

The Advent Review

AND HERALD OF THE SABBATH.

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

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WHAT ARE THE SIGNS OF THY COMING?

WHY drag thy chariot-wheels, O Time!
How slow the moving hours!
When will thy buds, O "blessed hope,"
Expand to perfect flowers?
When will the black and weary night,
So full of sins and sighs,
End, and the dawn of righteousness
Upon the world arise?

The earth rocks with eternal throes,
Her crust is red with blood;
As from his wine-vats "horrid war"
Pours out a crimson flood?
Crowns tremble 'neath His "iron rod,"
Thrones sway in every blast,
Dark shadows of events to come
Upon the world are cast!

The fire-fiend, with his torch alight,
Steals on the sleeping town,
And marble mansion—temple—tower—
Before its touch go down.
The stately pillars of our pride,
On which we placed our trust,
Like Jonah's gourd, in one brief hour
Are levelled with the dust.

The cyclone with its stormy wings
Goes forth at God's decree,
And shipwrecks strew the coral coast
That guards the Indian Sea.
The pestilence with fetid breath
Comes up from slum and pen,
And stalks through hall and pauper hut
To take the lives of men.

No golden sheaves lift up their heads
On Persia's stricken plains;
Her fiery sun goes down in wrath,
For God withholds the rains.
Sin's siren voice and vampire wings
Have lulled the church to sleep,—
The faithful few alone are found
The Master's watch to keep.

Are these His signal flags unfurled,—
His watch-fires in the night,
To tell us of His near approach
Who brings the promised light?
Then "lift your heads," ye weeping ones!
"Look upward" through your tears;
Your "night of sorrow" soon shall end
In Heaven's eternal years.

—Sel.

Signs of the near Coming of Christ.

DR. G. W. WELDON, Vicar of St. Saviour's, Chelsea, England, says:—

Prophecy fulfilled is the history of the past; unfulfilled, it is the history of the future. Each accomplishment of any one predicted event is not only a guarantee for the accomplishment of future ones, but affords cumulative evidence of the truth of our Christian faith. A candid, humble, prayerful examination of prophecy shows to us one of the most exalted and delightful views of the divine economy in the history of the world. When we think of God looking through the mists of countless ages, beholding generations yet unborn, depicting, as in a photograph, not only their actions, but their very words and thoughts, and making the conflicting plans and jarring passions of perverse human hearts fulfill to the letter the minutest details of his almighty will, we have a wonderful and magnificent illustration that the Most High ruleth in the kingdoms of men, and is Governor among the nations.

The most casual observer of events now transpiring in the world must be constrained to admit that we are living in an age of rapid transition. Events develop themselves now in a single year, which, a century ago, would not have appeared in twenty years. Just exactly as a stone rolling down the mountain-side increases in its velocity in proportion as it approaches the termination of its course, so, as each succeeding year glides on toward the consummation of our hopes in the coming of Christ, events develop themselves with

increasing interest and progressive speed. And therefore, as we look around us now in the present age, and take up our Bibles, and read of certain signs which are to transpire in the last days; if we can find such signs actually in existence around us, we are warranted in saying that we are in the last days, and are approaching the Advent of our long-expected and absent Lord.

St. Paul says, in his epistle to Timothy, "In the last days perilous times shall come," and then he gives some of those signs. And Peter says: "In the last days scoffers shall come." Now our modern skeptics and scoffers are not coarse, but educated mockers—men of science—of whom it may be said, They have everything, except God in spirit and in truth. Many of them apparently possess amiability, kindness of disposition, and gentleness of heart; and these very qualities in themselves tend to rivet the intellect, and fascinate the hearts of the youthful, and to make them think that this pretended science, so-called, is going to displace the word of God, and to usher in an era of something better and more attractive. St. Peter tells us that such scoffers shall be willingly ignorant of the way in which God made the world. Now one of these modern scoffers, a noted physiologist, speaking of the creation of the world in Genesis, says: "These accounts of the creation of the world are fossil forms of thought, and, after a time, they will take their place as the fossils in the history of our geological strata." Another noted scientific man in the department of chemistry denies altogether the efficacy of prayer. He says that prayer never painted a flower or photographed a sunbeam; and he calls the Mosaic record of creation "the beautiful myths of the Bible." Another conspicuous modern writer of this school calls the Bible a fairy tale.

Now, here are three representatives of the world's modern philosophers (although falsely so called) who are "willingly ignorant that God in the beginning made the heavens and the earth, and without him was not anything made that was made." The dismal infidelity of such so-called learned men of science is one of the signs of the last days, in fulfillment of the scoffers predicted by Peter. Another—the author of a well-known work—in giving an account of the world, how it came into existence, writes as follows: "The air was black, night eternal illumined only by lightning or volcanoes, the earth unconscious of the sun's existence. But the crust thickens, the atmosphere brightens, and the sun's rays penetrated to the earth." And thus he accounts for the origin of our globe.

And, as regards mankind, he says these strange words, "The ancestors of man were dots of animated jelly." He stigmatizes prayer as folly, and calls belief in the resurrection a "sweet, fallacious hope of a barbarous and poetic age!—illusions still cherished for mankind while yet in its romantic youth." But he adds—and these are words that probably find their responding echo in the heart of every infidel—"How sweet it would be to believe it; the shortness of life would comfort us, and we should welcome death. But we do not believe it, and so we cling to our tortured lives, dreading the dark nothingness, and dreading the dispersal of our elements into ever-unconscious space." Oh! how different from St. Paul's joyful assurance, "For we know that if our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens;" and, "If in this life only, we have hope in Christ, we are of all men most miserable." The great and good Wilberforce is stigmatized, by the same skeptical writer, as having become the prey of a morbid superstition, when he experienced and openly professed evangelical faith in Christ and conversion of heart.

But these very philosophers of the world, who skeptically reject the history and prophecies of the Bible, foolishly make themselves prophets of things to come, which are nowhere revealed except in their own imaginations. One of them, in his philosophical treatise, speaks thus magniloquently of the future: "We are going to have great inventions in the future—motive force to take the place of steam; aerial locomotion to transport labor at a trifling cost to any part of the world; the manufacture of meat from the elements by a chemical process. Food will then be cheap, and our enlightened posterity will look back upon us just as we look back upon savages. Poetry and fine arts will take the place of religion. Science will transform our bodies into something wonderful. Disease being extirpated, the secret of immortality will be discovered. Man will be perfect, but even then no nearer to the First Cause, the inscrutable mystery, God." Here we have the dreams of a scientific, or deistical, skeptic, who would shut Christ out of the world which he created, and reach an imaginary state of perfection by human discoveries and inventions. But, in opposition to such dreams, we know that nothing but the personal advent of Christ will bring the earth to the state of millennial perfection and Edenic bliss, to which, as paradise restored, it is destined to attain.

As the end draws nigh, we must expect wickedness to become aggravated. Just as in the disease of consumption, in proportion as the victim approaches the grave, the body becomes more and more the seat of the disease, until, at last, it sinks a prey to the fell destroyer; so we may expect that, as time advances, the various forms of iniquity and developments of evil will appear in an intensified and aggravated degree. The history of the antediluvian world will repeat itself in these last days. "As it was in the days of Noah, even so shall it be in the days of the Son of man." St. Paul says there will be in the last days some "having the form of godliness, but denying the power thereof." These are the modern Pharisees and superstitious formalists, who equally with the skeptical Sadducees flourish like a green bay tree in these latter times. They may be seen on Sunday mornings at fashionable churches, acknowledging, in the general confession, that they are miserable sinners, and have gone astray like lost sheep; and in the afternoon promenading at the Zoo, arrayed in purple and fine linen, with every outward adornment of wealth and luxury; and on week days attending performances at the theater or opera, or dancing polkas and waltzes in brilliant ball rooms.

We find Romanism and ritualism putting forth their seductive attractions to deceive, if possible, the very elect; and society for most part becoming more and more worldly, with superabounding luxury, and extravagance, and lavish display, colossal fortunes, and idolatry of life. These, with other things too numerous to particularize, strangely coincide with St. Paul's prediction: "In the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, unthankful, unholy, without natural affection, incontinent," etc., "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." 2 Tim. 3:1-5. We are, in fact, treading upon the borders of the final crisis of this dispensation. We have much reason to believe that the six thousand years from the creation of man are very near their termination, and that we are on the eve of the appearance of our Saviour Jesus Christ to establish the glorious fifth monarchy predicted by the prophets. Dan. 7:9-14.

He who in zeal for his friends permits his love of approbation to overrule his conscience, shows more of the puppet than of the man.

Established, Strengthened, Settled.

It is a good thing, says the apostle Paul, that the heart be established with grace. To this end, Peter prays that the church might be made perfect, established, strengthened, and settled. If ever there was a time when a multitude of doctrines prevail, then now is emphatically the time. The very foundation of our religion and of God's plan of salvation, provides for a oneness of faith, as there is one Lord, one faith, one baptism. But in opposition to this, we have to contend with hydra-headed error. The various gifts were set in the church that unity might prevail in mind and judgment. A church fully united on points of revelation will have the ingredient of love largely developed, and in union of love and faith there will be strength.

The church of Jesus Christ having apostatized from their primitive faith, Satan was well pleased that there should be union if it might only be in error. For this, witness the history of the Roman church. They are united in error, and their union proves to be their strength. Mohammedanism, and other heathen religions also, become strong by a oneness of belief in error. But what will the end be of the union and strength so founded? The answer to us is plain, the very depths of the bottomless pit will be their doom.

Protestantism is to-day strangely divided. Why is this? Why so many different beliefs held among the only true representatives of the religion of the Bible? While passing through the wilderness state, as brought to view by John, in Revelation 12, they imbibed from the papal sink of pollution errors which have clung to them like the leprosy, and like Daniel's feet of the image, which were part of iron and part of miry clay and would not unite, so has a difference of opinion come in and separated in mind and judgment those whom God would have firmly united on all his blessed truth, that they might indeed be the light of the world. Jesus prayed that his disciples might be one, even as he and the Father were one, that the world might believe he was sent of God.

In order that Protestants should be strong, they must be united on points of Bible truth. In vain will be their Evangelical Alliance, while laying aside those very truths that were given to enlighten, unite, and strengthen. In the 8th chapter of Isaiah, we think there are at least three classes brought to view, living at the time when some are looking for the Lord. One of these is pleading for a "confederacy." But, says the prophet, "the Lord spake thus to me with a strong hand, and instructed me that I should not walk in the way of this people, saying, Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid." But "sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread."

Why would such a union be wrong? Evidently, because it compromises the truth. And we think as the prophet speaks of association that shall be broken in pieces, and the counsel that shall not stand, he looked with prophetic eye down to this very time, when such a union will be attempted from wrong premises, and carried on upon wrong principles, and for this reason it shall come to naught.

The second class mentioned are those among whom the testimony is bound up, and the law sealed. They are given for signs and wonders in Israel from the Lord of hosts. Cotemporary also with these is the work of spiritualism, referred to in the 19th verse, against which the inspired penman again warns us. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

In the time of trouble and pouring out of the plagues, referred to in the 91st Psalm, the truth will be the shield and

buckler of the righteous. In preparation for that time a platform of truth is being brought out upon which God's people may every one be established, while error will fall back to its place among those who love and make a lie.

Truth is beautiful and harmonious. Let us seek for it, not partially, but wholly, and be established, as Peter says, in the present truth. In every age there is a truth applicable to that time. In his day it was a crucified Saviour—light and immortality brought to light through the gospel; so now, in our time, it is the restoration of the down-trodden law of the Father in connection with the faith of the Son, embracing all ten of the commandments, the seventh day of the fourth commandment in particular, with all the teachings of Christ in this dispensation, and the manifestations of the Spirit given to perfect the church of God and bring them into the unity of the faith.

A. M. LINDSLEY.

Vermillion, N. Y., Jan. 12, 1874.

Day of the Lord.

DEAR READER: I invite your candid attention to the following statements and quotations in elucidation of the queries that may arise in your mind upon the subject under consideration.

1. Is such a day brought to view in the Bible?

With such as disbelieve revelation, I have no controversy, but would simply say, that either there is, or there is not, such a day, and belief or disbelief of the fact will make no difference in the case, except as regards the destiny of the individual concerned. To those who believe the inspired record, the quotations in the replies to the following interrogatives will suffice to establish the affirmative of the question.

2. What is its character?

"A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains." Joel 2:2.

It is a day not to be desired. Amos 5:18-20.

It is a day of wrath. Rev. 6:14-17; Rom. 2:5; Zeph. 1:15; Isa. 13:9; Rev. 11:18; 14:10; 16:1.

A burning day. Mal. 4:1; 2 Pet. 3:10.

