

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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EMBLEMS.

PEARLS OF THE OCEAN!

If we should say
Nought is more beautiful
Than your mild ray,
What of the gates of pearl
Shining afar?—
When likened unto them,
Rayless you are.

Ruby and sapphire,
Lustrous and bright,
Rosy and purple,
Rejoicing the sight;—
Yet, is not wisdom
Which aye shall endure,
More precious than ruby,
Than sapphire more pure?

Tender green emerald!
Say, can there be
Aught in the earth or sky
Fairer than thee?
Yes, for the rainbow
Which circles the throne
Gleams like no emerald
Mortals have known!

Diamond! that catchest
Each ray from the sun,
Brilliant thou art
With the light thou hast won.
But, when I think of
The crown of the saint;
Dull seems thy radiance,
Thy luster, how faint!

Bright gems and jewels!
The home of your birth
Often is found in
Dark places of earth;—
And, when God gathers
His jewels, the meek,
Not the world's mighty,
Are those he will seek.

So, when our eyes
In earth's beauties rejoice,
Let them remind us
With many a voice,
That all these treasures
Our Father has given
Only as emblems
Of treasures in Heaven!

—Sel.

The Sermon.

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

THE MEMORIAL OF CREATION.

BY ELDER J. N. ANDREWS.

TEXT: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Heb. 11:3.

THE eleventh chapter of Hebrews is a record of the mighty deeds of faith. At the very head of the list, the apostle places the act of grasping a certain great truth. That truth is the declaration that God framed the worlds out of material that did not previously exist. This creative act is the highest display of omnipotent power of which we can conceive. We cannot elevate our minds to see how such a work is possible, even for infinite power.

The grandest sight in nature is a view of the starry heavens in a clear night. At one glance the eye takes in the host of heaven, or rather what is visible of this host to a spectator standing upon our earth. These are the worlds that God has made. But if we could be placed back some six thousand years in the past, and from that point survey the vast abyss of space now studded with the stars of heaven, what should we behold? Blank nothing. The host of heaven did not then exist. Our earth itself had not arisen into being. The vast infinity of space was literally, as Job expresses it, "the empty place," and that which filled it was "nothing." Job 26:7. Utter and profound darkness rested

upon the great void. Even the materials which subsequently formed the worlds had no existence.

But the moment at last arrived which, in the counsels of Infinite Wisdom, had been fixed for the great creative act. "In the beginning God created the heaven and the earth." Gen. 1:1. "He spake, and it was done; he commanded, and it stood fast." "By the word of the Lord was now changed by the immediate power of the Creator. One portion was depressed to receive the waters that covered the earth, and another and larger portion was elevated above the waters to constitute the dry land. Probably a very large portion of the water was stored within the earth itself, whence at the time of the flood it came forth, when the fountains of the great deep were broken up.

And now the dry land having been formed, and the atmosphere and the light having been already created, God fills the earth with vegetable life. And God caused the earth to bring forth grass, and herbs, and trees. And at the close of the third day we are again certified that the day was composed of an evening and a morning, *i. e.*, that it was a twenty-four-hour day. Verse 13.

On the fourth day, God caused the sun and moon and stars to appear as light-bearers in the heavens. By this, we are not to understand that these heavenly bodies were this day created; for they were doubtless included in the work of the creation of "the heaven" on the first day. As the earth during the first three days underwent a great transformation, we may reasonably conclude that a like work was carried forward in the heavenly bodies during that time. And thus, when the fourth day arrived, they were ready to be made light-bearers to the earth. And at that point God gave them the office of giving light to the earth, and of measuring time for its inhabitants. And now, for the fourth time, Moses assures us that these days of creation were composed of day and night; in other words, they were such days as those we now have. And this is confirmed most strikingly in the fact that such days as Gen. 1 brings to view, it informs us were subjected to the rule of the sun—a sufficient proof that the days of that chapter are the natural divisions of time, and not vast, indefinite periods, of whose duration we can have no conception. Verses 14-19.

