, Let my lord the king take and offer up what seemeth good unto him; behold, here be oxen for burnt sacrifice, and threshing instruments and other instruments of the oxen for wood. All these things did Araunah, as a king, give unto the king.”

David objected to this. He refused to make an offering to God of that which did not cost him anything. “Nay,” says David, “but I will surely buy it of thee at a price; neither will I offer burnt offerings unto the Lord my God of that which doth cost me nothing.” Here was a principle involved that God accepted, and not only was the plague stayed in the land of Israel when the offering was made, but a few years subsequent to this, God honored this spot by selecting it for Solomon to build the most splendid temple that was ever erected upon this earth. A sacrifice that costs nothing is not acceptable before God. And labor and sacrifice count in Heaven not so much for the amount performed as for the sacrifice it requires in the performance of it.

The widow in the gospel had, doubtless, long desired to do something in the cause of God. The amount she could do was so small that she evidently felt it was beneath the notice of God or man. But her heart was full. She wanted to do something. She had only two mites. Her next meal was to be purchased with this small pittance, for it was all her living, even all that she had. With a thankful heart that she had even that much which she could give, she approached the treasury and cast it in. With a cheerful heart, she goes from the place, perhaps nevermore to think of her offering. It seems to have been a time of general collection, for the rich men were there, and they cast in much into the treasury. Angels were there to record what was done. The Saviour was there and beheld the whole transaction. He called the disciples' attention to it, and said, “Of a truth I say unto you, that this poor widow hath cast in more than they all. For all these have cast of their abundance cast in unto the offerings of God; but she of her penury hath cast in all the living that she had.”

Thus in the day of Judgment when the books are opened, the amount set down to the account of the poor widow will appear larger than all that was done by the rich on that occasion. The burdened soul, full of anguish to do something in the cause of

God, is regarded by him, and a broken and contrite spirit brings into the heart rays of light and joy. “To this man will I look,” says God, “even to him that is poor, and of a contrite spirit, and trembleth at my word.” “He that goeth forth and weepeth bearing precious seed shall doubtless come again with rejoicing, bringing his sheaves with him.” It was with “weariness and painfulness” that Paul labored in the cause of Christ.

God requires the heart's supreme affection. If that is not given, God does not accept the labor, or the sacrifice we make. “The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise.” When the Jews entered into the promised land, they were to bring for a thank-offering a wave sheaf of the first-fruits. This was before they had put in the sickle to gather in the grain. Then when they had harvested their grain, the first loaf of bread made from the first threshed and ground corn was given to the Lord as an acknowledgment of his goodness to them. See Lev. 23. In all the temporal blessings that they received, God was acknowledged as the giver by them, when they gave to him a thank-offering of the first fruits of the best they received.

But when the Jews backslid from God, how great a change came over them in this respect. It was self first, and God afterward. They would do for the Lord if it cost them nothing. They brought to the Lord the refuse, the blind, the lame, and that which they could spare as well as not. This was showing contempt to the Lord's ordinances and despising his name. It was not treating God with that respect they would show to their governors. They would not even shut the doors of the temple nor kindle a fire upon the altar without pay. This state of things is clearly described in the following words: “A son honoreth his father, and a servant his master; if then I be a father, where is mine honor? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name. And ye say, Wherein have we despised thy name? Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts. And now, I pray you, beseech God that he will be gracious unto us; this hath been by your means; will he regard your persons? saith the Lord of hosts. Who is there even among you that would shut the doors for nought? neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand.” Mal. 1: 6-10.

“Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the Lord of hosts; and ye brought that which was torn, and the lame, and the sick; thus ye brought an offering; should I accept this of your hand? saith the Lord. But cursed be the deceiver, which hath in his flock a male, and voweth, and sacrificeth unto the Lord a corrupt thing; for I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen.” Mal. 1: 13, 14.

They had lost sight of the special providence of God and the sacredness of his work. To sacrifice was a burden to them. They had no relish for it. Religion had become to them a round of ceremonies without life and power. The burden of God's cause did not rest upon them. And because of this, the labor of their hands was blasted. They had labored hard and brought in little. They failed in procuring what they wished to eat. They clothed themselves, but were not warm. They would at times earn much money, but it was like putting it in a bag with holes. It did not seem to spend well. When they looked for much, lo, it came to little. The Lord said all this was because he did blow upon it, and the reason why he blew upon it was because every man run to his own house, or made his own interests first, and left the work of the Lord as a secondary matter. See Haggai 1: 5-11; 2: 16-18.

But if they would return to the Lord and seek first the kingdom of God and his righteousness, he promised from that day to bless them. Hag. 2: 19. Our temporal blessings are oftentimes spoken of as being in proportion to our honoring the Lord with our substance. “Honor the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.” Prov. 3: 9, 10. Promises are numerous touching this point, and when the heart is fully imbued with the Spirit of God, so that it is drawn out for others to the extent that our ease, comfort, means, and all, are laid upon God's altar, the Lord will bless the effort made.

This is the missionary's fort. It is where he will receive power from on high. It is here where sacrifices are made that cost something, that God will meet men and give a spirit that will reach hearts. It is when self is laid at the foot of the cross. It is when selfishness is rooted out of our hearts that Christ will come in, and not before. Publicans and harlots bid as fair to reign in glory as do those that daily mingle with their judgment-bound fellow-men, with hearts as unfeeling as a stone for their spiritual welfare. Missionaries are wanted who regard this cause as of more value than their farms or their merchandise. If men and women can go to heathen lands to toil and suffer every deprivation for the cause of Christ,

and when there send their children to this country to be educated among friends, nevermore to see them in this world, how must Heaven look upon those who will let a worldly influence detain them from entering the work of Christ?

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

We want missionaries possessing the spirit of Christ, who will be true to God's cause in every emergency, at whatever cost. We want men and women who will labor unselfishly in their neighborhoods, and in the community where they live, and who will not let the sinner go until he gives his heart to God. They should have hearts that are tender, that will feel for the sinner, and that will not wait until urged and urged to bear responsibilities, but who will be drawn out for the afflicted, and will sympathize with them. This spirit has not wholly left the earth. It exists in the heart of every true child of God. It is when sacrifices that cost something are called for that the heart is tested. It may be to renounce friends that are near and dear for the truth's sake. A right eye or a right hand may cause us to offend; if so, we had better enter into life maimed than having two eyes or two hands to be cast into hell. But however costly the sacrifice, it cannot be compared with the sacrifice made for us; and our appreciation of that sacrifice is shown by the sacrifice we make for Christ. If it is full and complete, God accepts it; and it is consumed in his precious cause. S. N. HASKELL.