3. What is to mark its approach?

A great earthquake, followed by signs in the sun, moon, and stars. Luke 21:25; Rev. 6:12, 13; Isa. 13:10; Joel 2:31. (This began to be fulfilled at the great earthquake, Nov. 1, 1755; the day of the Lord beginning between the events recorded in the 13th and 14th verses of Rev. 6.) The sun and moon were darkened in a manner to fulfill the prophecy, on the 19th of May, 1780; and the falling of the stars occurred in like manner, Nov. 13, 1833. The great prophetic chains of Daniel and John terminate every near that time. Its beginning is to be marked by the close of Christ's ministration in the heavenly sanctuary and the pouring out of the seven last plagues.

Its approach to the world will be as a thief in the night, 1 Thess. 5:2, at a time when peace and safety shall be the cry of corrupt Christianity. Verse 3. Compare Isa. 2:2-5, what the people say, with Joel 3:9-16, what the Lord says at the same time. The apostle adds in 1 Thess. 5:4: "But ye, brethren, are not in darkness that that day should overtake you as a thief." And why? Because they understand the teachings of the Bible on this point. "The entrance of thy words giveth light." Ps. 119:130. "Thy word is a lamp unto my feet and a light unto my path." Verse 105. It shall come as a snare upon all that dwell on the earth. Luke 21:35. But the people of God are not dwellers on the earth, but strangers and pilgrims; therefore the day will not come upon them as a snare. Heb. 11:13-16; 1 Pet. 1:17; 2:11.

4. What is to be its duration?

Over one thousand years. In this period Satan is to be bound. Rev. 20:1-3. The saints who were resurrected and translated at the coming of Christ are to sit in judgment with him upon evil angels and men one thousand years. Rev. 20:4; 1 Cor. 6:2, 3; Jude 6. During this time, the earth will be in a chaotic state, as in the beginning; the cities having been destroyed, the surface of the earth broken up by the mighty earthquakes at the coming of Christ, and man and beasts destroyed. Jer. 4:23-28; Isa. 24:1-6; Zeph. 1. See also Joel 3:16; Rev. 6:14; chap. 16:17-21; Heb. 12:26, 27; Luke 21:26.

5. What events are to mark its close?

The wicked dead are to be raised, Rev. 20:5, and Satan is to be let loose, verses 7-9, and he shall deceive the nations. When the wicked are gathered before the city, they will see the righteous saved in the city of God, and themselves consigned to the burning flames. Ps. 112:9, 10; Luke 13:28.

The new creation will follow the destruction of the old earth. 2 Pet. 3:13; Isa. 65:17-25.

A. SMITH.

The Old Testament.

It seems surprising how far the advocates of error are sometimes carried in their blind zeal to defend their favorite, but erroneous, theories from the force of simple, unadulterated truth. An illustration of this is the notion, becoming so prevalent, that the teachings of the Old Testament are not to be received as Christian doctrine, or even moral instruction; some contending that it is the old covenant, and others asserting that it has no more connection with salvation than an almanac or spelling book.

As one of the "Two Witnesses" is thus slandered and impeached, a word in its defense may not be amiss. And by way of introduction, the following from Mrs. H. B. Stowe is in point: "It is too much the fashion of this day to speak slightingly of the Old Testament. Apart from its grandeur, its purity, its tenderness and majesty, the Old Testament has a peculiar interest to the Christian from the fact that it was the BIBLE OF THE LORD JESUS CHRIST." This fact alone is forcible, and entitles the book to our respect and confidence, but its force is lightened by a consideration of how our Lord himself regarded it. He says, "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me. . . . 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?" John 5:39, 46, 47.

This must, of course, refer to the Old Testament, as does the following: "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:14-17.

Paul also declares that the gospel was "promised afore by His prophets in the Holy Scriptures," and "now is made manifest, and by the Scriptures of the prophets, according to the commandment of the ever-lasting God, made known to all nations for the obedience of faith." Rom. 1:2; 16:25. Such testimonies as the above show that the Old Testament is very closely related to the subject of salvation, modern sectarian partisans to the contrary, notwithstanding.

The New Testament was not given to take the place of the Old, but to illustrate and enforce its practical instruction, making such additions as the change of dispensation required, and to furnish a record of the fulfillment of many of its wonderful predictions. Indeed, much of the New Testament would be without force and meaningless had we not the Old containing the predictions of which the events recorded in the New are cited as fulfillments. The same may be said of other allusions to the Old Testament. For instance, "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." How much of the force of this beautiful figure would be lost had we not the historical account of the event and its attending circumstances. Such instances are numerous; and thus it is shown that the "Two Witnesses" are united and harmonious in their testimony; and happy is the man who gives such heed to them as to be made wise unto salvation, and, by keeping the "commandments of God and the faith of Jesus," escapes the impending judgments threatened by both upon the ungodly of this generation.

S. B. WHITNEY.

If you begin to hate your enemies you may become so used to hating that you may soon hate your friends, and hate the blessed Saviour himself.

THE BURIAL OF MOSES.

DEUT. 34:6.

By Nebo's lonely mountain,
On this side Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave:
And no man knows that sepulcher,
And no man saw it e'er,
For the angel of God upturned the sod,
And laid the dead man there.

That was the grandest funeral
That ever passed on earth,
And no man heard the tramping
Or saw the train go forth.
Noiselessly as the daylight
Comes back when the night is done,
And the crimson streak on ocean's cheek
Grows into the great sun;

Noiselessly as the spring-time
Her crown of verdure weaves,
And all the trees on all the hills
Open their thousand leaves;
So, without sound of music,
Or voice of them that wept,
Silently down from the mountain's crown
The great procession swept.

Perchance the bald old eagle,
On gray Beth-peor's height,
Out of his lonely eyrie,
Looked on the wondrous sight.
Perchance the lion, stalking,
Still shuns that hallowed spot,
For beast and bird have seen and heard
That which man knoweth not.

But, when the warrior dieth,
His comrades in the war,
With arms reversed and muffled drum,
Follow his funeral car;
They show the banners taken,
They tell the battles won,
And after him lead his masterless steed,
While peals the minute-gun.

Amid the noblest of the land
We lay the sage to rest,
And give the bard an honored place,
With costly marble drest,
In the great minster-transept,
Where lights like glories fall,
And the organ rings and the sweet choir sings,
Along the emblazoned wall.

This was the truest warrior
That ever buckled sword;
This the most gifted poet
That ever breathed a word;
And never earth's philosopher
Traced with his golden pen
On the deathless page truths half so sage
As he wrote down for men.

And had he not high honor?
The hillside for a pall;
To lie in state while angels wait,
With stars for tapers tall;
And the dark rock-pines, like tossing plumes,
Over his bier to wave;
And God's own hand in that lonely land
To lay him in the grave—

In that strange grave without a name,
Whence his uncoffined clay
Shall break again, oh, wondrous thought!
Before the Judgment-day,
And stand with glory wrapt around
On the hills he never trod,
And speak of the strife that won our life
With the Incarnate Son of God.

O lonely grave in Moab's land!
O dark Beth-peor's hill!
Speak to these curious hearts of ours,
And teach them to be still.
God hath his mysteries of grace—
Ways that we cannot tell;
He hides them deep, like the hidden sleep
Of him he loved so well.

—Mrs. C. F. Alexander.

The Birthday of Faith.

WE have a friend twenty-four years old, who stoutly maintains that he was born on the 21st of October, 1866. On that glorious Sabbath evening he began to live. When the seraphic Summerfield was asked where he was born, he replied, "In Liverpool and Dublin." May the generation of twice-born men be multiplied.

There are those who can tell the very place, and the very day, hour, and minute of their conversion. There are others who can do no such thing, and such persons are apt to doubt the reality of a Christian experience just because they cannot fix the date of its commencement. You hear others tell "when first they saw the Lord," when sorrow drove them to the Comforter, when the first prayer trembled on their lips, when they caught the first glimpse of their "Beloved" through the "lattice," when they first cried, "I yield, by dying love constrained." The experience was marked, overwhelming—the heart crushed, fears and tears commingling. They remember it well. Then came the rising sun. Pardon slew fear, faith broke the bars of bondage. Forget that supreme hour? Never!

You wish you could speak as confidently; you mourn because you cannot fix the date, and you almost doubt whether you are re-born at all.

Now, it is a good thing for a Christian to know his birthday, and ever after to commemorate it as the anniversary of the soul. But suppose a man should take you into his orchard; the trees are thrifty, and the fruit is plump and ruddy. You ask him, "When was this tree set out?" "Fifteen years ago the first day of May last." You pronounce the fruit good—fifteen years—now ripe and mellow. Coming to the next tree, you say, "When was this set out?" "I do not know; it was planted before I came on the place." Would you be so unaccountably foolish as to gravely declare that the fruit on this tree is good for nothing, because no one knows when it was set out? It is not a question of dates, but of products. "By their fruits ye shall know them," and not by the time when they were planted.

Now and then a person comes forward for church-membership who can tell nothing about the when, or the how, of conversion. Perhaps from forgotten childhood the dear name of Jesus has been spoken with affection, and the heart cannot recall the time when it did not love and trust. It is not half so important to know when you first believed as to know that you now believe. Some pass through tempest to peaceful anchorage; they remember the conflict and victory. Others glide slowly and quietly into new life, and their immortal hope rises as gently as the eastern morning. When and how you came to Christ is one question. Have you come? is another question far more essential. Do not protest that the world was never created because you cannot tell exactly when it was done. If the date of conversion can be fixed, very well. It is vastly more important to be able to say, "My heart, O God, is fixed." It is not the past experience that makes you a Christian, but the present faith.

And to argue that a man is not a Christian because he cannot tell just the hour when he passed the dividing line and rested in Jesus—why, you might as well say to a man who has forgotten or never knew his birthday, "I don't believe you were ever born at all." In Heaven they keep the family record, and we shall know all about it by-and-by.—*Christian Weekly.*

The East India Company and its Empire.

ON the first of June next, the once powerful East India Company will pass out of existence, and its name and place will be known only in history. At that date, a balance of \$30,000,000 of the capital stock, on which the payment of a dividend of ten per cent was guaranteed by the English Government, will be paid off, either by actual cash payments or by the stockholder's converting, as it is expected they will, their claims into consols at the market price of the day. The company will then be formally dissolved.

The career of the English East India Company forms one of the most extraordinary and romantic episodes in all history. Formed originally as a mere trading company, without any thought of conquest, its first acquisition of land in the vast country over which it was destined to hold sway was acquired by the purchase of a small trading post at one of the harbors of that country. It increased in wealth and ultimately in power, and gradually became involved in the political quarrels of the petty Indian potentates of the day, until within a period scarcely longer than the ordinary life of man it acquired supreme control of over a hundred million persons, and had in its service an army of scores of thousands of soldiers. A few dozen London merchants, in their capacity as members of the East India Company, held absolute sway over a larger population than was governed by the sovereign of Great Britain. It was an empire within an empire, with powers too vast to be allowed to remain long in possession of a private and partially irresponsible corporation.

How and in what way the political power of the company was gradually transferred to the Government of Great Britain, and a limit placed upon its trading privileges, would exceed the usual limits of a newspaper article to describe. For some years past, this great corporation has been a mere cipher, and, a few months hence, a body which conquered and ruled over a population five times larger than that of the United States will pass away forever.

The area of the British Empire in India has been considerably increased since the abrogation of the political domination of the East India Company. It now con-

sists of a total of 950,919 square miles. This is only a little more than one-third the area of the United States. But British India is much more densely populated than the United States, and numbers a total of not less than 100,000,000 souls, against our 40,000,000. British India, then, with a territory one-third less than the United States, has five times the population. Probably not less than 40,000,000 persons are indirectly subject to the British rule through tributary native rulers.—*N. Y. Bulletin.*

REDEMPTION.—NO. 2.

BY ELLEN G. WHITE.

FALLEN man, because of his guilt, could no longer come directly before God with his supplications, for his transgression of the divine law had placed an impassable barrier between the holy God and the transgressor. But a plan was devised that the sentence of death should rest upon a substitute of superior value to the law of God. In the plan of redemption there must be the shedding of blood, for death must come in consequence of man's sin. The beasts for sacrificial offerings were to prefigure Christ. In the slain victim, man was to see the fulfillment for the time being of God's word, "Ye shall surely die." And the flowing of the blood from the victim would also signify an atonement. There was no virtue in the blood of animals; but the shedding of the blood of beasts was to point forward to a Redeemer who would one day come to the world and die for the sins of men. And thus Christ would fully vindicate his Father's law.

Satan with intense interest watched every event in regard to the sacrificial offerings. The devotion and solemnity connected with the shedding of the blood of the victim caused him great uneasiness. This ceremony to him was clothed with mystery; but he was not a dull scholar, and he soon learned that the sacrificial offerings typified some future atonement for man. He saw that these offerings signified repentance for sin. This did not agree with his purposes, and he at once commenced to work upon the heart of Cain to lead him to rebellion against the sacrificial offering which prefigured a Redeemer to come.