On the fifth day, God peopled the waters with every variety of fish, and caused abundance of fowls to fly in the open firmament of heaven. And God was pleased with the work his hands had wrought. And, for the fifth time, we are told that the day was composed of evening and morning, or night and day, an expression which cannot be explained otherwise than according to its simple and obvious import, that a day of twenty-four hours was intended. Verses 20-23.

The work of the sixth day was to create the beasts of the field, and every kind of animal that moves upon the face of the earth. And when this great work was thus perfected, last of all, he created man in his own image, and made him ruler over all his works. The earth was full of God's blessing. And the Creator surveyed everything that he had made, and, behold, it was very good. And again the Holy Spirit gives the kind of time used in this record: "The evening and the morning were the sixth day;" that is, the sixth day was a day composed of day and night like the days we now have. "Thus the heavens and the earth were finished, and all the host of them." Gen. 2:1. How vast the work of this six days! Before it began, the infinity of space was simply an abyss of darkness, having nothing in it out of which to form the works of creation. When the six days were ended, an infinite number of worlds had arisen into existence. God had framed them out of things which before did not exist. To grasp this great

The atmosphere being created, and the

truth is an act of faith which Paul places with strict propriety at the head of his list of the mighty deeds of faith.

The psalmist tells us that "the works of the Lord are great, sought out of all them that have pleasure therein." And he adds: "He hath made his wonderful works to be remembered." Ps. 111:2, 4. Certainly, the greatest of all his works, and that which surpasses every other in its manifestation of infinite power, is the creation of the heavens and the earth. This is the most wonderful of all the works of his hands. This great work is worthy of being sought out of all them that have pleasure therein. God wrought this wonderful work to be remembered; that is, he designed that men who owe their existence to the creation of the heavens and the earth, and of mankind upon the earth, should never forget that he had wrought this work, and that he was their Creator. Indeed, it is this great fact that he appeals to as distinguishing himself from all false gods. And thus he speaks by Jeremiah: "Thus shall ye say unto them, the gods that have NOT MADE THE HEAVENS AND THE EARTH, even they shall perish from the earth, and from under these heavens." Jer. 10:11. But he speaks thus of himself: "The Lord is the true God; he is the living God, and an everlasting king. . . . HE HATH MADE THE EARTH by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion." Jer. 10:10, 12.

One of the highest acts of faith is to grasp the existence of an uncreated Being who has called into existence, out of nothing, an infinite host of worlds. To believe this great truth, which Paul makes so prominent an act of faith, we must credit the testimony of the Scriptures; for he tells us that "faith cometh by hearing, and hearing by the word of God." Rom. 10:17. But faith without works is dead, being alone. No human being can have so perfect a theoretical faith in this great truth as has Satan. But his faith in it is of no benefit to himself. If our faith in this cardinal truth of revelation is of greater value to us than Satan's faith to himself, it must produce certain acts of obedience by which our love for the truth we believe, is made manifest. And thus the apostle James states the case: "Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?" James 2:19, 20.

"Through faith we understand that the worlds were framed by the word of God." But by what act of obedience do we manifest our love for this great truth? And by what good work do we show that our faith in the creation of the heavens and the earth is not a dead faith? If God made his wonderful works to be remembered, how are we to remember our Creator? If the creation of the heavens and the earth distinguishes the true God from all false gods, by what acts are we to preserve in our minds the memory of this work of infinite power?

To answer these questions, we have only to return to the record of the creation in Genesis 1 and 2. The close of the sixth day witnessed the perfection of the Creator's work. He surveyed all the works of his hands, and behold they were all very good. With the beginning of the seventh day, God's work of creation ceased. And thus we read: "And on the seventh day, God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2:2, 3.

The record tells us what God did on the seventh day as distinctly as it relates what he did on the six days of creation which preceded it. His work was wrought in six days. On the seventh day he rested from that work. He did not rest because of

weariness, for the Creator of the heavens and the earth cannot be wearied. Isa. 40: 28. He made the seventh day his rest-day in order that he might set up an everlasting memorial of his creative work. For when he had rested upon the day, he blessed it, and sanctified or hallowed it. He blessed the seventh day because he had rested upon it, which shows that the day of God's rest was past when he blessed the seventh day. He did not bless the day because he was about to rest upon it, but because he had rested upon it. So it is evident that the blessing was placed upon the seventh day for time to come in honor of what God had done upon that day. And thus also with respect to the sanctification of the seventh day. God sanctified it because he had rested upon it. He did not sanctify the day because he purposed to rest upon it, but because he had rested upon it. The sanctification cannot be placed upon a day after it has ceased to exist. And hence God did not sanctify the first seventh day of time because he had made it his rest-day, for when he had thus rested, the day had expired; but he sanctified the seventh day for time to come, in memory of his own rest on that day from the work of creation.