Thoughts by the Way.

CONVERTED TO GOD AND CONVERTED TO MAN.

THOSE who are converted to God will tremble at his word, fear to offend him, seek to please him, be willing to suffer for the sake of his truth, love to commune with him, and prize the honor that comes from God, and the blessings of his Spirit more than worldly honor. Those who are converted to man will fear the word of man more than the word of their Maker, will fear more to offend man than they do to offend God, will prize the applause of men more than the approbation of God, will shrink from the suffering and self-denying part of religion, and will keep up such outward forms of religion as will keep them in repute with the popular religionists of the day, or with those of their sect or party. Such know but little of experimental religion, of communing and walking with God, of the blessedness derived from obtaining victories over sin. Such are to be pitied. They have no moral backbone. To-day they may acknowledge the force of the truth. To-morrow, if the truth is opposed by the popular tide, they will sell their conscience for the favor of the multitude. Such need to be converted to God. They have a poor prop to lean upon in time of trouble. I thank God that in all ages he has in his infinite wisdom seen fit to use unpopular truth to show what principles actuate men, and to reform those who will be reformed.

DEVOURING WOLVES.

This epithet is sometimes applied to those who preach present truth, who are also accused of destroying the church. But will it destroy the church to preach the coming of the Lord when he is near, and to show the importance of repenting and leading holy lives to meet him in peace? Let it be shown that this is corrupt doctrine, and then will there be some fitness in the cry of wolf. But those who raise this cry will generally foam their shame and then run. Truth courts investigation, while error shuns it, lest its deformity should appear.

SEVENTH-DAY ADVENTISTS HAVE NO CREED.

Not long since, a preacher urged this fact as an objection to receiving our views, even though they were true. He said we were like a ship without a compass, and if he joined us, it would be like starting on a ship for France and landing in China. This might be true, perhaps, if a creed was to take the place of the Bible. But if the Bible is a sufficient rule of faith and practice, I see not why it may not lead us safely to the port of eternal rest. It was a sufficient compass for the primitive church, and why may it not be for us? Our views are maintained by the Bible and are clearly stated in our works and sermons, and thank God, our people are united on doctrine. But we are careful not to retard the work of reform and advancement in the truth by binding ourselves by human creeds to believe just what our fathers believed, right or wrong. D. T. BOURDEAU.

Promises and Their Fulfillment.

IN the development of the great plan of salvation, God has seen fit to give promises of future events, and at the proper time fulfill them. The promises are to inspire faith, and their fulfillment discovers to the people how much faith they really have. Alas! how often is it found that faith is wanting.

God revealed to Abraham that his posterity would be in bondage for four hundred years, but at the end of this period of service, he would judge their oppressors and deliver them and bring them again to the land of Canaan. Gen. 15: 13-16. It seems to have been thirty years from the time that Jacob removed into Egypt to the commencement of their servitude, when another king arose

that “knew not Joseph,” for their departure was four hundred and thirty years to a day from the time that they went into Egypt.

At the appointed time, God, faithful to his word of promise, sent Moses to deliver them. But it took as many signs to convince the Israelites that God would fulfill his promise as it did to convince Pharaoh that he should let them go; and many of them distrusted God all the way as they went, till their carcasses fell in the wilderness. They are examples to us who hear the last merciful message, a message which proclaims the final deliverance at hand. They lacked faith; how is it with us?

Again, before the Jews were carried captive to Babylon, God promised them restoration to their own land. Jer. 27: 22; 29: 10. At the end of the seventy years, Jer. 25: 12, in the time of the grandson of Nebuchadnezzar, Chap. 27: 7, with punctuality God punished the king of Babylon and began to open the way for the restoration of the people to their land. Some few who had faith in the promises began to seek God, to confess their sins, and pray for, and expect, their fulfillment. Dan. 9: 2-19. But how slow were the people to believe! And when a few privilege was offered to all to return, how few were ashamed of their sins and embraced the privilege of returning. Yet a few had faith to go up, and God sustained that few in their arduous work of rebuilding in troublous times. This is a lesson of faith to us. Will we learn the lesson?

Again, the predicted Messiah came at the time appointed, at the end of the sixty nine weeks of Dan. 9: 25. The predictions of the prophecies were perfectly fulfilled in him, and in the commencement of his preaching, he proclaimed the time fulfilled, Mark 1: 15, and that the preaching of the gospel, as foretold by Isaiah, was being fulfilled at that very time in the hearing of the people. Luke 4: 18-21. And what caused the leaders of the Jewish people to reject him? Their unbelief in the fulfillment of the very prophecies in whom they professed faith. They professed faith in Moses and the prophets. Said they, “We know that God spake unto Moses, but as for this fellow, we know not whence he is.” But Christ's language to them was, “Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?”

The faith of the church is now being tested by the fulfillment of the closing message of probation, as promised in the word of God. Rev. 14: 9-12. But how few are ready to believe, when God redeems his pledges in the fulfillment of that which he has promised. The great mass of professing Christians are in imminent danger of disbelieving God's word and providence, as did the Jews. If they believed the apostle John, they would believe the work that is now being done; for he, being in the Spirit, wrote of it. Those who shall finally reject this message, will make a fatal mistake. And how many who have professed faith in it, will, for want of real, living faith, make this same mistake. We want a living faith, a faith that works. The word to Israel now is, that they go “forward.” R. F. COTRELL.

The Funeral.

How it breaks in upon the routine of life! No matter how you may be hurried with business, labor, and care, the funeral procession arrests your attention. You inquire who it is; you look to see the coffin, if it is small, or middle size, or full size; you for a moment forget your farm or store, and think of the funeral, and inquire about the deceased. The subject of mortality and death is forced upon you; the grave and its tenants are before you; it seems to come up in solemn procession before your mind, and you feel that you too may die, for death's sentence is universal.

It is a subject not to be put off, and you solemnly meditate upon the theme as the funeral procession passes by. The attendant circumstances all loom up before you—the last sickness; the parting tears and words; the last fond look; the death struggle; the still, cold form, so precious, hastening to decay; the features, once so beautiful, now motionless and forsaken; then the coffin; the shroud; the short interval of solemn interest while the corpse awaits its burial in its deathly robes, and bereaved ones sorrow over the last relic of what was once the hope, and delight, and refuge of many now sad hearts.

The appointed hour arrives too soon, and the hearse comes on its solemn errand. The funeral ceremonies for a moment call the attention; the solemn appeal of the preacher, as he talks of life and immortality, Heaven, the resurrection, and the life. The coffin is lowered into its narrow house; the earth falls heavily upon it; the grave is decently arranged, and the benediction is pronounced. The congregation retires in silence, and the mourners in their sadness return home to meditate more practically upon their loss; the friends sigh, but breathe more free again; and, little by little, the grave is forgotten; but the still tenant of the tomb awaits in silence the final trumpet which shall soon awake the dead. JOS. CLARKE.