Adam's repentance, evidenced in his sorrow for his transgression, and his hope of salvation through Christ shown by his works in the sacrifices offered, was a disappointment to Satan. He hoped forever to gain Adam to unite with him in murmuring against God, and in rebelling against his authority. Here were the representatives of the two great classes. Abel as priest offered in solemn faith his sacrifice. Cain was willing to offer the fruit of his ground, but refused to connect with his offering the blood of beasts. His heart refused to show his repentance for sin and his faith in a Saviour by offering the blood of beasts. He refused to acknowledge his need of a Redeemer. This to his proud heart was dependence and humiliation.

But Abel by faith in a future Redeemer offered to God a more acceptable sacrifice than Cain. His offering the blood of beasts signified that he was a sinner and had sins to wash away, and that he was penitent and believed in the efficacy of the blood of the future great offering. Satan is the parent of unbelief, murmuring, and rebellion. He filled Cain with doubt and with madness against his innocent brother and against God, because his sacrifice was refused and Abel's accepted. And he slew his brother in his insane madness.

The sacrificial offerings were instituted to be a standing pledge to man of God's pardon through the great offering to be made, typified by the blood of beasts. Through this ceremony man signified repentance, obedience, and faith in a Redeemer to come. That which made Cain's offering offensive to God was his lack of submission and obedience to the ordinance of his appointment. He thought his own plans in offering to God merely the fruit of the ground was nobler, and not as humiliating as the offering of the blood of beasts which showed a dependence upon another, thus expressing his own weakness and sinfulness. Cain slighted the blood of the atonement.

Adam in transgressing the law of Jehovah had opened the door for Satan, and he had planted his banner in the midst of his own family. He was made to feel indeed

that the wages of sin is death. Satan designed to gain Eden by deceiving our first parents; but in this he was disappointed. Instead of securing to himself Eden, he now feared that he would lose all he had claimed out of Eden. His sagacity could trace the signification of these offerings that they pointed man forward to a Redeemer, and were a typical atonement for the time being for the sin of fallen man opening a door of hope to the race.

The rebellion of Satan against God was most determined. He worked to wage against the kingdom of God with perseverance and fortitude worthy of a better cause.

The world had become so corrupt through indulgence of appetite and debased passions in the days of Noah that God was provoked to destroy its inhabitants by the waters of the flood. As men again multiplied upon the earth, the indulgence of wine to intoxication perverted the senses, and prepared the way for excessive meat-eating and the strengthening of the animal passions. Men lifted themselves up against the God of Heaven. And their faculties and opportunities were devoted to glorifying themselves rather than honoring their Creator. Satan found easy access to the hearts of men. He is a diligent student of the Bible, and is much better acquainted with the prophecies than many religious teachers. He knows that it is for his interest to keep well informed in the revealed purposes of God, that he may defeat the plans of the Infinite. So infidels study the Scriptures frequently more diligently than some who profess to be guided by them. Some of the ungodly search the Scriptures that they may become familiar with Bible truth, and furnish themselves with arguments to make it appear that the Bible contradicts itself. And many professed Christians are so ignorant of the word of God, through neglect of its study, that they are blinded by the deceptive reasoning of those who pervert sacred truth, that they may turn souls away from the counsel of God in his word.

Satan saw in the typical offerings an expected Redeemer who was to ransom man from his control. He laid his plans deep to rule the hearts of men from generation to generation, and to blind their understanding of the prophecies, that when Jesus should come, the people would refuse to accept him as their Saviour.

God appointed Moses to lead out his people from their bondage in the land of Egypt, that they might consecrate themselves to serve him with perfect hearts, and be to him a peculiar treasure. Moses was their visible leader, while Christ stood at the head of the armies of Israel, their invisible leader. If they could have always realized this, they would not have rebelled and provoked God in the wilderness by their unreasonable murmurings. God said to Moses, "Behold I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him."

When Christ as the guiding, guarding angel condescended to lead the armies of Israel through the wilderness to Canaan, Satan was provoked, for he felt that his power could not so well control them. But as he saw that the armies of Israel were easily influenced and incited to rebellion by his suggestions, he hoped to lead them to murmuring and sin which would bring upon them the wrath of God. And as he saw that his power was submitted to by men, he became bold in his temptations, inciting to crime and violence. Through Satan's devices, each generation was becoming more feeble in physical, mental, and moral power. This gave him courage to think that he might succeed in his warfare against Christ in person when he should be manifested. He has the dominion of death.

Some few in every generation from Adam resisted his every artifice and stood forth as noble representatives of what it was in the power of man to do and to be—Christ working with human efforts, helping man in overcoming the power of Satan. Enoch and Elijah are the correct representatives of what the race might be through faith in Jesus Christ if they chose to be. Satan was greatly disturbed because these noble, holy men stood untainted amid the moral pollution surrounding them, perfected righteous characters, and were accounted worthy for translation to Heaven. As they had stood forth in moral power in

noble uprightness, overcoming Satan's temptations, he could not bring them under the dominion of death. He triumphed that he had power to overcome Moses with his temptations, and that he could mar his illustrious character and lead him to the sin of taking glory to himself before the people which belonged to God.

Christ resurrected Moses and took him to heaven. This enraged Satan, and he accused the Son of God of invading his dominion by robbing the grave of his lawful prey. Jude says of the resurrection of Moses, "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee."

When Satan succeeds in tempting men, whom God has especially honored, to commit grievous sins, he triumphs; for he has gained to himself a great victory and done harm to the kingdom of Christ.

At the birth of Christ, Satan saw the plains of Bethlehem illuminated with the brilliant glory of a multitude of heavenly angels. He heard their song, "Glory to God in the highest, and on earth peace, good will to men." The prince of darkness saw the amazed shepherds filled with fear as they beheld the illuminated plains. They trembled before the exhibitions of bewildering glory which seemed to entrance their senses. The rebel chief himself trembled at the proclamation of the angel to the shepherds, "Fear not; for, behold, I bring to you tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." He had met with so good success in devising a plan to ruin men that he had become bold and powerful. He had controlled the minds and bodies of men from Adam down to the first appearing of Christ. But now Satan was troubled and alarmed for his kingdom and his life.

The song of the heavenly messengers proclaiming the advent of the Saviour to a fallen world, and the joy expressed at this great event Satan knew boded no good to himself. Dark forebodings were awakened in his mind as to the influence this advent to the world would have upon his kingdom. He queried if this was not the coming One who would contest his power and overthrow his kingdom. He looked upon Christ from his birth as his rival. He stirred the envy and jealousy of Herod to destroy Christ by insinuating to him that his power and his kingdom were to be given to this new king. Satan imbued Herod with the very feelings and fears that disturbed his own mind. He inspired the corrupt mind of Herod to invent a plan which he thought would succeed in ridding the earth of the infant king, by slaying all the children from two years old and under in Bethlehem.

But against his plans, Satan sees a higher power at work. Angels of God protected the life of the infant Redeemer. Joseph was warned in a dream to flee into Egypt, that in a heathen land he may find an asylum for the world's Redeemer. Satan followed him from infancy to childhood and from childhood to manhood, inventing means and ways to allure him from his allegiance to God, and overcome him with his subtle temptations. The unsullied purity of the childhood, youth, and manhood, of Christ which Satan could not taint annoyed him exceedingly. All his darts and arrows of temptation fell harmless before the Son of God. And when he found that all his temptations prevailed nothing in moving Christ from his steadfast integrity, or in marring the spotless purity of the youthful Galilean, he was perplexed and enraged. He looked upon this youth as an enemy that he must dread and fear.

That there should be one who walked the earth with moral power to withstand all his temptations, who resisted all his attractive bribes to allure him to sin, and over whom he could obtain no advantage to separate from God, chafed and enraged his Satanic majesty.

The childhood, youth, and manhood, of John, who came in the spirit and power of Elijah to do a special work in preparing the way for the world's Redeemer, was marked with firmness and moral power. Satan could not move him from his integrity. When the voice of this prophet was heard in the wilderness, "Prepare ye the way of the Lord, make his paths straight," Satan was afraid for his kingdom. He felt that the voice sounding forth in trumpet tones in the wilderness caused sinners under his control to tremble. He saw that his power over many was broken. The

sinfulness of sin was revealed in such a manner that men became alarmed, and some, by repentance of their sins, found the favor of God and gained moral power to resist his temptations.

He was on the ground at the time when Christ presented himself to John for baptism. He heard the majestic voice resounding through heaven and echoing through the earth like peals of thunder. He saw the lightnings flash from the cloudless heavens, and heard the fearful words from Jehovah, "This is my beloved Son in whom I am well pleased." He saw the brightness of the Father's glory overshadowing the form of Jesus, thus, with unmistakable assurance, pointing out the One in that crowd whom he acknowledged as his Son. The circumstances connected with this baptismal scene had aroused the most intense hatred in the breast of Satan. He knew then for a certainty that, unless he could overcome Christ, from henceforth there would be a limitation of his power. He understood that the communication from the throne of God signified that Heaven was more directly accessible to man.

As Satan had led man to sin, he had hoped that God's abhorrence of sin would forever separate him from man, and break the connecting link between Heaven and earth. But the opening heavens in connection with the voice of God addressing his Son was like a death-knell to Satan. He feared that God was now to unite man more fully to himself, and give him power to overcome his devices. And for this purpose, Christ had come from the royal courts to the earth. Satan was well acquainted with the position of honor Christ had held in Heaven as the Son of God, the beloved of the Father. And that he should leave Heaven and come to this world as a man filled him with apprehension for his own safety. He could not comprehend the mystery of this great sacrifice for the benefit of fallen man. He knew well the value of Heaven far exceeded the anticipation and appreciation of fallen man. The most costly treasures of the world he knew would not compare with its worth. As he had lost through his rebellion all the riches and pure glories of Heaven, he was determined to be revenged by causing as many as he could to undervalue Heaven and to place their affections upon earthly treasures.

It was incomprehensible to the selfish soul of Satan that there could exist benevolence and love for the deceived race so great as to induce the Prince of Heaven to leave his home and come to a world marred with sin and seared with the curse. He had knowledge of the inestimable value of eternal riches that man had not. He had experienced the pure contentment, the peace and exalted holiness of unalloyed joys of the heavenly abode. He had realized before his rebellion the satisfaction of the full approval of God. He had once a full appreciation of the glory that enshrouded the Father, and knew that there was no limit to his power.

Satan knew what he had lost. He now feared that his empire over the world was to be contested, his right disputed, and his power broken. He knew through prophecy, that a Saviour was predicted and that his kingdom would not be established in earthly triumph and with worldly honor and display. He knew that ancient prophecies foretold a kingdom to be established by the Prince of Heaven upon the earth, which he claimed as his dominion. His kingdom would embrace all the kingdoms of the world, and then his power and his glory would cease and he receive his retribution for the sins he had introduced into the world and for the misery he had brought upon man. He knew that everything which concerned his prosperity was pending upon his success or failure in overcoming Christ with his temptations in the wilderness. He brought to bear upon Christ every artifice and force of his powerful temptations to allure him from his allegiance.

LORD BACON, toward the latter end of his life, said that a little smattering of philosophy would lead a man to atheism; but that a thorough knowledge of it would lead a man back again to a first cause, and that the first principle of right reason is religion. "After all my studies and inquiries," he seriously professes, "I dare not die with any other thoughts than those taught by the Christian faith."

The poor man's purse may be empty, but he has as much gold in the sunset, and as much silver in the moon, as the millionaire.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MARCH 3, 1874.

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

The Entrance of Sin—Shall it Exist Forever?

THERE was a time when sin first began to exist. Before that time the universe of God was clean. Sin does not owe its existence to the Creator of the heavens and the earth. Wickedness is not one of the things which he has created. God abhors all iniquity, and has never yet even consented to its existence. He has not indeed forcibly prevented its entrance into his fair creation; but this he could not do if he left angels and men free moral agents. He did leave them such that they might form characters worthy of his approval and of his reward.

We cannot fully explain the origin of sin. We know that it had a beginning. We also know that it began with Satan, the highest of all God's creatures. But we have no complete record of the manner in which sin first began in a sinless being. The fact that it did begin is sufficient for us, though we cannot definitely grasp the manner of its origin. Perhaps it would be as difficult to really explain the origin of evil as it is to show how God can take guilt from the penitent sinner, and restore to sinful beings their lost innocence.