To sanctify is to set apart, or appoint to a holy use. And here we learn at the very beginning of the Bible that God appointed the seventh day to a holy use. He did it because that in it he had rested from all his work. So it is incontestible that the seventh day was appointed to a holy use in order that God's rest from creation might be remembered. And this appointment must have been made to Adam and Eve, for they were the ones who had the days of the week to use. The fact, therefore, is undeniable that God bade Adam set apart the seventh day for sacred rest in memory of his own rest upon that day.

Here, then, we find the memorial of the creation of the heavens and the earth. The seventh day was set apart to a holy use because God had rested upon it from all his work which he *created* and *made*. So the creation which called the elements into existence, and the making of the earth out of those elements, are here distinguished from each other, and both are included in the commemorative rest. He rested from the six days of creation. God made his works to be remembered; and no sooner was his work complete than he set up a lasting memorial of that work. He hallowed every seventh day, that man might remember God, his creator. And that man might grasp the great truth that God, in his infinite power, spoke into existence, from nothing, the heaven and the earth, he ordained, at the very beginning, one grand act of obedience by which his faith in that truth should be declared, and his love for it made manifest. The observance of the Creator's rest-day is that act of obedience by which we declare our faith in God as the creator of the heavens and the earth.

To profess faith in God as the creator of all things, and to pay no attention to the memorial which he ordained to keep the work of creation in lasting remembrance, is to have, in this respect, a dead faith. We thus profess to know God; but in works we deny him. We have faith without works. Our faith in the one God, who, by his sovereign power, framed the worlds out of materials which did not before exist, is like the faith of the devils, a dead faith, because that grand act of obedience which was ordained to express that faith we do not perform. And we are not to think that there is no need of this effort to maintain faith in the one God who in six days created heaven and earth, and rested on the seventh.

The world is full of atheism. The Sabbath is the grand bulwark against that fatal error. Its observance by the people of God is a solemn protest against atheism, and a public confession, by works corresponding to their faith, that they believe the record of the creation of the heavens and the earth. The atheist has no faith in the record of the creation. To him the rest-day of the Creator is of no account whatever. But, with men believing the Bible record of the creation, the case is different. They confess their faith in the six days of the Creator's work, and his rest upon the seventh, and that he set apart the day because he had rested upon it. If their works correspond with their faith, they will regard the rest-day of the Lord. Can the Christian, who believes the record of the creation, and the atheist, who denies the existence of the Creator himself, both act alike in disregarding the rest-day of the

Lord? See the believer in the record of the first seven days of time. When the seventh day, which the Creator set apart in memory of his own rest on that day, arrives, he lays aside all labor, and rests from all his work. Every one understands the act. But the atheist continues his labors as on other days. His works are consistent with his unbelief. But what shall be said of those Christians who imitate in their works the conduct of the atheist? Surely, the observance of the Creator's rest-day is the proper act of obedience by which we manifest our faith in God as the creator. And whatever the intention, the violation of the rest-day of the Lord is practical atheism.

God set apart the seventh day in paradise. This proves that the observance of the Sabbath is not a carnal ordinance, for it was instituted before sin entered our world. It was not ordained to commemorate the flight of Israel from Egypt, for the children of Israel did not flee out of Egypt till more than two thousand years after this. It was not an institution ordained for the Jews, for it began with the human race, and thus preceded the existence of the Hebrew people for many ages. But the most remarkable fact that appears in this record is, that this memorial was needed even in the garden of God. Though man could converse with God face to face, yet every week, by the most impressive act, Adam was called to remember and acknowledge God as his creator. The rest-day of God was set apart, not as a mere rest from wearisome toil, for Adam had almost as little occasion for rest from weariness in paradise as had the Creator from his work of infinite might, but as a day when man should desist from everything else and think of God.