As the eye which has gazed at the sun cannot immediately discern any other object; as the man who has been accustomed to behold the ocean, turns with contempt from a stagnant pool; so the mind which has contemplated eternity overlooks and despises the things of time.

"I PRESS TOWARD [THE MARK.]"

AH, tell me not of gold and treasure,
Of pomp and beauty here on earth!
There's not a thing that gives me pleasure
Of all the world displays for worth.
Each heart will seek and love its own;
My goal is Christ and Christ alone.

In him I find my exaltation,
My fairest visions of delight;
I feed mine eyes, mine expectation,
On him alone, my Rest, my Light.
Each heart will seek and love its own;
My goal is Christ and Christ alone.

The world and her pursuits will perish;
Her beauty's fading like a flower;
The brightest schemes the flesh can cherish
Are but the pastime of an hour.
Each heart will seek and love its own;
My goal is Christ and Christ alone.

Against this tower there's no prevailing;
His kingdom passes not away;
His throne abides, despite assailing,
From henceforth unto endless day.
Each heart will seek and love its own;
My goal is Christ and Christ alone.

His riches are too vast to measure;
His countenance is as the sun;
Apart from him there's nought of treasure;
He is the Changeless, Living One.
Each heart will seek and love its own;
My goal is Christ and Christ alone.

However rough the road and dreary,
His glory marks me out a way;
How'er in need, distressed, and weary,
His strength, his grace, are as my day.
Each heart will seek and love its own;
My goal is Christ and Christ alone.

And though a pilgrim I must wander,
Still absent from the One I love,
He soon will have me with him yonder
In his own glory-realms above.
Triumphantly I therefore own
My goal is Christ and Christ alone.
—Translated from the German.

Progress of the Cause.

He that goeth forth and weepeth, bearing precious seed, half doubt
less come again with rejoicing, bringing his sheaves with him.

Minnesota and the S. D. Baptists.

OUR meeting at Medford, Minn., Jan. 24 and 25, was well attended by the friends of the cause in the State. One load came from Hutchinson, with a team, over one hundred miles; and quite a number came fifty miles. I was encouraged to see the readiness of the friends to turn out.

Our meetings were all held in the Congregationalist church, through the courtesy of its officers. They only reserved the use of the house Sunday forenoon for their own society; and Mr. Brown, the pastor, invited me to fill the pulpit and preach to his own congregation at that time, which I did. These courtesies were very uncommon, to say the least. There seems to be a very friendly feeling toward us in Medford and vicinity, caused partly, at least, by the good influence of the camp-meetings.

This was a general quarterly meeting of the Tract and Missionary Society. There seems to be a laudable interest in this important society on the part of many of the members. Minnesota was one of the first Conferences which had her quota of names sent in for trial volume of REVIEW.

There are numerous openings for labor in various parts of the State, many of which seem promising. When the brethren and sisters generally get that interest in the work that they should, then many will be seen embracing the truth within her limits. There was not as much spiritual life and zeal manifested in the meetings as I desired to see. I judge the lack of this is felt by many.

As I was coming through the State toward Iowa, I made it in my way to call upon Bro. D. P. Curtis, of the Seventh-day Baptist church, with whom I formed a very pleasant acquaintance at the last camp-meeting at Medford. I enjoyed a very pleasant visit with him and his family for nearly two days. Bro. Curtis holds views more in common with us, perhaps, than most of his brethren in his own church, but still holds his connection with the church as an S. D. Baptist minister, though mainly laboring upon his farm. His church at Alden, Minn., are very much scattered, many having moved away to other parts. We should have had an evening meeting, but the weather became quite stormy, which hindered us. Bro. Curtis feels a great interest in the work of Sabbath reform now going forward among S. D. Adventists, and manifests a truly brotherly feeling. May God make him truly useful in turning souls to the light of truth which shines upon God's holy law. He has ability which can be better exercised than in working upon his farm.

I cannot well refrain, in this connection, from speaking of my experience during the past year in forming acquaintances with S. D. Baptists in various parts of the country. This experience has been very pleasant on my part. And I truly rejoice that the cold-

ness, which existed years in the past, is being broken down, so that a better state of feeling has been growing between the two denominations. Why should this not be so? While the Sabbath of the moral law is held by us in common, and other denominations trample it under foot, why should not there exist a feeling of love and respect for each other? The law of God contains the great principles of God's moral government. The transgression of it constitutes sin. Obedience to it is one of the great essentials of true religion. A common sentiment upon this great code should certainly constitute an important link of sympathy between the two denominations.

We do not suppose it would be practicable or profitable to undertake to unite these two churches. Conflicting views on other points forbid this. Our different methods of working, and differences in organization, would make this impracticable. But if each works in its own way, with zeal and energy, for the upholding of God's law in all its requirements, sympathy and respect should certainly exist between them. I am well satisfied that our people, especially those who stand in influential positions, share in these sentiments, and will try to act in harmony with them. Such will try to avoid any unpleasant issues on minor points of difference which would have a tendency to weaken the bond of sympathy between us. And, in the meantime, we shall go forward with the work committed to our hands, using those means and agencies which experience has taught us are best calculated to accomplish the work we have to do, and cheerfully leaving our S. D. Baptist friends to work in their own way. In this way, both can work to exalt the law of God before the world.

My acquaintance with the S. D. Baptists during the past season has been a pleasant one, and not calculated, I trust, to widen the breach between us. Our meeting at Milton Junction, Wis., I shall long remember with pleasure. My acquaintance with Eld. Varnum Hull was also very pleasant. His visit to the Osceola meeting, I shall not soon forget.

In reading his report of labor in Iowa, in the *Sabbath Recorder*, of Dec. 25, 1873, some weeks since, I noticed several points that may properly be considered, concerning our people and myself. I shall notice them with no fault-finding spirit, but with a desire to promote a better understanding between us. He speaks of his visit to Marion, Iowa, and of the existence of "two branches" there, the "Visionists and Anti-Visionists." He says, "The last-mentioned class are increasing in numbers. They lack executive and pecuniary ability, or they would soon be the stronger body. Unhappily, they are striving among themselves, and are thus weakened."