But the highest created being, as well as all other created intelligences, was subjected to trial. We cannot doubt that Satan's test was with reference to the Son of God. He was called to render obedience to some precept, the reason of which was not clear to his mind. Implicit confidence and cheerful obedience were due from him to his Creator. If other beings owed much to God, he far more. To him the highest place among created beings had been assigned. He had the fullest proof of his Creator's love, and it was eminently proper, and even necessary, that he should in return give proof of his love and fidelity to Him who created him.

Some duty therefore was assigned him which was not explained, and which was adapted to prove his fidelity. He was tested with reference to the Son of God. He allowed the thought to enter and remain in his mind that God had bidden him do some unreasonable thing. That one evil thought of God is the root of all the sin that has since existed.

This sin began with Satan. It began where all had been purity. How God viewed the entrance of this deadly evil is seen in that he cast it out of Heaven in the person of its author, and of all who sympathized with him.

How the tempter gained the confidence of our first mother, and how Adam was drawn with her into rebellion, need not be stated. Though we have in the Bible only scattered hints respecting the fall of the angels, we have quite a full record of the fall of man. Again we see how God viewed sin; for Adam and Eve because of it were banished from paradise.

But we need not enlarge upon the origin of this loathsome pestilence. It is a fixed fact that it has gained a foothold in the universe of God. But it is an intruder, a usurper. It came in by fraud. It has gained no rights by possession. God did not will its existence. He is no better pleased with it now than he was at its origin. In fact, it exists in defiance of the Almighty.

We can well understand that after sin had broken out in the universe of God, Infinite Wisdom might see it best to suffer it to exist long enough to fully develop its awful character, so that when put down, all might see beyond a question the justice of God in the punishment inflicted, and that rebellion might never again occur.

But is sin to be considered an eternal fixture in the universe of God? Having entered by fraud, shall it retain possession by force? We know that God is not pleased with its character, but is he compelled to regard it as a permanent institution in his universe? Sin is high treason against God. In the case of the angels, it was against so great light that it could not be pardoned. A Saviour was possible for man; and infinite love caused Christ to die for man. The blood of Christ is a sovereign antidote for sin, whenever men will avail themselves of it. Yet it is certain that though men can be cleansed from sin through that blood, comparatively few are actually cleansed by it.

But God has another agent which he proposes to use in dealing with sin. That agent is fire.

He prepared this for the devil and his angels, but he has informed us that all who persist in sin shall share this fire with them. Matt. 25:41. But this is not inflicted till the day of Judgment. This fire has no power to change guilt to innocence. It cannot render a sinful being pure in the sight of God. The only thing that can take guilt from the conscience is the blood of Christ, and this can only be effected when repentance is wrought in the sinner by the power of the Spirit of God. There is a limited time during which this work is possible. The limit is the Judgment. When that point is reached, God consigns all sinners to the fire.

But shall sin have an eternal existence? Shall there always be a part of God's universe that shall be filled with everything loathsome and offensive in his sight? Will the endless torment of the wicked make the endless existence of sin a thing tolerable in God's sight? Satan has made evil his good. Shall such good be made by him an eternal fixture in God's creation? The time was, when everything in God's universe was very good? Satan has added to God's creation which was all pure and good, his own creation which is evil and only evil. Shall Satan's work prove as lasting as that of the Almighty? God planted in his garden every kind of good tree, and did not plant therein one evil tree. Satan has planted in God's garden trees of evil. Or to drop the figure, he has introduced into God's clean universe, sin, that loathsome and abominable thing which God abhors. Shall these offensive trees never cease to exist? Shall the universe never again be clean? Shall Satan's work always exist to mar the face of God's creation? Is evil to maintain a perpetual existence where God willed that only good should be found?

These questions involve a prior question. It is not questioned that immortality is the gift of God. But the question is earnestly controverted: When is it that God confers immortality upon his creatures? Does he do it in the act of giving them existence, or does he withhold this infinite boon until they have finished the period of their probation? This is the previous question in this discussion. If he gives immortality in the very act of giving existence, then it is certain that Satan in grafting evil upon immortal trees has rendered it immortal. Sin is the empire of Satan. He delights in evil for its own sake. His empire if filled with immortal beings shall have an endless existence. God may fill that empire with pain, but he must forever behold the existence of that which is most displeasing and offensive in his sight.

Thus it is assumed that when God made each rational being, he virtually said, "I decree that you shall live as long as I exist." And thus, though placing every person upon probation to let them determine the question whether they will answer the end for which he created them, he determines in advance that their existence shall be eternal. If it be said that he must either give to his creatures an existence which is absolutely exempt from death as the penalty of rebellion or else create them subject to disease and death, we answer that such is not the fact. Whatever God can give to his creatures, he can withdraw from them, unless he pledge his word that his gift shall never be recalled. Now God gave to Adam life without planting any seeds of death within him. There was with him no tendency to decay, and so long as he continued faithful, he was incapable of death. But God did not place the life of Adam on such a basis that he could not withdraw his gift from him in case he should rebel. He gave him life with certain conditions prescribed. If he violated these, the gift should be withdrawn. If he was faithful to his Creator until the period of his probation was accomplished, he should no longer hold the gift of God on condition, but should have it his by God's irrevocable decree. The difference between Adam in his unfallen state and that of the immortal saints is, that one held life on condition of obedience; the others by absolute gift, their obedience having been fully tested.

The Scriptures nowhere assert the unconditional gift of life at their creation to angels and to men. Why then should we assume that God by absolute decree, or by the exercise of his infinite power, conferred on them by the act of creation such a gift of life that he cannot withdraw it without denying himself? Certainly, he cannot be said to have been under the necessity of acting thus. He could give man life with conditions annexed to it for a certain time and then confirm the gift to him by absolute decree when those conditions had been faithfully fulfilled.

Every fact in the Bible goes to show that such was the plan upon which he designed to act in the case of man, and it is every way reasonable to believe that this was his purpose with respect to the angels.

We cannot doubt that God created intelligent beings that they might glorify him. They are placed upon trial that they may prove themselves worthy of the place which God has given them. The gift of life is held by them upon conditions during this trial. If they are found worthy, it is confirmed to them without condition. If they rebel, God has it in his power to reduce them to the condition from which he raised them by creation, they having shown themselves unworthy of that existence which he gave them. God has not laid the foundation of an eternal empire for Satan by decreeing the endless existence of every intelligent being that he has created. He has placed all upon probation. The unconditional gift of life without end is given to those who are proved worthy of it by the trial.

J. N. A.

There Is Help in God.

THE Lord of hosts is the present help of those who put their trust in him. The arm of man is too feeble to help us in trouble, even when he is disposed to do his utmost for us. Those therefore do greatly err who put their trust even in princes. And why should we ever commit an error of this kind? Has not God invited us to trust in him? And has he not warned us not to trust in the arm of flesh?

God knows our sorrows as man cannot know them. To him all hearts are open. He knows our temptations, he understands our errors and faults. He is able to succor in the hour of our extremity, and he has promised to do it. There is no arm like his. If he is for us, he is more than all that can be against us. There is but one thing that will prevent him from extending help to us, and that is sin. And even sin cannot hinder God from helping us, if we will truly repent of it. But true repentance always involves a change of conduct. We must leave off our transgressions and turn from them to a course of true obedience.

Now God does not deny his mercy and his favor to penitent sinners. These are the very persons who may trust in him. All his promises are made to this class. We must not forget this fact, for it is of priceless value. God does not reject us because we have sinned, but because we refuse to put away our sins by repentance. If we could keep this fact before our minds, it would be a constant strength and support to us. We could then take hold of God's arm for help, and we should never be disappointed in the result. But we have an adversary who knows how to thwart our efforts in the great struggle for eternal life. He puts forth his utmost effort in every way to lead us into sin, and if he succeeds to any extent in his temptation, he then becomes our accuser that he may cause us to distrust God's mercy, and to neglect to come to him for pardon and for salvation. This is a most cruel temptation and its effect in paralyzing our strength is great.

But we need not be thus thwarted in our efforts to seek God. When we seek him with all our hearts, he promises to receive us. It is our duty to believe that he is as good as his word. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." Isa. 55:7. These are exceedingly precious words, and they were written on purpose that our faith may take hold on them. God is infinitely and supremely good. It is our privilege to trust him when every earthly refuge has failed us.

The Saviour says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest to your souls. For my yoke is easy, and my burden is light." Matt. 12:28-30. This invitation is addressed to all who feel the burden of their sins. Though Satan will attempt to hinder us from accepting it by urging the fact that our burden of sin renders us unworthy of the Saviour's notice, yet the invitation is addressed to none but those who feel this burden. Those who feel no need of relief are offered none by Christ. We need not stay away because of the burden upon our souls. We are the ones invited, and we may be sure that it is our privilege to accept the offer of mercy. He will in nowise cast out him that cometh to him. This is the very Saviour we need. We can find salvation through

him. We can trust in him with the assurance that he will save us. We must indeed accept his yoke, but it is a privilege to accept it. We must leave our sins, but they are the very cause of our burden, and in the end they will ruin us if we do not put them away. Let us thank God for such a Saviour. Let us prove ourselves true to him and to his cause. He will never leave us; let us see that we never forsake him. We can trust in him always if we will but keep his sayings; and he will assuredly guide us with his counsel, and afterward receive us to glory.

J. N. A.

Religious Declension of these Days.

(Continued.)

WE gave last week testimony from the *Christian Palladium*, the *Religious Telescope*, the *Philadelphia Sun*, the *Oberlin Evangelist*, the *Congregationalist*, the *Watchman and Reflector*, the *N. Y. Independent*, and the *Belfast News-Letter*, to show that, from 1844 and onward, a general declension of religion has prevailed in all the churches, and that even the great revivals of 1858 and 9, did not present such fruits as would give evidence of any radical change for the better.

Others have spoken on the same point whose testimony is worthy of consideration.

Dr. Cumming of England, in "Time of the End," p. 183, says:—

"I believe that one-half of the professors of the gospel are nothing better than practical infidels."

Henry Ward Beecher says:—

"Thousands of men in good and regular standing in evangelical churches are giving no evidence of piety, are living in open sin, or in practices in business and in public affairs irreconcilably at variance with the spirit of Christianity. I cannot ask such persons to the Lord's table just because they are regular members of a church."

Again he says:—

"Gentility has nearly killed our churches."

A Methodist journal says:—

"Home religion among the Methodists is no longer what it once was. Family praise is almost wholly abandoned. Twenty-five years ago, a Methodist family might be known in any neighborhood by the morning and evening song of praise, in which father, mother, and children took part. Who ever hears such a thing now?"

Dr. A. Barnes, a few years since, said:—

"With the increase of business, and the brightening prospects of commerce and manufactures, there is an increase of worldly-mindedness. Thus it is with all denominations."

Robert Atkins, in a sermon preached in London, said:—

"The truly righteous are diminished from the earth, and no man layeth it to heart. The professors of religion of the present day in every church are lovers of the world, conformers to the world, lovers of creature-comfort, and aspirers after respectability. They are called to suffer with Christ, but they shrink from even reproach."

"Apostasy, apostasy, apostasy, is engraven on the very front of every church; and did they know it, and did they feel it, there might be hope; but, alas! they cry, 'We are rich, and increased in goods, and stand in need of nothing.'"

Mr. O. Scott (Wesleyan Methodist) says:—

"The church is as deeply infected with a desire for worldly gain as the world."

"The churches are making a god of this world. Most of the denominations of the present day might be called churches of the world with more propriety than churches of Christ."

The *Genesee Evangelist* says:—

Our Zion is in a state of mourning. The Holy Spirit has not visited us as in former years, and we have great cause for deep humiliation, in view of the sins and worldliness and spiritual indifference of most of our churches."

Mr. Spurgeon says:—

"Reflecting the other day upon the sad state of the churches at the present moment, I was led to look back to apostolic times, and to consider wherein the preaching of the present day differed from the apostles."

The report of the Michigan Yearly Conference, published in the *True Wesleyan* of Nov. 15, 1851, says:—

"The world, commercial, political, and ecclesiastical, are alike, and are together going in the broad way that leads to death. Politics, commerce, and nominal religion; all connive at sin, reciprocally aid each other, and unite to crush the poor. Falsehood is unblushingly uttered in the forum and in the pulpit, and sins that would shock the moral sensibilities of the heathen go unrebuked in all the great denominations of our land."

These churches are like the Jewish church when the Saviour exclaimed, "Wo unto you, scribes and Pharisees, hypocrites."

Prof. S. C. Bartlett, of Chicago, in the *N. Y. Independent*, says:—

"Religion now is in a different position from Methodism then. To a certain extent it is a very reputable thing. Christianity is, in our day, something of a success. Men 'speak well of it.' Ex-presidents and statesmen have been willing to round off their career with a recognition of its

claims. And the popularity of religion tends vastly to increase the number of those who would secure its benefits without squarely meeting its duties. The church courts the world, and the world caresses the church. The line of separation between the godly and the irreligious fades out into a kind of penumbra, and zealous men on both sides are toiling to obliterate all difference between their modes of action and enjoyment."