And even the very manner of this observance was exactly calculated to bring to remembrance the grand fact that distinguished God from all other beings, viz., the fact that he had created the heavens and the earth. He must rest as God rested, and on the very day that he rested. And thus doing, God, his creator, could never be forgotten, nor the relation which God sustains to all other beings, and to all things, ever pass out of mind. It was a day of worship in the highest sense, in that it reminded man of his relation to God, and kept the great facts respecting the origin of all things vividly before the mind. Man must rest on that day, not because he specially needed rest on account of weariness, nor because rest on a certain day of the week is better calculated to give him relief than resting upon some other day would be. But he must rest in memory of what the Creator did, that he might not forget his infinite obligation to that great Being who had given him existence.

The record in Gen. 2:1-3, is worthy of our most careful attention for the remarkable distinctness, brevity, and freedom from ambiguity, which characterize it.

1. It is certain that God rested upon the first seventh day of time. 2. That he did not bless and sanctify the day because he was about to rest upon it, but because he had rested upon it. 3. And hence it was not the first seventh day of time which he blessed and set apart, for that had expired when he performed these acts. 4. And thus it is evident that the blessing and sanctification related to the seventh day for time to come. 5. This was done because God had rested upon that day, showing that it was in memory of that event. 6. God placed his blessing upon the day, thus making it a more precious day than any other. 7. He appointed the day to a holy use, thus making it obligatory upon Adam and his posterity to observe it. 8. And it is also to be observed that he did not bless the institution of the Sabbath, and sanctify that as a movable thing which could be placed upon one day or another, just as it might best suit the circumstances. Nothing is said of a Sabbath institution. God rested the seventh day. God blessed the seventh day. God set apart the seventh day to a holy use. 9. This indeed made the Sabbath. Or, if the reader chooses to use the expression, this was the setting up of the Sabbath institution. But the seventh day was the recipient of all the things which God conferred. The rest, the blessing, and the sanctification, pertained to that alone. When, therefore, some other day is taken, every element that constitutes the Sabbath is left out of the account and lost. When another day is taken, we get that which God never rested upon; and as he blessed the seventh day because he had rested upon it, when

we take some other day besides that of God's rest, we take a day which God has not blessed. As he sanctified the day on which he rested, and which he had for that reason blessed, when we take one of the six days which God employed in the work of creation, we take a day which has not one element of the Sabbath institution pertaining to it. Certainly there are but seven days in the week. The first six days God did not rest. On the seventh day he did rest. These facts can never be changed. We cannot place the blessing and sanctification on any day only the one of God's rest, for they are conferred upon it *because* of that rest. And we cannot change the rest from the day on which he rested to one on which he wrought in creation. Not even Omnipotence can do this. And thus he definite seventh day stands out with the utmost distinctness.

It cannot, therefore, be denied, except by doing violence to the sacred narrative, that the creation of the heavens and the earth was immediately followed by the establishment of a divine memorial of that grand event. And it is evident that this memorial is to be observed as an act of obedience whereby our faith in the creation of the heavens and the earth is shown to be a living faith. Those who profess faith in this great truth do thereby acknowledge themselves under obligation to manifest that faith by observing the memorial ordained by the Creator for that very purpose. Those who neglect this memorial, render their faith in this fundamental doctrine of the Bible a dead faith. God's great bulwark against atheism was never so much needed as in the last days of our world's history. We have come down some six thousand years from paradise. Darkness now covers the earth, and gross darkness the people. Surely, an institution that was needed in paradise, when man conversed face to face with God, is needed a thousand-fold more in these days of awful apostasy and atheism. We have not yet ceased to be under sacred obligation to the almighty Creator, and it is in the highest degree proper that we, by the observance of that institution which he has ordained for the very purpose, should humbly acknowledge that obligation.

Signs of the Nearing Advent of Christ.

BY HORATIUS BONAR, D. D.