I suppose him to mean by this that that class who have come out from the body of Seventh-day Adventists, through the country, because of their opposition to the visions of Mrs. White, are increasing, and would exceed in numbers the S. D. Adventist people soon, had they executive and financial strength; and that this statement was not to be confined to Marion itself; for there the "Anti-Visionists" have ever been in the majority. I confess to some surprise at this statement, and fear Bro. Hull is misled as to the facts. While S. D. Adventists have thirteen organized Conferences, regularly supporting about fifty ministers constantly in the field, and are enlarging their field of operations in all directions, I am very certain those of whom he speaks have not an organization in a single State where one regular minister is supported as a laborer. I know there are several individuals among them who speak their sentiments to the people occasionally. But the truthfulness of my statement in this respect is incontestable. There is no general agreement of sentiment among them which could constitute them one people to labor for a common object. And while S. D. Adventists hold camp-meetings in many States, with many hundreds and even thousands in attendance, as Bro. Hull knows from personal observation, we much doubt if there is a single State where our Marion "Anti-Visionist" friends could summon together one hundred persons of their own faith at one meeting.

Neither was it financial ability or numbers that was lacking when Elds. Snook and Brinkerhoff led our Marion friends away from the body of S. D. Adventists; for we have no question that they had ten times the wealth and numbers in their ranks that S. D. Adventists had when their paper started; and yet the numbers and strength of the latter have increased continually, while the former have come so low through weakness that their paper has been forced to stop for lack of support, and its acting editor, during the past summer, as I am informed, took the printing materials into his possession for lack of pay. We assure Bro. Hull that their lack of prosperity arose from other causes than lack of financial or executive ability.

Bro. Hull speaks at length of our meeting at Osceola, Iowa, last fall, and of the pleasure he experienced in attending it. But he heard with "sorrow" "Eld. Butler urge with much earnestness the authority of Eld. White and the

visions of Mrs. White," &c., &c. "It had been told me before that they thus exalted Mr. and Mrs. White, but I had hoped that it might prove a mistake." This sermon that I preached, which was such an unfortunate source of regret to Bro. Hull, was simply designed as a rebuke to that spirit of murmuring and fault-finding, which is the bane of every good cause. No cause has ever prospered where there was not union and cordial support of those whom experience had demonstrated were the safest and most judicious counselors.

Believing, as S. D. Adventists do, that the work in which they are engaged was foretold in prophecy as a true and genuine work of reform, preparatory to Christ's coming, it is not strange that they should feel some interest that those should be held in reasonable respect as leaders, whom twenty-five years of experience had proved were safe and wise advisers. If we have found, by a sad experience in the past when a different course has been pursued, that such a course has been of great detriment to this cause, where is the wrong in setting such example before the minds of our people, and the principles which underlie it?

I confidently believe the great danger of the American people is, not in cultivating union and respect for authority, but in self-assertion and leveling down all authority and rule. While I would claim the right of private judgment and conscience as strongly as any, I would not consider it wise to go to the extreme, and lose respect for that authority which the Bible plainly teaches.

Bro. Hull thinks it strange that I should attach so much importance to the visions of Mrs. White. Would he think it more reasonable to attach no importance to that light which we believe God is communicating? While he calls S. D. Adventists "visionists," does he think they ought to give no respect to visions? While some of us do really believe God is giving light in *this generation*, as all Christians believe he did in the past, we could not be consistent, of course, without paying some degree of respect to it. The first point to settle is whether the visions in question are genuine or not. The characteristics of true and false manifestations are given in the Bible. The "law and testimony" should settle this, as well as all other religious questions. We cordially invite Bro. Hull to an examination of it before deciding it to be spurious.

Bro. Hull further says: "They seem to have fixed the time when the world will end within five years. They have raised money to build a college. It will take most of the time to build, and make a beginning in a course of study. They talk also of building a health institute and printing establishment on the Pacific coast. Another course and use of means would better accord with so brief a term for the world to stand."

I confess great surprise that Bro. Hull should state what he did about setting time. This is something S. D. Adventists have never done. They claim to be in "the waiting time," after the expiration of the prophetic periods, and never expect the *time* of Christ's coming to be preached or understood. We think it is near, and that we are in the last days. But where he should have got authority for such a statement, I cannot guess. Our prayer is, "Come, Lord Jesus, and come quickly." And we shall rejoice if the event does take place in five years. But we have never taught it, so far as I know. In regard to building a school-house, where our children may be taught, and our young men may receive instruction to fit them for the ministry, S. D. Adventists think it most consistent with their faith. Believing the world are to be warned of this great event, they think it reasonable to furnish the means to do it with; so a place is to be provided where young men can be instructed for this purpose, not by taking a five years' course in heathen classics or the ponderous commentaries of the schools, but in such branches as will give them a fair, practical education, and a knowledge of the simple, plain truths of God's word. This is not in many cases a work of years.

We reason like this: If the coming of the Lord was not to take place for a century, we might take hold of this at our leisure. Were it to take place in fifty years, we should be constrained to be more energetic. If in twenty years, then we should have to go to work more earnestly. But if in five or ten years, then we should have to be greatly in earnest. We should have no time to lose. Is this not a fair way to reason? Certainly, Bro. Hull would not think it consistent for us to sit down and do nothing because the Lord was coming soon.

The reason why S. D. Adventists are more in earnest than some others is because they feel that their work is drawing to a close. This seems to them to be the most consistent course they can pursue to prepare every agency in their power to forward this work. Means cannot be better employed. It will be far better than to have it burn up in the last-day fires. We fail to see in these strictures of Bro. Hull any cause of repentance on our part.

I hope these remarks will cause no offense to any of our S. D. Baptist brethren. As a people, we desire to manifest a spirit of love and respect for them and that this shall increase. We are determined, if difficulties do arise between us, that they shall be caused by no action on our

part. We shall labor for union of feeling and sympathy between the two bodies.

If consistent with his sense of duty, will the editor of the *Recorder* publish that portion of this article concerning the S. D. Baptists?

GEO. I. BUTLER.

Mt. Pleasant, Iowa, Feb. 5, 1874.

Wisconsin.

I HAVE been laboring here about six weeks. There has been great opposition. But God has blessed his truth. There are now about thirty who keep the Sabbath here, and several others have expressed their determination to keep it. Twenty-five have subscribed for the REVIEW. Some are quitting the use of tobacco, and all seem determined to overcome.

There are eleven earnest calls for labor now that I cannot attend. One is from Hurricane, Grant County. I lectured there last year, but before I could finish the full course, it became so muddy that I was compelled to close. I left with a promise to return, but have not yet been able. I dare not leave here till spring. Almost everything is being resorted to, in order to destroy my influence. Donation parties, &c., are kept up, drawing away hearers from my meetings.

An aged sister, a member of the Methodist church for thirty years, has not till last summer been able to read for years. She has so recovered her eyesight that she can read, and is now in the truth.