On Sunday, Feb. 5, 1871, fifteen clergymen of the city of Rochester, N. Y., distributed a circular, entitled, "A Testimony" to fifteen congregations of that city. To this circular the Rochester Democrat of Feb. 7, made reference as follows:—

"The 'Testimony' sets out by stating that the foregoing pastors are constrained to bear witness to what they 'conceive to be a fact of our time; viz., That the prevailing standard of piety, among the professed people of God, is alarmingly low; that a tide of worldliness is setting in upon us, indicating the rapid approach of an era, such as is foretold by Paul in his second letter to Timothy, in the words, 'In the last days perilous times shall come.'" These conclusions are reached, not by comparisons with former times, but by applying the tests found in the Scriptures. They instance as proof, 'the spirit of lawlessness which prevails.' The circular then explains how this lawlessness (religious) is shown. Men have the name of religion, but they obey none of its injunctions. There is also a growing disposition to practice, in religious circles, what is agreeable to the natural inclinations, rather than the duties prescribed by the word of God. The tendency to adopt worldly amusements, by professed Christians, is further stated in evidence."

This testimony is very explicit. When men "have the name of religion, but obey none of its injunctions," they certainly may be said to have a form of godliness, but to deny the power; and when they "practice in religious circles what is agreeable to the natural inclinations, rather than the duties prescribed by the word of God," they may be truthfully said to be "lovers of pleasures more than lovers of God." And Rochester is not an exception in this respect. It is so all over the land, as the candid everywhere, by a sad array of facts, are compelled to admit.

Pres. C. G. Finney, of Oberlin College, in an article in the N. Y. Independent of Dec. 4, 1873, entitled "The Decay of Conscience, said:—

"I believe it is a fact generally admitted that there is much less conscience manifested by men and women in nearly all the walks of life than there was forty years ago. There is justly much complaint of this, and there seems to be but little prospect of reformation. The rings and frauds and villainies in high and low places, among all ranks of men are most alarming, and one is almost compelled to ask, 'Can nobody be safely trusted?'"

He goes on to say that the pulpit is chiefly responsible for this state of things. How has it become responsible? By lowering the standard in the church; and this has its effect upon the world. Sin is not denounced as it used to be; corruption is passed hastily and slightly over; and the world everywhere prevails against the church. Even revivals no longer give assurance of radical reformation. The line of demarkation between the church and the world becomes less and less distinct, and the tide of evil rolls on unrestrained.

This state of things, in which the church stands firmly opposed to the doctrine of the near coming of Christ, and is alarmingly conformed to the world, and sadly degenerate in religious things, was not unlooked for by students of prophecy in ages past. Martin Luther, just before his death, writing on the prophetic periods of Daniel, in his German Bible, said:—

"About the consummation of these periods, this gospel will be shut out of all the churches and confined to private houses."

When one of Martin Luther's guests remarked that the world might continue fifty years, he replied:—

"Pray God it may not exist so long; matters would be even worse than they have been. There would rise up infinite sects and schisms, which are at present hidden in men's hearts not mature. No; may the Lord come at once, for there is no amendment to be expected."

Matthew Henry, on Luke 18:8, remarks:—

"Now when he comes will he find faith on the earth? The question implies a strong negative; no, he shall not; he himself foresees it. In general he will find but few good people, few that are really and truly good; many that have the form and fashion of godliness, but few that have faith."

Dr. Gill, on Rev. 3:20, speaking of the signs of Christ's coming, says:—

"Which will yet be observed by a few, such a general sleepiness will have seized all professors of religion."

Mr. Hopkins remarks:—

"There is great reason to conclude that the world, particularly that part of it called Christian and Protestant, will yet make greater and more rapid advances in all kinds of moral corruption and open wickedness, till it will come to that state in which it will be fully ripe."

Mr. Harthy, a learned and sensible churchman, has remarked as follows:—

"There are many prophecies which declare the fall of the ecclesiastical powers of the Christian world; and though each church seems to flatter itself with the hope of being exempted, yet it is very plain that the prophetic characters belong to all. They all have left the true, pure, simple religion, and teach for doctrines the commandments of men."

Next week we will present some further acknowledgments of the terrible state of the times upon which we have fallen.

(To be Continued.)

Who Shall Judge?

THE Lord instructs his people to be circumspect in all that he commands. Who shall say that some things which he requires are of little or no importance? Yet many, professing to be loyal to the King of Heaven, treat his word in this way. And it always happens that those things they are disposed to do are, in their estimation, important; but those things they are inclined to neglect they esteem of little or no importance. Baptists are astonished at those who can profess the Christian name, and yet neglect to obey Christ in the institution of baptism, a duty so plainly taught in the Scriptures. But at the same time they can neglect and evade the fourth commandment of the decalogue in the same manner in which Pedo-Baptists do immersion, by something else substituted for that which is commanded, and feel easy. With them baptism, precisely as it is taught in the Scriptures, is essential and highly important. They deny the right of men to substitute sprinkling for immersion. They appeal to what is written by inspiration on the subject. But they can accept a man-made change of the Sabbath, calling a day by that sacred title that God never rested on, blest, nor sanctified, and trample the day that God claims as his rest-day, because he rested on it, under their feet, profaning that which God has sanctified and blest, and giving its title and honor to another day, one that God never bade us esteem as sacred to him.

So much by way of illustration; now let us make the application. As a people, we claim to have a special message, and, as a consequence, special light and guidance, which is taught and promised in the word of God. We have been enlightened both in regard to moral and physical law. We have been taught how to care for our bodily health so that we might have sound minds in sound bodies, and prepare ourselves for the trying times which lie between us and the coming of the Lord. We acknowledge the health reform to be important. But there are many particulars embraced in this subject, and each one thinks that some of these particulars are important, and therefore reduces them to practice, while other particulars, as plainly expressed, are not heeded. These are made non-essential. Now when we discriminate and judge between two things taught by the Spirit of God, accepting the one and neglecting the other, do we not follow our own light, and not the illumination of the Spirit? We do the one because we think it best; we neglect the other because we do not deem it important. In all this we have followed our own mind—we have been guided by ourselves. Wherein have we obeyed God?—what have we done, with the sole intention of yielding to his superior wisdom? In this course, have we not taken our own counsel?

While the Lord requires circumspection in all he has taught, who shall judge which should be accepted, and which rejected?

R. F. COTTRELL.

Three Different Kinds of Sins.

SIN is sinful in whatever form it may appear, and under whatsoever circumstances it may be committed. Yet there are three different general classes or grades of sins: First, sins of ignorance; second, sins of weakness; third, sins of presumption.

1. *Sins of ignorance.* Although this class of sins is less obnoxious to God than the other two classes embraced in this subject, yet its sinfulness is seen in the fact that anciently different offerings were made for it, and that consequently it was among those things which made the death of Christ necessary.

Under the old dispensation, those who sinned through ignorance were called upon to repent and reform as soon as their ignorance was removed, Lev. 4; Num. 15:22; etc., and the same duty exists in this dispensation. Christ came as a light to his people, that they might see their sins, and reform; but they, as a nation, chose darkness rather than light because their deeds were evil; and thus their sins became doubly sinful, and their past sins of ignorance were imputed to them as though they had been committed with a clear knowledge of their whole duty.

Paul obtained mercy because he had sinned through ignorance, and because, when he obtained a clear view of himself as a sinner, he heartily repented and thoroughly reformed; and when he announced to the idolatrous Athenians that God "winked at" the times of their ignorance, he was not negligent to immediately add as a condition, "But now commandeth all men everywhere to repent; because he hath appointed a day, in the which he will judge the world in righteousness." Acts 17:30, 31.

2. *Sins of weakness.* These are the sins

which are committed through the weakness of the flesh by those who, knowing their duty, are in an unguarded moment overcome by the temptations and snares of the devil. The truly sincere and conscientious who commit these sins are sorry and perhaps discouraged upon being overcome, or when they realize their errors. There is hope for such if they heartily repent and earnestly endeavor to reform. To such, the following words of John are applicable: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1.

The great danger of Christians is to be too indifferent in regard to these sins because they are committed more or less by all, and because they are hated by those who commit them. But we show our hatred toward sin by our efforts to overcome it. The heart is deceitful, and if our efforts to overcome are faint, it is pretty safe to conclude that we love sin and cherish it as a sweet morsel. If we did not, we would recoil and shudder at its approach as we would at the presence of a viper preparing to bite us.

Our efforts to overcome sin are generally too faint. We do not strive and agonize to overcome, and are not willing to deny ourselves. We excuse ourselves when God does not excuse us, and are in danger of passing off as sins of weakness those sins which are charged to us in the heavenly records as

3. *Sins of presumption.* These are the sins that are committed with a clear understanding of duty, but under the false and delusive impression that God will not be particular with us for small deviations from his will. This is the most dangerous class of sins. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." Eccl. 8:11. But God's mercy and longsuffering does not make sin less sinful, but rather adds to the sinfulness of sin; for if men will not reform when they have an opportunity, they become guilty of confirming their course of sin, and of sinning against God's grace as well as against his law. The grace or favor of God is offered to them as a remedy for sin, but they turn away from it, virtually saying, I will not be led to repentance by the goodness of God, but will persist in transgressing his holy law.

Sin is as sinful under this dispensation as it was under the old. May we not rather say that it is more sinful under our present light and privileges than it was anciently? Says the great apostle: "If we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Heb. 10:26-29.

This passage sets forth the highest grade of the sin of presumption. Men do not generally reach the height of the evil here described the first time they presume to disregard God's authority, but by gradually hardening their hearts through the deceitfulness of sin. It is the small foxes that spoil the vine. Satan sugar-coats the evil he desires to have us perform; and would make us believe that small deviations will not be noticed by the eye of God. But we should tremble at the word of God, and cultivate a tender conscience; and had we no other reason to obey God than the fact that he has spoken, we should cheerfully obey him.

More on this branch of the subject in our next.

D. T. BOURDEAU.

The Bible

Is truly a wonderful book, whether we consider its history or its influence. Holy men of God spoke as they were moved by the Holy Ghost. This book has a self-impelling power, and acts defensively and offensively. When the murderers of Jesus would use its power in their own justification, it turned its batteries against them, and consigned the nation to destruction. When the papacy thought to take this book into its own care, it burst the doors of its prison, and soon appeared in all the great cities of Europe, and every effort made by the papists to put down the Bible has resulted in its more complete freedom.

The great preparation for the spread of present truth has been going on for many years. The Bible has been printed in different languages and widely circulated; the American Bible Society has, since its organization, issued twenty-nine millions, nine hundred and eight-two thousand volumes, in thirty-nine languages, representing about sixty different languages and dialects. These Bibles have penetrated everywhere, China and Japan not excepted. The British and Foreign Bible Society has issued above sixty-eight millions of volumes since its first establishment; and it was stated at the sixty-ninth anniversary of this society (May 7, 1873) that no less than two hundred and four versions of the Bible are now issued.

The day of God's preparation is upon us. Shall we meet it nobly, heartily, and liberally? Schools

are everywhere doing their work, and the masses are learning to read, and improved methods of labor are affording leisure to the people for investigation. Railroads and other facilities for traveling are bringing the messenger of the truth to every locality; and even the blind may find the precious volume in raised letters for their improvement; and many a grateful soul has sent up to Heaven its heartfelt and tearful accents of praise for this last gift to the blind.

All the world is evidently waiting for this last message of God to man; and while this age is so prolific in improvements, and so rich in privileges, the masses are growing rapidly worse; and in the churches a false idea is on the wing, that the conversion of the world is to follow all this wonderful progress and privilege.

Universal toleration, to a great extent, exists as never before; yet bigotry is assuming new and most dangerous forms, and threatening future trouble; while spiritualism promises to unchristianize Christendom; and all this while, the second advent of the Messiah draws on apace.

The sixth seal has been opened, and the great earthquake and the signs in the sun, moon, and stars, have all occurred; and now we wait the accomplishment of the prophecy. The Bible has nearly finished its mission of love, and its last work is to be the most magnificent and glorious of all.

Great nations never prospered as just before their final disaster—just before their glory has been laid in the dust. Thus with Christendom: she lauds the Bible, and sends it to far-off lands, but, like ancient Jerusalem, she knows not the day of her visitation.

JOS. CLARKE.

Outward Adorning.

WHOEVER undertakes to correct the evil of pride in dress, as exhibited in the wearing of gold and trinkets, and vain and foolish ornaments, will find a difficult, a Herculean, task. Yet every one who faithfully preaches the gospel must strike against these things, as all have in the past, from the first apostles down to the present time. Wesley did a noble work in this direction, and accomplished much good in his day; but mark those who profess the faith that he did at the present day, and you will discover that his labor is lost upon this generation, as well as that of Paul and Peter.