THE NIGHT COMETH! Nor does it seem far off. It never appeared so nigh. The shadows are lengthening out, and falling with ominous gloom upon the valleys of earth. The dimness of twilight is beginning to make itself felt. It is settling down drearily upon our cities and on our solitudes; upon the towers of our strength and the places of our pomp; nor can the noisy rush of eager multitudes, hurrying to and fro for gain or pleasure, wholly stifle the utterance of fear and awe. Men cannot help foreboding evil, for who can tell them what may be in the womb of darkness? The night-birds are already on the wing, flitting around us, and reminding us of the descending night.

The signs of Christ's second advent that have been given us both by the Lord and his apostles are both notable and numerous. And it is very evident that those have been selected which were the most expressive and least ambiguous. They are chosen as being the most prominent and explicit that could be given. It cannot be thought that the least striking have been announced and the most striking concealed. If so, then is it not very remarkable that the millennium of a thousand years (Revelation 20) is never mentioned as a sign at all? Had this been to take place before the second advent, how has it never been alluded to as one of the signs? It would have been by far the most distinct and visible. No one could overlook or mistake it. Yet nowhere, by prophets or apostles, or by the Lord himself, is it noted as a sign. How can this be accounted for save upon the ground that it was to take place *after*, not *before*, the advent? If this be admitted, all is plain; if it be denied, then let those who deny it account for the fact that, among the many signs of the advent, the millennium is never mentioned as one. How the most palpable of them all could be omitted, seems to me to require an explanation. On the post-millennial system, the omission seems to me inexplicable. For thus our Lord would be made to profess to tell us the signs of his appearing, and yet to conceal the most notable of them all.

But this is not all. The signs which are given are inconsistent with the idea of

a millennium before the second advent. Who that reads the Lord's prophecy in Matthew 24, which begins with the destruction of Jerusalem and ends with his second appearing in the clouds of heaven, does not feel that the whole drift of it was to show the church that they were to expect sorrow, not joy, tribulation, not triumph, up till the time when he should return? These signs were the successive crests of the billows on which she was to be tossed, till he, with his own voice and presence, should rebuke and calm the ocean. The simple omission, then, of the millennium as a sign, is a fact on which we ought to lay much stress; but the omission of it in circumstances which preclude the possibility of its being a thing reserved or merely unspoken, furnishes a strong argument in proof of a pre-millennial advent.

Let me now note some of the signs which in the present day seem most remarkable as forerunners of the Lord's appearing. And though of some of these it might be said that they have been found in former days, yet others of them, as we shall see, are peculiar to our own.

1. *Wars and rumors of wars, earthquakes, pestilences, and famines in divers places.* (Matt. 24: 6, 7.) I need not enter minutely into the proof of the existence of these. The public journals bear witness to it. For a while, it seemed almost as if the world were at rest, as if its storms had spent themselves. But now all seems changed. Every day brings new indications of disquietude and convulsion. Few nations seem willing to draw the sword, yet every nation has her hand upon the hilt; with some it is already gleaming in the air, and with others it is reddened with blood. Over the whole earth is heard "the long, low, distant murmur of dread sound." And is this not the prelude to the LAST UNIVERSAL WAR? (Eze. 38; Zech. 14; Dan. 11: 40-45; 12: 1; Rev. 13: 7; 16: 12-16; 17: 8-14; 19: 11-14.) Is it not a sign of the near approach of Him who, when earth's madness and ambition are at their height—when the summoned nations are gathered at Armageddon, girt for battle and slaughter—himself appears for their discomfiture and ruin? Then, but not till then, wars shall cease and the weapons of war perish. Then the true Solomon shall begin his reign, hushing the tumults of the nations and introducing the long-expected Sabbath of the weary, "work-day world." (Rev. 19, 20).