Bro. Olson is thirty miles from here pressing on in the work, but is lecturing in English, as his congregations are composed of English and Danes.

While I write, the report is being circulated that I am about to sue a man here, and that my business is shaving and collecting notes, lending money at high interest, &c. Such are the arguments brought against the truth, and men professing godliness, I am sorry to say, are among the first to circulate them.

Those who have embraced the truth here are heads of families, which brings under the influence of the truth enough children to sustain a Sabbath-school.

I tremble at the responsibilities laid upon me. I never felt more to humble myself than now. The last testimony is what we need. We should not neglect to carefully read and heed it. The gifts are the right arm of our great commission.

Bro. Decker writes encouragingly of the work. I pray that our Conference may come up, so that we may not be behind in any respect when compared with other Conferences.

D. DOWNER.

Burnside, Wis., Feb. 6, 1874.

Iowa.

THE meetings near Victor have just closed with encouraging results. Others have been added to our numbers until twenty-four have signed the covenant and nine others are keeping the Sabbath. We have excellent Sabbath meetings; and a Bible-class is organized. Next Sabbath, I meet with the little band at Marengo; and the following Sunday evening I begin another series of meetings at Ladora, three miles in another direction from the first battle ground. Brethren, pray for me.

R. M. KILGORE.

Victor, Iowa, Feb. 6, 1874.

Carroll Co., Mo.

SINCE reporting last, I have visited Bridge Creek, Carroll Co., Mo., in answer to the urgent request of Bro. Wilmot who from time to time has asked for some one to present the present truth in his neighborhood. I commenced lectures Jan. 23, and continued until I gave twelve discourses. One decided to keep the Sabbath, and the greater part of the congregation voted that they believed we had the truth. Circumstances obliged me to close for the present. Would be glad to hear from any of our brethren of this Conference relative to the cause.

J. H. ROGERS.

Altovista, Mo., Feb. 4, 1874.

Minnesota.

I CAME to Grove Lake, Nov. 11, where I found Bro. Hill. We commenced labor at the Raymond school-house. God blessed our labors very much. We leave over thirty keeping all the commandments, and rejoicing in the truth.

Dec. 23, I commenced labor at West Union. Bro. Hill returned home, and left me here where I have been toiling on; but God has been with me in power. Twenty-five have been added to the little company here. More are interested who will obey. I feel to praise God for his goodness to me. The work is his and all the glory his. Pray for me, that I may be humble and work for the Master, that when the time of reckoning comes, he may say, Well done, good and faithful servant.

GEORGE M. DIMMICK.

Sauk Center, Feb. 3, 1874.

Van Buren Co., Mich.

CLOSED my labors at Kendall, Jan. 4. The interest continued good through the meetings. Have met with them each Sabbath except one up to the present time. Thirty-two have signed a covenant to keep the commandments of God and the faith of Jesus. Others are interested, and I think will join them soon. Introduced Systematic Benevolence, and \$84.00 were pledged for the coming year.

Commenced meetings at Mattawan, Jan. 12. Opposition has been very strong here, especially on the part of the ministers of the place. Have now given twenty discourses. Five have taken a decided stand in favor of the Sabbath.

I shall remain here another week, and then go to Jackson Co.

H. M. KENYON.

Feb. 9, 1874.

Light.

"LET your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." Matt 5: 16.

We have in this admonition of the dear Saviour the power of example impressively set before us. Susceptible of being influenced ourselves, we have also been made capable of exerting an influence over others for good or evil—a savor of life unto life or of death unto death. In the light of this truth, our responsibility to obey is clearly seen.

The divine radiance which emanates from the Father, who "is light, and in him is no darkness at all," and from the Son, who is "the light of the world," has illumined our path, and we are privileged to occupy an exalted position, to engage in an exalted work, bearing the divine effulgence amid the darkness which prevails, and extending its influence in every possible way. While we would not undervalue the importance of letting our light shine by precept, by preaching, or by the printed page, we should realize that our most powerful influence to scatter and dispel darkness, or to deepen and thicken its sower cloud, lies in the example set before our fellows. In walking closely in the steps of our great Pattern lies our strength—our power to exert a gathering influence. Failing to do this, words, eloquent though they be, are powerless to counteract our influence for evil.

And how little we are able to realize the extent of our influence in either case. If the light we bear, reaches and dispels the darkness from some honest heart, thence it goes to others, and like the wave, caused by casting the stone in the quiet waters of the lake, which enlarges its circle until it reaches the shore, so the final result of our influence can only be computed when the wave reaches the shore, when the good are gathered and the bad cast away. On the other hand, if in conformity to the practices of the world, or those who are "lovers of pleasures more than lovers of God," we lower the standard, and allow it to trail in the dust, the solemn scenes of the Judgment alone can make known the fearful extent of our responsibility.

It may be in some humble sphere in our own dwelling that we fail to let our light shine, that we refract rather than reflect the rays that emanate from the throne of the Infinite. But some one, influenced by our example, following in our footsteps, instead of in the bleeding footprints of our only Pattern, our only sacrifice, our only hope, gives the example more prominence, perhaps in the district school-house than others from this go a step further, and we have the same introduced in our houses of worship; and thus the silent yet potent influence goes out broadcast. We suffer present loss, the Spirit is grieved, we lose our power to influence our fellows for good, the light that was in us becomes darkness; and "how great is that darkness."

How fearful the danger of the slightest departure or deviation from the straightness of the path where the light shines! The departure from the faith and simplicity of the gospel has usually been gradual. And in this we should see our danger, and be warned of the importance of adhering closely to, and standing stiffly and uncompromisingly for, the right. It is "the little foxes that spoil the vines." Oh! let us delicately exclude them from the vineyard, for we know not the fearful consequences that may result if they are permitted to have access to the "tender grapes." Watching, praying, working, let us gather up every ray that emanates from the Father's throne, and ever bear the precious legacy, brighter than golden coronet, to our fellows, and thus heed the admonition, for our benefit and instruction given: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."

N. ORCUTT.

Appeal and Protest.

TO THE MEMBERS OF THE NATIONAL CONVENTION TO SECURE THE RELIGIOUS AMENDMENT OF THE CONSTITUTION, HELD IN PITTSBURGH, PA., FEB. 4 AND 5, 1874.

ALTHOUGH the rules of your Convention would not permit the introduction of views opposed to its object, you have expressed a willingness to hear both sides, and I therefore invite your candid attention to a brief statement of objections.

I speak in behalf of those who observe the seventh day as the Sabbath of the Lord our God, and especially in behalf of the Seventh-day Adventists of America.