But still the voices of the faithful servants of God are raised against this crying sin, and must be, though the vain and foolish heart still clings to this folly, a thing only fitting to heathenish barbarity, unbecoming to enlightened worldlings, much less to professors of the cross-bearing religion of the lowly Nazarene. The evil will continue, even with those who profess faith in the last message of mercy to man, till God, by his avenging vials, shall "take away the bravery of their tinkling ornaments." "And it shall come to pass, that instead of perfume there shall be putrefaction; and instead of a girdle, a rope; and instead of a curled hair, baldness; and instead of a mantle, a girding of sackcloth; and a fire-scar instead of beauty."

As long as this evil is in the heart it will manifest itself. We may warn, but it is useless to try to tear off the excessive foliage. When the bearer of it dies to sin, it will drop off, like leaves after a frost of autumn. Oh! that all might repent of this folly before it is too late to find pardon.

R. F. COTTRELL.

Movements of Russia.

THE gigantic preparations which Russia is making for future military operations are attracting the attention of the world. Since the first of January of the present year, the Emperor of Russia has issued a proclamation which abolishes all the existing exemptions from military service. This sweeps at once every male adult into the army, and it is said that under this law, the army and reserve will number two million men. Russia has evidently some important scheme to carry out in the near future.

Of the significance of Russia's movements in Asia, a late European paper thus speaks:—

ENGLAND OVERREACHED.—Most of the English papers comment strongly upon what they call the breach of the Czar's promise made some twelve months since, that he had no intention of permanently occupying Khiva, or of adding it to his dominions. By the treaty which has just been concluded by the Emperor of Russia and the Khan of Khiva, the latter declares himself the obedient servant of the Emperor, renounces the right of entertaining direct relations, commercial or other, with neighboring sovereigns or chiefs, or of engaging in hostile operations against them without the sanction of Russia. He is to give Russia the most ample facilities for the construction of harbors, piers, magazines, etc., on the left bank of the Amu, the left being already in the hands of the Russians, and finally is to pay 2,200,000 roubles to Russia as a fine. This treaty is regarded as a positive breach of the Russian promise to England. The Standard says that by the treaty the Russian dominions are brought some three or four hundred miles nearer to the Indian Empire of England, and the last physical obstacle to the march of a Russian army toward India has been annihilated. It is evident that England has been again overreached.

—Cork Herald.

BE NOT SATISFIED WITH GLEANING.

BE not satisfied with gleaning
Scanty measures for thy soul,
When His pastures smile with blossoms,
And thou may'st enjoy the whole.

Rest not satisfied with sipping
From the wayside rills of love;
Oh! drink freely from the Fountain!
This thy happiness will prove.

As His child, thou art a pilgrim,
And thy Lord doth give thee here
Bread of Heaven thy heart to strengthen,
And his wine of love to cheer.

Be not satisfied with leaning
Lightly on the Saviour's breast;
Little trust brings fears and faintings,
And will rob thy soul of rest.

Canst thou not lean firmly on Him,
Him on whom thy sins were laid?
Will he keep thee at a distance,
Now thy debts are fully paid?

Nay, thou knowest he will rather
Round thy soul his love entwine,
Till, in childlike trusting fondness,
Thou dost on his breast recline.

—Sel.

Progress of the Cause.

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

Corydon, Pa.

THERE are a few Sabbath-keepers in this place, about eight persons, some of whom embraced the truth about seven years ago, and others more recently. I have been laboring here nearly four weeks in two places. Considerable interest has been manifested from without, and believers have been edified. Although a number confess the truth, but one or two have resolved at once to keep it. The greater number of those who are keeping the Sabbath have not been baptized. I think it will be duty to return before long and attend to baptism and organization, which they desire. May God prosper the work here, and convert the young. The brother and sister with whom I have made my home have a family of kind and noble sons, well-disposed and favorable to the truth. May God help them to break away from the world, and give themselves to his service.

R. F. COTTRELL.

Feb. 16, 1874.

Genesee Co., Michigan.

COMMENCED meetings at the Cook school-house in the town of Richfield the twentieth of December last. Have given forty-four discourses. The interest, at first good, increased till the close. Our congregations were large for a country place, averaging about one hundred. The truths spoken affected the people, and nearly all were ready to say that what had been preached was the truth of God's word.

Quite an excitement prevailed in the community around, and, as is usually the case, the doctrines taught at the school-house were the subject of general conversation. The friends were very kind in lighting the house well during the entire meeting, and added to this the more substantial evidence of their love and appreciation of the truth. May they all have the blessing and feel the joy at last of those to whom the Saviour will say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

The greater part of the people heard the truth gladly. When I spoke on the change of the Sabbath from the seventh to the first day of the week, showing it to be the work of that blasphemous power which should "think to change times and laws," and not that of Christ or his apostles, a few were offended, and said it was too bad that I should come here, and break up their church. I replied that, if the unity of their church rested on error in doctrine, the sooner it was broken up the better. Others said, "If preaching 'the word' breaks up the church, let it break." When the test came, several precious souls decided to obey the truth.

About forty were present at our first Sabbath meeting. A short discourse from these words was given, "Choose ye this day whom ye will serve." A social meeting followed, in which nearly all took part. Strong men trembled and wept. There were but few dry eyes in the house. The testimony of all was, "The blessing of God is in our meeting."

Seventeen covenanted to keep the commandments of God and the faith of Jesus. Others have not yet fully decided.

This is the first effort I ever made alone; the blessing of the Lord has attended it, and to him be all the praise.

EDWIN R. JONES.

Never turn a blessing around to see if it has a dark side to it.

Northern Kansas.

I COMMENCED meetings near Richland, Shawnee Co., Kansas, Jan. 13, and closed last night, Feb. 17, giving in all twenty-five discourses. Nine have covenanted to keep the commandments of God and the faith of Jesus. I leave with as good an outside interest as I ever saw in any place. Many wept last night as I spoke of the glories of the better world and exhorted all to seek for it. Obtained seven subscribers for REVIEW, two for the *Instructor*, and sold several dollars' worth of books.

I am indebted to the members of the Big Springs church for their presence and help, and the work that has been done is due much to the energy and zeal of these friends. My prayers shall follow these dear friends who have lately taken their stand on God's holy law. If they will only prove faithful and honor their profession, I feel sure they will have many of their friends and neighbours soon to go with them. Let us be faithful.

SMITH SHARP.

Words from a Swede.

MANY thanks to our American brethren for all the kindness done to us Swedes. When we see with what love and self-sacrifice they are working for our enlightenment relative to the word of God, we are convinced that this glorious cause is carried forward by the Spirit of God, and that this is indeed the message that the Scriptures declare must go to "peoples, nations, tongues, and kings." And we are encouraged to take hold and work together with you for the salvation of those souls who are finally to constitute the people referred to in Rev. 14: 12.

When we consider how the number of laborers among us compares with the vast field before us, it almost makes us faint; for as yet we have but one. But he has done a good work among us here in Minnesota. The field could not appear a promising one to any one less influenced by a true missionary spirit. But, true to his calling, Bro. Lee put his trust in Him who is mighty to save, and with faith started out to labor in the vineyard of the Lord.

From the outset he met prejudice on all sides, but through his labor quite a number have been brought out to receive and love the present truth; and infidels who were proof against the popular views were brought to acknowledge the truthfulness of his preaching. May God be with him wherever duty points the way.

We are much cheered to learn that our Bro. Jonas Engberg is about to go to Battle Creek to prepare himself for the ministry. Our prayers are with him. God grant that many more may follow his example. May we soon be blessed with an able force, actuated with the love that holds God above all things and our neighbors as ourselves.

The General Conference, which designated Bro. Geo. I. Butler to visit the several churches among the Swedes, has our heartfelt thanks. Through the blessing of the Holy Spirit, Bro. B. encouraged us much. His visit among us at Chisago Lake will ever be remembered as a powerful reminder of the magnitude and importance of our cause.

We also feel under obligations to our American friends, at the same time praising God, for the much-needed Swedish paper, entitled, *Svensk Advent Herald*. Let us all who feel an interest in the present truth, and especially the Swedish brethren, make it a special duty to extend the circulation of this publication. This mirror of truth will reflect its light into many minds and hearts that are willing to receive the good seed which, when sown in good ground, will grow up into practical Christianity and everlasting life.

JOHN E. NOSTROM.

Chisago Co., Minn.

Our Heresy.

I FIRST heard the Advent doctrine preached by Bro. R. J. Lawrence and T. J. Butler at Clinton, Kansas, one and a half years ago.

I did not accept the truth at first, but before they left that place, I began to believe that they were correct in the views they presented. My elder brother and I came to Leavenworth the following September for the purpose of attending school.

We still kept Sunday, but every time the Sabbath (seventh day) came, I felt condemned for working on it. My brother had the same feelings. About a month after we came here, as we were going from the boarding hall to our room, I said to him: "This is the last Sunday I intend to keep." He thought we ought to be sure we were right, and then he would do likewise. The next Sabbath we both laid our school books aside and tried to keep it. We have been doing so ever since.

We soon received a letter from the pastor of the Presbyterian church at Clinton (of which church we were both members), stating that our names had been erased from the church book, "on the ground of heresy."

My brother replied to the letter, giving him the reasons for our change in opinion.

We received another letter in answer, in which was the following: "When you have taken a regular theological course of some five years, and a classical course of some three years, I will be ready to converse with you on these great subjects."

The minister made no reply to the passages of Scripture to which my brother cited him as the foundation of our belief, but merely answered as quoted above.

We are now members of the S. D. A. church at Big Springs, Kansas.

J. S. OSBORNE.

Return Thanks.

God himself has said, "In everything give thanks," and he has taught his servants to say, "We glory in tribulation also," and most certain it is that, to true believers, afflictions, trials, and disappointments, will work out for them a far more exceeding and eternal weight of glory. For whom the Lord loveth, he chasteneth, and scourgeth every son whom he receiveth. Afflictions to the true Christian are chastisements of love, and who will dare say that such love does not demand our warmest thanks, our highest praise, our ceaseless adoration? We should praise him, for in this way he is training us for a union with his own Son and a home in glory. Thus he kills our corruptions, and is wisely contriving to bring us nearer to himself and to ripen us for the honors of his heavenly kingdom. And thus shall tribulation work patience, and patience experience, and experience a more assured hope, even a hope which shall not make ashamed while the love of God is shed abroad in our hearts.

C. P. WHITFORD.

Berkshire Center, Vt.

Tradition vs. the Bible.

[THE following extracts are from a Roman Catholic writer, in controversy with a Protestant. R. F. C.]

"The gentleman's Bible repeatedly forbids to eat blood. Gen. 9: 4; Lev. 7: 26, 27; Acts 15: 28, 29. Yet his church allows it to be eaten on the authority of *tradition*. The quotation from the Acts commands us to abstain from blood and fornication; and as both are put in the same category, by what principle of consistency can he admit one and reject the other? Simply because the *traditions* of the Catholic church have never sanctioned the latter. It is therefore ungenerous in the gentleman to skulk through the dark into the pantry of the church and steal a *blood pudding* from the safe of tradition, and then raise the "hue and cry" against me for going there openly in the daytime to partake of a luncheon at the special invitation of St. John and St. Paul.

"It is ungenerous in him to laugh at me for holding that doctrine on which *alone* he administers the sacrament of infant baptism; and it is unjust in him to denounce me for holding a doctrine which every week he practically declares to be of *more authority* than his own Bible.

"His Bible commands him to keep the Sabbath on Saturday, yet he keeps it on Sunday, on the authority of *tradition*.

"The blood pudding which the gentleman stole was wrapped up in a sheet of an old homily on fasting. I will swear that he ate the pudding, but would be glad to know what he did with the homily. Tradition, it appears, is sufficient authority for feasting, but not for fasting.

"His Bible does not sanction infant baptism, yet he baptizes infants on the authority of *tradition*; and after all this he will swear to his sixth article, which declares that tradition is no part of a Christians rule of faith."

"I have already shown that he steals blood puddings and baptizes infants in the very teeth of his sixth article of faith' without any 'warrant of Scripture:' let us now see how far his conscience can stretch in favor of a doctrine which his lips deny. Christ never wrote, but God the Father did. He wrote the ten commandments on the tablets of stone, and the only commandment he emphasized was that to keep the Sabbath day. 'Remember to keep holy the seventh day;' and there is no command so often repeated throughout the Old Testament. If the Bible *alone* be the gentleman's rule of faith, he is bound by this commandment; but does he observe it? No, he does not. Has he any Scripture authority for rejecting it? No, he has not. Why then does he not observe it? Because the *church* thought fit to change it. Here the gentleman admits the authority of the church to be superior to the handwriting of God the Father. And yet he will look you in the face and declare that the Bible without church authority is his rule of faith!"