It is a pleasure to us to agree with all those who profess the spirit of Christian reform, and we are happy to agree with you in the general principles of government; on the necessity of restraining vice and immorality by civil enactments. We deprecate anarchy as we do tyranny. We are neither lawless nor law-breakers; nor have we any fellowship in our religion with the doctrines of the Antinomians.

But we are compelled to differ with you in regard to a Religious Amendment to the Constitution of the United States. And we respectfully, but earnestly, enter our protest against the steps you are taking in that direction. Some of our reasons are here briefly offered.

There is a clear distinction between morality and Christianity; not a distinction which divorces them, but one which accords to each its own proper relations. Christianity is a remedial system, based upon and enforcing moral law; but moral law antedates Christianity. Moral law proves that men are sinners; Christianity is the remedy for sin.

While we recognize the right and duty of civil government to restrain from crime or to enforce morality, as far as its province extends, we deny that it has any right to enforce Christian institutions, which do not admit of coercion. Any attempt to enforce Christianity or its institutions is a usurpation, and is subversive of that freedom of conscience without which there can be no true worship of God. It is contrary to both the teachings and the spirit of the gospel, as a Christian by force is an impossibility.

You may say that pure morality by force is also an impossibility. So it is, and this is proof that we must distinguish between civil and moral government. God is the only moral governor; his law is the only moral law. Civil government cannot judge men on merely moral grounds. It may restrain from overt acts of immorality, by which acts the rights of others are endangered or destroyed. Thus far and no farther may it go in that direction. The argument of Dr. Miligan in your Convention on the right to restrain men from certain actions was altogether irrelevant to the question in issue, as the actions to which he referred were not at all of a religious nature.

But as the difference between us which leads us to protest against your course, relates very much to the Sabbath, it may be replied to us that the Sabbath is a fundamental or primary institution, antedating Christianity. To this we consent; but we deny your right to produce it as a reason for your course until you reject both the name and idea of a *Christian Sabbath*. A Sabbath dating from the creation is, indeed, a primary institution, but not so a Christian Sabbath. The weight and bearing of this distinction may be seen by comparing the Sabbath with other institutions, both primary and secondary.

Marriage is a primary institution; it is as old as man's moral relations to God and to his fellow-man. It was instituted before the fall of man, and before any distinction of races existed. And being given to the first of the human family, it is confined to no race or class, therefore it may be properly guarded by human legislation.

But baptism and the Lord's supper are not of that nature. They are Christian institutions, and may not be enforced upon unbelievers, nor upon any class, by civil power. This will not be disputed. But while we have the teachings and practice of all Christian bodies in favor of this proposition, not a word should be needed to prove to them that the avowed object of your Association, to place "Christian usages and institutions on a legal basis" in our National Constitution, is a wrong, both to man and to Christianity. It is a usurpation over the consciences of men, and a perversion of the gospel system.

The distinction between moral law and a remedial or Christian system is so clear and definite that it is impossible that moral law should become remedial. Moral law cannot justify a transgressor. It proves him guilty, but it cannot remove his guilt. It cannot be both moral and remedial. And so says inspiration when speaking of man as a sinner. "Therefore, by the deeds of the law shall no flesh be justified."

Now, the Sabbath is either primary or secondary; either a part of the moral law or of the Christian system, but it cannot be both. If it be a Christian institution, as you claim,

then it may no more be enforced by civil authority than may baptism or the Lord's supper. We affirm that it is a primary institution solely; that it comes down to us unaffected by changes of dispensation, and is confined to no race nor class. As our blessed Saviour said, it "was made for man."

Having laid down these facts and principles, we protest against the injustice done to us by the advocates of the religious amendment in classing us with the opposers of law, of morality, and of good order. We plead for law—for God's moral law; and we are always happy to meet our fellow-men on this ground. We fully indorse the inspired declarations: "By the law is the knowledge of sin," and "Sin is not imputed when there is no law." For an original, a primary, or creation Sabbath we have a law, in the implicit declaration of Jehovah himself, who said in a voice that shook the earth: "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." And he gave as the only reason for this precept his own example of resting from his work of creation on the seventh day, and his own acts of blessing and sanctifying that day.

We have a plain statement in the New Testament that where no law is, there is no sin. And inasmuch as we have found no law for a Christian Sabbath, or for observing the first day of the week as a Sabbath, we protest against being classed with opposers of law and of order, and invite you to produce a warrant for violating the commandment which says, "The seventh day is the Sabbath," and also a precept requiring us to observe another day. We have the disciplines, the confessions of faith, the catechisms and the constitutions of the various religious bodies recognized as evangelical in favor of this affirmation, that the only Bible commandment for the observance of a weekly Sabbath is the fourth commandment of the decalogue. And we take the position as beyond dispute that, when an institution and its law exists, the obligation of the constitution must be found in the law, and may not be inferred from something outside of the law or contrary to the terms of the law. We confidently appeal to your own sense of right in behalf of our protest against being classed with opposers of law and order because we cling to the law, and accept it in the exact words of the Law-giver, and admit of no unauthorized commutation thereof. If, when the authority of a law is acknowledged as you acknowledge the authority of the fourth commandment, it is allowable to compel men by civil power to depart from its express statements and clearly defined reasons, and to accept the substitution of something else which is inferred, but not commanded, then is a revelation of the divine will of little worth, and then the divine government rests on an unsubstantial foundation.

We respect the rights of all classes. The rights of an infidel, as man, may no more be trampled upon by his fellow-man than may the rights of a Christian. We respect the convictions of that ancient people whom God chose to be the depositaries of his sacred oracles. But while they, to their own injury and to the dishonor of God's plan of salvation, reject the Lord Jesus as the way of salvation, we protest against being classed with them as enemies to Christ and to his gospel, because we keep that day which Jehovah claimed as his, even from creation. We are Christians; we honor Christ and accept him as our only hope. And the scriptures to which we have here referred in regard to the authority of the law; of its being the rule of life and the standard of right, and the instrument which proves that the world is guilty in the sight of God, were written by an able minister of the New Testament. We profess to "keep the commandments of God and the faith of Jesus." See Rev. 14: 12.

We protest, in the name of our Lord and Master, against any legislation to compel us to depart from the explicit teaching of his own word.

We protest against the erection of any religious tests in our government, which are calculated to engender the most bitter and unchristian feelings among all classes, and which can conciliate and benefit none. Let the history of the past be a warning against any religious intolerance. And that part of the Declaration of Principles, adopted in this Convention, which refers to the "First Amendment" to the constitution as a safeguard against any religious intolerance we unhesitatingly pronounce deceptive, as it is not possible to make the Bible and Christian usages the law of the land without a modification of that amendment which forbids the establishment of religion. This you cannot deny.

For the sake of Christianity, we protest against your action, believing that it will be injured by so close connection with the civil power. When men have got to accept religious tests in order to swear allegiance to the Constitution, the administration of government must of necessity, soon fall into the hands of professed Christians and church

members. And so a premium will be offered to political demagogues to become members of the professed church of Christ for worldly gain and personal aggrandizement. When this comes to pass, we may write "Ichabod" upon the Protestant churches of America.

We have reason to fear that our protest will be disregarded, and that you will succeed in carrying out your plans. The spirit of the times is in that direction; a feeling of religious intolerance is growing up in this nation. We regret that it has taken such hold of the minds of so many eminent men of commanding influence. We entreat you to beware lest you be found at length co-workers with that power which will make war with those who keep the commandments of God and have the testimony of Jesus Christ. See Rev. 12: 18.

As Protestants, we have very generally agreed that the great anti-Christian power of the book of Revelation, represented by "a wild beast," is the Roman power, or more strictly the Papal Roman power. If you succeed in placing the administration of this government in the hands of the Protestant churches, you will then have made a complete image to that beast, against which we are so strongly warned in that Holy Book. We believe that many of you are sincere in your convictions that you are doing God service, but this is no excuse for a wrong. So was Paul when he persecuted the church of Christ; and so, doubtless, were many officers of the Inquisition who, instead of being ambassadors for Christ, the highest office given to any of his followers, turned judges and executioners of the divine will in regard to religious duties. Do not, we pray you, follow in their steps. You may not intend to oppress the sincere worshippers of God, nor to bind the consciences of any sincere followers of Christ. We must, however, except those who have avowed their intention to legislate for their own accommodation, and not at all for the benefit of those who may dare to oppose their views. But however sincere you may be, you will find that, in clothing the already deep-seated religious prejudices of the age with civil power you will kindle a fire of persecution in this land, which when once kindled, you will have no power to control.

We have no feelings of ill-will toward any; we have no more disposition than we have power to oppose you by force. But we assure you that our convictions are as strong as yours; in our determination of duty we are as firmly fixed as you are. Planting ourselves upon the commandments of God and the faith of Jesus, taking as our warrant the explicit words of Jehovah, we calmly await the crisis which you are precipitating upon us. We cannot consent to yield the plain word of the Lord, nor to suffer any abatement of our obedience to that word because of any human legislation. We deprecate the conflict which you are bringing about. But though it may be severe to our natural feelings, our conscientious convictions compel us to refuse to bow down to the image which you may set up. From the judgment of fallible men we shall appeal to that tribunal and to that day before which, on the authority of his own commandments, "God shall bring every work into judgment."

J. H. WAGGONER.

Pittsburgh, Pa., Feb. 5, 1874.

HEAVEN is your home, therefore often think about it; tribulation is your lot, therefore daily expect it.

Obituary Notices.

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

DIED, in Oronoco, Minn., Jan. 19, 1874, of lung fever, after an illness of twelve days, our little daughter, Luca A., aged three years, four months, and five days. Words of comfort by Daniel Call.

JOHN EMERY.
M. A. EMERY.

DIED, at Greenbush, Clinton Co., Mich., on the morning of the twenty-eight of January, in his eight-first year, our father, Adam Richmond, at the residence of his son, H. L. Richmond, where he has lived for the last thirteen years.

H. L. RICHMOND.
C. L. RICHMOND.

DIED, near North Liberty, Ind., Jan. 13, 1874, Catharine G., wife of William Buchtel, aged sixty-one years, ten months, and eleven days. She leaves a husband and two children to mourn their loss. The funeral exercises were conducted by Elds. Early and Whitmore. Text, Heb. 9: 27. She had just commenced to keep the Sabbath.

RUSSEL HOAG.

DIED, in Richmond, Me., Nov. 5, 1873, John H. Totman, aged forty-one years. He leaves a wife and two children. He was a kind father and humble Christian. Shortly after hearing Eld. M. E. Cornell give a course of lectures, he embraced the third angel's message, and died rejoicing in the truth and the triumph of faith. While sick, he wrote the reasons of his hope, and gave them to his brother, Eld. Levi D. Totman, a first-day Adventist. Since his brother's death, he has embraced the third angel's message and is also rejoicing in the truth. Though Bro. T. is dead, he yet speaketh. Sermon by Eld. A. H. Libby. Text, Zech. 1: 5.

REUEL S. WEBBER.

The Review and Herald.

Battle Creek, Mich., Third-day, Feb. 17, 1874.

We give in another column the Protest prepared by Bro. Waggoner, and published in the Pittsburgh Daily Post, of Feb. 6, the day following the Religious Amendment Convention, to which Bro. W. alludes in his report of that meeting.

R. M. NORTON: You will find an exposition of Heb. 12: 18-24, in the work entitled, The State of the Dead, pp. 68-73, published at this Office.

The Truth.

ARCHBISHOP Manning has let a little light on the plans and purposes of the Romish church by one sentence lately uttered by him. He said: "Our churches would soon stand empty if our schools were not full." That is the truth, and Catholic priests in New Brunswick, as elsewhere, know it. Hence their strenuous exertions to have control of the schools. They want to use them to indoctrinate the children early with all the dogmas and superstitions of the papacy; and they care very little for anything beyond.—Religious Intelligencer.

The Same Everywhere.

THIS is the way they do in Prince Edward's Island. New Brunswick and Nova Scotia readers will recognize how like it is to the course pursued by the priests in these Provinces. The Charlotte-town Islander says:—

"No later than last week it is well known that Bishop McIntyre addressed a 'Pastoral Letter' to his clergy in this Colony, in which he solemnly commands them to leave no means within their power unattempted, to influence their respective flocks to vote for those candidates only who will pledge themselves to carry out his wishes in the matter of the School System of this Province."—Religious Intelligencer.

Scandalous Scene at Rome.

THE Roman correspondent of the Manchester (England) Examiner gives the following account of the proceedings in the Eternal City consequent on the assembling on the square of the Capitol of 10,000 children, the boys and girls taught in the city public schools.

The immense majority of these children never received any schooling whatever, either religious or secular, before the occupation of Rome by the Italians. Those who did receive an education in the "Scuola Pie" and in the city workhouse school, bore a small proportion to the poor children who were left without any training. What the training was in the workhouse school, the events of the last week have shown. When the municipal authorities intimated to the monks and nuns who had the charge of the workhouse children that they must bring them to the square of the Capitol, there to receive the prizes with the other children, the monks and nuns flatly refused. The municipal assessor specially charged with the education department went to the city workhouse, and accompanied by some of the first ladies in Rome, conducted the boys and girls to the Capitol square. But when the children returned to the workhouse with their medals, with the figure of Victor Emanuel on the same, the monks and nuns tore the medals off, trod on them, spat on them, and then gave to the children other medals bearing the figure of the pope.