The Atonement.—No. 5.

WE have seen that reason and the plainest principles of government call for an atonement which shall honor the government and maintain the authority of its law. And if the teachings of the Bible be found to be strictly in harmony with these principles there can be no reason why it should not be accepted as the revelation of God's will to man. And again, if the Bible is the word of God, if it contains the rules for the government of men and the means of recovery from sin, it must be in harmony with reason and justice. If our interpretations of the Bible place its teachings in conflict with these principles our interpretations must be wrong.

It is unfortunate for the world that theories of religion have sprung up which contradict these principles, and, in effect, make the gospel a system of license rather than of righteousness. All such theories are misrepresentations of the Bible and perversions of the gospel.

As we recognize the existence of God, of a supreme being who is "Judge of all," both reason and reverence must accord to him the attribute of justice. And when we speak of the justice of God, we cannot attach to the word precisely the same idea that we do when we speak of a just man. Man may be just to a certain degree, but the attributes of God admit of no degrees. He is infinite in every perfection, and eternally and unchangeably so.

And it is not possible that God should possess any attribute which does not manifest itself in his government. As God is just, justice must be a principle of his government. As God is love, love must pervade his government. As God is immutable, the principles of his government must be unchangeable. And as law is the basis of government, whatever applies to his government applies also to his law. The nature of the law and the nature of the government are necessarily identical, and the government is a sure manifestation of the character of the governor, therefore the attributes of God are, and must be, revealed in his law. For his law being an expression of the divine will must be an outgrowth of the divine attributes. To suppose otherwise were to suppose that his will were not in harmony with himself, which is absurd.

The following thoughts are here presented for the consideration of those who argue that God has, through Christ, abolished the law to which the subjects of his moral government were amenable before the time of Christ:—

It is a reproach and a disgrace to any government to abolish its law while there exists a rebellion against it. For,

1. If the law were just and right, to abolish it would be to abolish or set aside justice and right to accommodate the government to the circumstances of rebels. That, of course, would compromise justice and abet treason, which is a disgrace to any government.

2. If the government did right in abolishing its law, that is, if the law ought of right to be abolished, it is because the law was unjust and not good. And then opposition to it is justifiable, and the government must take to itself the shame of having enacted a law which was unworthy to exist. And this would prove that the rebels had a higher sense of right than the law-giver, as he gave a law which was found to be unworthy to exist, and they justly repudiated it. This, again, would be a deep disgrace to the government.

3. If the law of God was not holy, and just, and good, it was a disgrace to him to enact it. But if it was holy and just, then justice requires that it be strictly maintained, that its authority be fully vindicated, by causing the rebels to return to perfect obedience and to seek pardon for past offenses, or to be properly punished.

But Paul says in Rom. 7: 12, that the law is holy, and just, and good; and in Rom. 3: 24-26 that God set forth Jesus Christ to be a propitiation that God *might be just* and the justifier of him that believeth in Jesus. Now justice clearly requires that a just law be maintained and preserved, and properly vindicated in case of rebellion. Therefore they who teach that God abolished his law deny the justice of God and bring disgrace upon his government. Men may pretend, by such a course, to exalt the mercy and grace of God; but as there is perfect harmony between all the attributes of God, his mercy and love could develop no plan of salvation but such as his justice could approve. Mercy, though infinite, cannot rise above infinite justice. And he has plainly condemned the idea of doing evil, that good may come, or of sinning, which is transgressing the law, that grace may abound.

In the beginning, God communed with man face to face, and revealed his will directly. But man's rebellion separated between him and God, and the children of men grew worse and worse, so that but

very few sought to hold communion with God or inquire to know his will. When the world had far departed from him, and the nations had almost forgotten that there was one who was Creator of heaven and earth, God chose the seed of Abraham to make them the special depositories of his will.

And while he made known, through prophets and teachers, civil and circumstantial duties, he taught us to look with peculiar reverence upon the moral code, by proclaiming it with his own voice and writing it with his own finger. That men have been wont to consider the ten commandments a moral code is not strange, considering the teachings of the sacred word on that point.

When God brought Israel out of Egypt, he entered into an agreement or covenant with them, promising to regard them as a peculiar treasure above all nations, if they would obey his voice and keep his covenant. This they readily promised to do. Ex. 19: 5-8. "Obey my voice," and "keep my covenant," are two expressions used by the Lord referring to the same thing; for when they heard his voice, the third day after the covenant was made with them, he declared his covenant which he commanded them to perform. This was the ten commandments. Deut. 4: 12, 13. The expression, "keep my covenant," refers to the "covenant commanded," and not to the covenant or agreement made with them. He said also that if they would obey this they would be a holy nation. Now it is an acknowledged truth that character is formed by our actions in reference to law; and the nature of the character is determined only by the nature of the law. Obedience to a bad law can never make a good character. It is hence evident that the character of the actor is the exact counterpart of the law obeyed. But we have the Lord's own testimony that if they would keep the ten commandments, they would be holy; that is, they would thereby form holy characters; and as their characters would be but a copy of the law, we have herein the word of the Governor of the universe that this is a holy law.

As law is the basis of government, and as God's government or law is a certain exposition of his attributes, and as man's character is as the nature of the law obeyed, to obey the law is to attain unto the righteousness of God, or true holiness. This leads to the conclusion that the holiness derived from obedience to the ten commandments is that growing out of the divine attributes, pure and changeless as Heaven itself.

As there cannot be diverse or unlike attributes of Deity, so there can be only one rule of holiness growing out of those attributes—one moral law for his government. And upon obedience or disobedience to this law must all good and evil, life and death, be suspended. Therefore the following declarations apply to these commandments, or this law, and to no other:—

Lev. 18: 5. "Ye shall therefore keep my statutes, and my judgments; which if a man do, he shall live in them."

Deut. 30: 15, 16. "See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments." See verses 19, 20; chap. 11: 26-28.

Isa. 51: 7. "Hearken unto me, ye that know righteousness, the people in whose heart is my law."

Psa. 19: 7. "The law of the Lord is perfect, converting the soul."

Psa. 40: 8. "I delight to do thy will, O my God: yea, thy law is within my heart." Also Psa. 119.

Ecc. 12: 13. "Fear God, and keep his commandments; for this is the whole duty of man."

Matt. 19: 17. "If thou wilt enter into life, keep the commandments."

Rom. 2: 13. "The doers of the law shall be justified."

Gal. 3: 12. "The law is not of faith; but the man that doeth them shall live in them."

1 John 3: 4. "Sin is the transgression of the law."

Rom. 6: 23. "The wages of sin is death."

Rom. 7: 12. "The law is holy, and the commandment holy, and just, and good."

Verse 13. "For we know that the law is spiritual."

This law is also referred to in certain scriptures, wherein it is called God's holy covenant and the covenant commanded.

Deut. 4: 13. "He declared unto you his covenant, which he commanded you to perform, even ten commandments."

1 Chron. 16: 15-17. "Be ye mindful always of his covenant; the word which he commanded to a thousand generations; even of the covenant which he made with Abraham, and of his oath unto Isaac; and hath confirmed the same to Jacob for a law, and to Israel for an everlasting covenant."

Gen. 26: 3-5. "I will perform the oath which I swear unto Abraham. . . . Because that Abraham obeyed my voice, and

kept my charge, my commandments, my statutes, and my laws."

For breaking this "everlasting covenant," the inhabitants of the earth will be desolated with a curse and burned up. Isa. 24: 5, 6.

By indignation against the "holy covenant," was the man of sin, the abomination that maketh desolate, set up. Dan. 11: 28, 30.

Besides the moral law of God, to which the above declarations apply, there were types and shadows, or ordinances necessarily limited in duration by their nature. They were not of original obligation, and were introduced only because man had failed to observe the moral law, which was of original obligation, and which rested on no contingency. As these are sometimes confounded, the distinction of laws will be briefly noticed.

The system (not the law) under which the people of God lived in the past dispensation was complex; its elements were moral, civil, and ceremonial. The moral was the basis of all, existing prior to, and independent of, the others,* and was from the beginning the standard of duty to God and to our fellow-men. The civil enforced the moral, especially in their relations to their fellow-men, making application of its principles to everyday life. The ceremonial expiated the violations of the moral, and had especial reference to their relations to God. But both the ceremonial and civil were merely typical, looking forward to the priesthood of Christ and to his kingdom; and therefore illustrate the true relation we sustain under Christ to the law of God, the moral rule, in this dispensation.

This distinction of the two laws, moral and ceremonial, is shown in the following scriptures:—

Jer. 6: 19, 20. "Hear, O earth; behold I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law, but rejected it. To what purpose cometh there to me incense from Sheba, and the sweet cane from a far country? Your burnt offerings are not acceptable, nor your sacrifices sweet unto me." Here one was kept and the other rejected; but the observance of the ceremonial was not acceptable when the moral was disregarded. That this was illustrative of our position in this age is proved by Matt. 7: 21-23, and John 7: 16, 17, where the efficacy of faith in the Son, and of the knowledge of his doctrine is dependent on obedience to the will or law of the Father.

Jer. 7: 22, 23. "For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt concerning burnt offerings or sacrifices. But this thing commanded I them, saying, Obey my voice." We have seen that to obey his voice was to keep his covenant, the ten commandments; and this shows that when God gave his law, which himself declared to be the rule of holiness, the ceremonial law of burnt offerings and sacrifices was not included.

The Saviour himself explicitly declares that he came not to destroy the law; yet we know he did set aside the ceremonial law, by introducing its antitype.

The same is proved by Paul in his letter to the Ephesians and Romans. In one, he speaks of a law which Christ abolished (Gr. *katargeo*), Eph. 2: 15, and in the other, he speaks of a law which is not made void (Gr. *katargeo*), by faith, but rather established. Rom. 3: 31. J. H. WAGGONER.

*The decalogue having been spoken by the voice, and twice written upon the stone tables by the finger of God, may be considered as the foundation of the whole system.—J. Q. Adams.

Alexander Campbell, speaking of these commandments, called them "God's Ten Words, which not only in the Old Testament, but in all Revelation, are most emphatically regarded as the synopsis of all religion and morality."—*Deb. with Purcell*, p. 214.

Stout Looks and Pomp of the Little Horn.

DANIEL says, in his prophecy of the little horn, "His look was more stout than his fellows," his fellows, meaning the other horns, or kingdoms. To see how he looks, as compared with them, we note what we have already presented, in that the papal hierarchy claims to be as far "superior to all other kingdoms as gold is to lead;" but we will quote concerning his claims and acts, from a work called, "Mystery of Iniquity," by Henry Moore, D. D., published in London, 1664.

He says, "What can be more blasphemously antichristian than to suffer himself to be decked with the spoils of the divine attributes, to be styled 'Our Lord God,' 'a God on earth, a visible Diety,' declaring that his tribunal and that of God is one; that his power is absolute; that what he does, he does as God and not as man; that all must submit to his decrees as being infallible: that he is all, and above all; that he has the disposing of kingdoms, can pull down one and set up another; that he can do all that God can do; that he can change the nature of things, make something of nothing,

make injustice justice, and wrong right; that all laws are in his breast; that he can dispense with the canon of the apostles, and with the New Testament itself; that he is the cause of causes; that it is sacrilege to doubt of his power; that he has dominion over angels, purgatory, and hell; that he is monarch of the world, and exceeds the imperial majesty as much as the sun does the moon; and that he is to be adored by all the potentates of the earth. This is one blazing eruption out of this infernal Aetna of Luciferan ambition." Chap. x. par. 2.

"The second [blast of Aetna] was his haughty exaltation over excommunicated and subdued princes. First, for example, that it were most savagely antichristian for this triumphant patriarch of excommunication and submission to his power thereupon to make one emperor to wait for some days together, barefoot, and clad in canvass, with his empress, for absolution at his gate, and that in the midst of winter; to make him resign his imperial ornaments; and after all this to depose him, and give his empire to another. To make another prostrate himself publicly in the church, and in his prostration to set his foot on the emperor's neck, as if he were crushing an adder or snake; to crown another, not with his hands, but with his feet, and then with the same feet to kick the crown from off the emperor's head.* To make one prince resign his crown, and live for some days as a private person, and then, upon condition of becoming a vassal to his high-priestship, to permit him to receive it again at his legate's hands, lowly kneeling at his feet. To make another, by way of penance, go creeping along his holy highness' palace upon his hands and knees, with a collar about his neck like a dog; to whip another stark naked in an open cathedral, every monk or religious person bestowing some number of lashes upon him." Chap. x. par. 3.