On these facts being reported to the Municipal Council at its Monday evening's sitting, the Council unanimously resolved that all the monks and nuns employed as teachers in the workhouse schools should be paid whatever amount of salary was due, and then immediately removed, and their places given to lay school masters and mistresses. The order was carried out next day. Count Carpagna, with a staff of lay teachers, repaired to the schools.

No opposition was offered by the monks, and no disturbance was made by the boys, but the nuns and the workhouse girls appeared utterly ungovernable. The nuns heaped every species of abuse on Count Carpagna, and the workhouse girls exhibited such a proficiency in slang that Count Carpagna asked the head schoolmistress where her pupils had learned a style of language not much in accordance with moral and religious training. But the worst was yet to come. When the elder workhouse girls had fully realized the appalling fact that they were to be separated from their father confessor, their fury knew no bounds. They dashed at Count Carpagna with the rage of wild cats, raising at the same time frantic shrieks of "Leave us our confessors!" "We will not be separated from our confessors!" "We cannot live without our confessors!" There was, however, no help for it; all the monks and nuns, excepting one nun, who was in bad health, and could not be moved, were put in so many omnibuses and cabs, and conveyed to the destination which they had themselves selected. From the first inquiries made by the new masters, but still more by the new mistresses, the change did not take place a day too soon. The state of filth—one can call it by no other name—both physical and moral, of the workhouse girls was beyond description.

A Parable.

FAITH AND SCIENCE.

Two bathers went down to the ocean to bathe. The name of the one was Faith; and the name of the other was Science; and the ocean shall be called the ocean of God.

And Science said, as he stepped into the water, "I am resolved to go only where I can touch bottom fairly." So he waded about timidly by the beach, hurt his feet on sharp stones; lobsters bit him; a slough of mud almost mired him. This man went home ill at ease, and came not again to the ocean.

But Faith said, "I know that the ocean is deeper than I," and swam boldly out a furlong far, and came back refreshed. And he went again to the ocean oftentimes.

Appointments.

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

** Services in Chicago, every Sabbath (seventh day), at 209 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

We have received an appointment for quarterly meeting of Cattaraugus Co., N. Y., at East Otto, the third Sabbath and first-day in December. The letter is dated Dec. 4, 1874. If the friends concerned understand it, they will act accordingly.

PROVIDENCE permitting, there will be a general quarterly meeting of the N. E. Tract and Missionary Society held at South Lancaster, Mass., March 7 and 8. Districts Nos. 1 and 3 will please hold their quarterly meeting at least one week previous. District No. 2 will hold its quarterly meeting in connection with the general quarterly meeting. This meeting is appointed thus early that I may be able to attend it before leaving for the West. It is appointed at South Lancaster because that is the most central point in New England. It is expected that each member of the Tract Society will be prepared to report the number of names sent in on trial volume for REVIEW, Reformer, and Instructor, and the number of pages of tracts distributed, &c. Blank reports will be furnished in due season to each member. We hope there will be a report from every isolated individual and company in this Conference that is interested in the tract work. Preparations will be made for a large gathering, so all can be accommodated that can come.

S. N. HASKELL.

FREDERICKSBURG, Iowa, Sabbath, Feb. 28, 1874. Meetings to commence at the commencement of the Sabbath where the friends there may appoint. I hope to see Eld. A. D. Babcock and others from Bradford and Horton at this meeting. I hope the scattered brethren of this vicinity will make an effort to be present, and as the friends at this place are few, it would be well for us to come prepared to do what we can toward taking care of ourselves.

The next quarterly meeting for the Waukon and West Union churches will be held at Waukon, Iowa, Sabbath and first-day, March 7, 8, 1874. A cordial invitation is given to all. The church here will be glad to care for all who may come. Let us raise our hearts to God in prayer that he will meet with us in all these meetings. Come prepared to stay and work for God till the close of these meetings. Meetings here to begin with the Sabbath.

C. A. WASHBURN.

The general quarterly meeting of the N. Y. and Pa. T. and M. Society will be held at Kirkville, March 14 and 15, 1874. Please read Bro. Haskell's article in Review No. 9 with reference to these meetings.

Another reason why this meeting should be well attended from all parts of the Conference is, that we wish at that time to mature plans for a broader sphere of action the coming season within our limits. The directors should come prepared to remain over Monday if necessary. Teams will meet the one o'clock train from the east, and the half-past two from the west on Friday. Quarterly meeting for Dist. No. 8 will be held in connection with the above.

P. Z. KINNE, Pres.

No Providence preventing, I will meet with the church at Knoxville, Iowa, Feb. 14 and 15; at Caloma the 21st and 22d; at Woodbine the 28th and March 1st.

H. NICOLA.

NAPOLEON, Jackson Co., Mich., where Bro. Eastman may appoint, Sabbath, Feb. 21, and evenings following, as the interest may demand; Quincy, Branch Co., Mich., Sabbath and first-day, Feb. 28 and March 1.

H. M. KENYON.

GENERAL meeting for the friends in Linn and Bourbon Counties, Kansas, with the church at Centerville, March 14 and 15, 1874. First meeting to commence with the Sabbath. Let every Sabbath-keeper within a reasonable distance make an effort to be at this meeting. The propriety of organizing a T. and M. Society for this section will be considered.

SMITH SHARP.

THE churches of Saginaw Co., will hold their next quarterly meeting at St. Charles, Feb. 28 and 29. Also the T. and M. Society quarterly meeting of Dist. No. 8, Mich., will be held in connection. Will the librarians see that their reports are sent in in time.

JOHN MCGREGOR, Director.

QUARTERLY meeting at Princeville, Ill., the first Sabbath and first-day in March.

B. F. MERRITT.

QUARTERLY meeting of district No. 4, of the New England Tract and Missionary Society, at Washington, N. H., Feb. 28 and March 1. A general turnout of all the friends of the cause in this district is expected, especially of those who are scattered and have not usually attended the missionary meetings. Bro. Haskell is expected.

F. W. MACE, Director.

QUARTERLY meeting at Maiden Rock, Minn., Feb. 28 to March 1, 1874. Medford at the Wolcott school-house, March 7-8. Concord and Kenyon churches at Kenyon, March 14-15.

HARRISON GRANT.

Business Department.

Not slothful in Business. Rom. 12: 11.

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