"According to the known service of this sacerdotal court, when his holy highness, universal head of the church, will be something still higher by getting on horseback, the emperor or king that is present must of duty hold the stirrup as he gets up; or if his will is upon some occasion to be transported in the chair of State, the emperor and king are to submit their necks to the yoke, and take up this stately man in his chair upon their shoulders.

"When this grand prelate also goeth to dinner, the emperor or king, there present must have the honor bestowed upon them to serve him with water and a towel to wash his anointed hands; for which service they shall be permitted to sit down at table, after attendance till the first course be served.

"The emperor's place in an ecumenical council shall be at this high priest's feet, like a good son of a corporal. And finally, wheresoever this ecumenical patriarch goes, the people shall fall down on their knees, or if they do not that worship willingly and glibly, be knocked down upon them by the rigid guard." Chap. x. par. 4.

The above, which might be still greatly extended by facts, is proof of the arrogance and assumptions of the little horn, and, at the same time, it is clear proof that the little horn whose "look was more stout than his fellows" was evidently prophetic of the papal power.

In Revelation, chap. 17, John has a view of this power, under the symbol of "a woman seated upon a scarlet-colored beast," and he says of her that she "was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls."

We should judge that the power above represented was given to pomp, show, and processions of display. Surely this has been abundantly fulfilled in all the gaudy trappings and pomp of the Romish worship, to say nothing of their extravagance in church building. As a sample of their display, I quote from the *Irish World* of April 12, 1873, where there is an illustration and description of some of the ceremonies in Rome during "Holy Week."

The writer says: "The ceremonies peculiar to 'Holy Week'† are carried out impressively everywhere, but especially in Rome, where the scenes and incidents during this time have been the theme for thousands of all shades of opinion to dilate admiringly on." He speaks of it as "crowds of magnificently attired priests and prelates, churches whose interior dazzled the eye with that magnificence with which the church does honor to Almighty God; or grand illuminations, processions, and other features of the time."

The writer says of St. Peter's, "Neither pen nor pencil is adequate to convey an idea of the grandeur of this, the largest and noblest church edifice in Christendom. The church is the length of three ordinary blocks. The front of the basilica is as broad as five of the largest American churches would be

* William Tyndale, says Pope Celestine, thus crowned the emperor Henry V. See Tyndale's Works. Vol. 1. pp. 417, 418.

† Meaning the week of our Saviour's trial, crucifixion and resurrection.

standing side by side, and is about as high as three such churches piled one above the other. The roof of the nave is as high as the tallest of our city steeples." He states that the dome and steeple are twice as high as Trinity steeple, New York.*

Of the proportions of St. Peter's, the writer in the *World* says: "It affords a fine opportunity for the display which concludes the solemnities of Holy Week at Rome. The pyrotechnic exhibition has never had a parallel. The American fourth of July fades into insignificance when compared with the illuminations of St. Peter's, or the monster display of fireworks on the slope of the Pincian Hill. The illumination is made by means of hundreds of thousands of tiny oil lamps, whose white gleam has given the name of 'silver illumination' to this part of the display. All the lines of the vast façade of the church—the roof, the sites of the stupendous dome, the form of the lantern, and the cross surmounting all—are traced out with rows of these lamps; and as the golden light of an Italian sunset fades away, and the purple shadows of evening settle over the city, these are lighted, coming out like stars in heaven, until the whole structure blazes like a constellation. Every architectural line, every column, cornice, capital, every arch and entablature, are pricked out in fire against the sky. It is difficult for any description to suggest the magnificence of the spectacle of the illumination of St. Peter's, because words cannot depict to the imagination the vastness of the edifice that is thus etherealized in light, and which seems to rise, or rather to hang, over the city above which it towers, shining and glittering in the calm night like a jewel.

"When about half an hour has elapsed, a gun sounds from the Castle of St. Angelo, and like magic the silver illumination becomes transformed into a golden one. The effect is very startling and the change is beautiful in the extreme. It is produced in the following manner: Large hanging pans, containing resinous matter, are placed at proper intervals along the architectural lines and curves of the basilica. The task of lighting up these pans devolves upon men who are stationed conveniently near them. When the signal gun booms out from the castle, each of the men lights three of the pans, and the powerful glare produced completely overshadows the soft and delicate radiance which made the silver illumination. Nothing can be imagined so grand as this scene. Down below are the dense crowds of people with faces upturned, never wearying seemingly of gazing on the scene of fairy splendor which appears like a link joining earth and heaven. Then a great start is given as the enraptured stillness of the multitude is broken by the thunderous tones of the cannon reverberating from the castle. And now above, in the basilica, shadows are moving with great, but dangerous, rapidity, the silver hue is growing dim, and lo! ere the echoes of the signal gun have died away, the dazzling splendor of the golden illumination flashes out on the night, and whispers of admiration run through the thousands below."

The writer says: "This scene has been described as the most surpassingly beautiful ever witnessed." Further on he says: "With this grand display Holy Week is closed . . . ending in a halo of dazzling splendor."

Connected with this procession and display, he says they have music from "a body of choral performers who have no equal in the world. Their music and poetry are grand on all occasions, but the part for Easter is certainly unequaled in the whole range of sacred music. . . . The effect is impressive in the extreme, once heard never to be forgotten."

Of course all this display is gotten up to impress the senses of the people, and it has effect. The writer of the above says of those witnessing this gaudy display: "The most bigoted have acknowledged experiencing emotions such as could be occasioned only by a conviction that they were taking place in the center of religious truth on earth, and that they were being performed by the chosen priests of God's own church."

J. N. LOUGHBOROUGH.

*The steeple of St. Peter's is 457 feet high. The building covers eight acres of ground. To erect and complete the building required 300 years' time, at an expense of over \$80,000,000.

Obituary Notices.

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

DIED, in Elk Falls, Kansas, Sept. 11, 1873, my mother-in-law, Mrs. Almira T. Stevens, aged 70. Her health gradually failed for nearly a year previous to her death. She was one of the first in Maine to embrace the Advent doctrine, and kept the Sabbath of the Lord from 1844. Those acquainted with her constant Christian life and unflinching love for the truth, felt that to her language well applies, "Blessed are the dead that die in the Lord."

U. S.

The Review and Herald.

Battle Creek, Mich., Third-day, March 3, 1874.

Departing and Being with Christ. Phil. 1:23.

CRITICISM ON ANALUO.

D. WARREN: We have no faith whatever in the exposition of Phil. 1:23, which makes the "departing" from the Greek, analuo, mean in that passage, the returning of Christ.

From this it is apparent that the primary meaning of this word is to unloose, to break up existing association. As applied to our Lord, represented as he is in Luke 12:36, as away to the wedding, it is very properly rendered return, inasmuch as the immediate connection shows that when he breaks up, or closes, that transaction, he comes the second time to this earth.

If it is said that Paul does not apply the word here to himself, but to the Lord, we reply that there is nothing to show it; and further, if this be so, Paul introduces three things; namely, life, death, and the coming of Christ; whereas he says that his mind was exercised in reference to only two.

In 2 Tim. 4:6, Paul says, The time of my departure is at hand. He here uses a kindred word, analusis. This, as a noun, expresses exactly what analuo expresses, as a verb. Here the noun is rendered departure, just as the verb is rendered depart in Phil. 1:23.

There is no necessity for resorting to such forced criticism in explaining Phil. 1:23. See this subject exhaustively discussed in the tract published at this Office entitled, "Departing and Being with Christ," also, "Man's Nature and Destiny," pp. 199-210.

To Correspondents.

Is the decalogue ever called in the Scriptures the law of Moses?

We do not know of any instance where it is so called.

S. S. BARTLET. Attend meeting wherever you can do good. In regard to the question whether believers should marry unbelievers or not, Paul says they should not.

J. S. OSBORNE: See the question of the resurrection of Moses discussed in full in the pamphlet entitled, "The State of the Dead," pp. 115 to 125, published at this Office.

Slow Business.

SEVERAL times requests have been made in the REVIEW, besides the standing address in the paper, that all business should be sent to the Office, and not to private persons.

Notice.

SOME one sent me a post-office order of \$35.00, from Lena, Ill., and signed no name to it. It was drawn at Morrison P. O. Who sent it? I need the money on it now, and cannot draw it.

MEASURED by man's desires, he cannot live long enough; measured by his good deeds, he has not lived long enough; measured by his evil deeds, he has lived too long.

Appointments.

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

Services in Chicago, every Sabbath (seventh day), at 289 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

If my health will permit and the will of the Lord so directs, I will meet with the church in Oceana Co., Mich., and attend to baptism, March 21, 22, 1874.

QUARTERLY meeting of District No. 4, of Mich. T. and M. Society, will be held in connection with the quarterly meeting for Allegan Co., at Monterey, March 7, 8. Cannot Bro. E. H. Root meet with us?

QUARTERLY meeting for the Liberty Pole church, Vernon Co., Wis., March 7, 8. We invite the brethren at Victory and Kickapoo Center, to meet with us.

QUARTERLY meeting of the churches of Locke, Alameda, Bunkerhill, and Genoa, will be held with the brethren at Leroy, Ingham Co., Mich., Sabbath and first-day, March 14, 15, 1874.

THERE will be a quarterly meeting of the T. and M. Society, Dist. No. 2, at Richmond, Maine, March 14 and 15. Meeting to commence Sabbath evening, March 13.

MONTHLY meeting at Richmond, Me., March 14, 15, 1874, commencing Friday evening at 6 1/2 o'clock. It is expected that the Maine T. and M. Society, District No. 2, will hold its quarterly meeting at this time.

MONTHLY meeting at Tuscola Village, Tuscola Co., Mich., March 7, 1874. The churches of Genesee Co. are cordially invited.

THE next quarterly meeting of the N. Y. and Pa. T. and M. Society, Dist. No. 10, will be held at Niles Hill, March 7 and 8. Request all reports to be sent to librarian in time for the meeting.

BUSHNELL, Mich., Sabbath, March 7, 1874. Would be glad to meet the few scattered brethren from Stanton and other places in this locality.

THE church at Rockville, Mo., will hold their first quarterly meeting Sabbath and first-day, March 28, 29. We invite all the brethren within reasonable distance to meet with us.

DECATUR City, Iowa, March 14, 15; Afton, March 21, 22.

QUARTERLY meeting in Dist. No. 7 at Winterset, 28, 29. This is the most central place in the district; and as there are matters of importance to consider in this meeting, we shall expect a general turnout from Peru and Adel especially.

Business Department.

Not slothful in Business. Rom. 12:11.

Business Note.

SOME one from Hooper, Dodge Co., Neb., sends \$2.00, ordering two dollars' worth of Sabbath-school question books. No name given. To whom shall the books be sent?

RECEIPTS

For Review and Herald.

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

\$2.00 EACH. Mary H Collins 45-10, Henry C West 45-9, Sarah Rands 45-10, Geo Bickle 45-11, T Loomis 45-10, Mrs Ruth Parker 45-11, Mrs Ann Reed 45-14, Geo Marshall 45-11, T E Thorpe 45-11, R Loveland 45-14, A Buchanan 45-9, Mrs A E Seeley 45-11, G Newcomb 45-11, E Tucker 44-3, Andrew Dratt 45-1, Nancy C Armstrong 45-12, J P Hoffman 44-13, Wm P French 45-1, F Burnham 45-14, Marilla Bristar 45-17, W Russell 45-13, M A Remly 45-1, Sarah Ingham 44-11, Julia A Losee 41-1, Wm H Moody 45-9, A H Hall 45-10, A G Carter 46-10, Alphonso Geer 45-6, N B Cole 45-3, Margaret Veeder 45-20, Franklin Howe 45-12.

\$1.00 EACH. C Z June 44-10, Morris Phinney 44-9, Laura Serns 45-11, C Larson 45-11, John E Norstrom 44-11, Barzilla Miller 44-1, Nancy Hiller 44-10, James M Baker 44-11, Jasper Ogle 45-11, John Weaver 44-11, E Van Deusen 44-10, Emma J Stickney 45-11, James T Smith 44-11, K H Elliott 44-9, Lewis Harlow 44-15, J Mousebunt 44-9, Caroline Green 45-11, Emily Palmer 44-12, Mrs J L Smith 44-10, Nancy Gibbs 44-8, Philip Murphy 44-12, Mrs Thos Schreeder 45-11, G F Ernst 44-9, Whitman Hall 44-13, I A Ganiard 44-13, R G French 44-9, Geo J Smith 45-11, Mary A Burnet 44-10, Thomas Brown 44-14, Sarah Ingham 45-12, B L Babcock 45-11, John Lindsey 45-12, Reuben Hollady 44-3, E H Crayton 44-10, S Evans 45-11, A M Gravel 44-9, Riley Worden 45-12, Mrs J M Bradley 45-10, R J Griffin 45-11, Edward Gates 45-9, E Smith 45-9, J P Stillman 45-6.

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