2. *The restlessness of the world.*—This sign is in part connected with the preceding, yet may be viewed separately. The state of the world is at present very ominous. Distress of nations with perplexity—men's hearts failing them for fear and for looking after those things that are coming on the earth," "and then shall they see the Son of man coming in a cloud" (Luke 21: 25-27), is God's picture of the state of men as the final crisis draws on. This certainly seems our attitude at this moment. The earth and the things that are coming on it, attract the attention of all serious thinkers. There is something in the state of the world so unsettled, so pregnant with uncertain evil, that every eye is moving to and fro in expectation of strange issues, and as if to catch the first sign of their approach. The form and color of the clouds forebode speedy change, and threaten tempest to the nations. The time for listlessness and apathy is gone. Some thirty years ago, when the skies were bright, and men could promise themselves days of sunshine, it was safe enough to fold the hands and take our ease. But all this is over. No doubt, after the excitement of recent wars and revolutions, men would prefer repose. But the onward swell of the waters stays not for an hour. There is among the nations a spirit of restlessness, anarchy, and insubordination; a passionate love of change, a headlong rush to overturn every established system, too furious and united to be ultimately withstood. Many call it but a passing tumult, the frenzy of an hour; but they who understand it know how deep is the spring out of which it flows. The storm, long gathering, but resisted and repressed by the barriers which ancient wisdom had erected for the stability of kingdoms, is concentrating and condensing its strength in these venerable recesses, which may for a while refuse to yield to the explosive force, but which, overstrained at length, give way to the accumulated pressure; then will the kingdoms of the earth be shivered; throne and temple overturned; wall and fortress laid in ruins.—*Signs of the Times.*

(To be Continued)

The Russian Empire.

NEVER since the great Napoleon have the politics of Europe assumed a more threatening aspect than at present; and never have the nations of that mighty continent been more convulsed with real and apprehended danger.

France, humbled to the very dust before victorious Prussia; Prussia vaulting from the position of a third-rate power into the highest seat of military glory; Spain assuming the principles of freedom amid the throes of revolution, and Russia shaking off the restrictions which jealous treaties have heretofore imposed, and absorbing new provinces in the valley of the Oxus preparatory to a march, sooner or later, to Constantinople; all proclaim the presence of prodigious events, and foreshadow the coming of still greater catastrophes. The dissolution of the treaty of Paris effected by Russia a few months ago, and the more recent absorption of Khiva in the valley of the Oxus, are initial steps in the execution of a plan which aims at the absorption of a continent.

The ambition of Russia is boundless. Not content with an empire stretching from the Black Sea to the Baltic, and from the Baltic on through northern Asia to the Pacific, she is still ambitious of extending her dominions, and the shadow of this ambition falls ominously across Europe, and darkens all Asia. She dreams of a mighty empire which shall claim oceans for its harbors, and continents for its provinces. The plan which has long filled the outline of her imperial policy is to seize Constantinople, cross the Bosphorus, conquer Persia, and, passing the borders of the Afghanistan, dispute with England for the possession of India. Her southern limits thus extended from the Bosphorus to the Ganges, the dominion of the continent becomes inevitable, and thus Asia is annexed as a foot-block to the throne of her empire.

The memories of the Crimea, then, are not obliterated.

England will yet feel, in the robbery of her most flourishing provinces, the vengeance of that ambition which neither the diplomacy of statesmen nor the arms of consolidated soldiers can foil or conquer.

Nor does this plan involve simply territorial acquisition; it grasps at the greatest commercial advantages. Hitherto the commerce of England, France, Spain, and nearly all Europe, with India and China, has been subjected to slow and distant voyages around the Cape of Good Hope and the Indian Ocean. But since the opening of the Suez canal, a far more rapid and easy passage is found through the waters of the Mediterranean and the Red Sea. But give Russia, Constantinople, and Russian keels will soon guard the Straits of Gibraltar and the ports of Rosetta.

Constantinople controls the Dardanelles; and this passage to the Mediterranean once secured, Russian fleets or policy would soon spread Russian mastery over all the Mediterranean. Thus fetter this important sea, and the commerce and bread markets of all southern Europe lie at the mercy of Russia. Thus Spain, France, Italy, Turkey, and Greece, would be compelled to pay tribute to an empire as much dreaded as its ambition is aspiring. Truly "Constantinople is the key to the world," as Napoleon said at St. Helena. It was the fear of this plan that disturbed that illustrious warrior, and the fear of it to-day makes Europe tremble. Had Russia less power, the specter would seem less huge and formidable; but powerful as she is in numbers and resources, the apprehensions of Europe are well grounded. The only obstacle which has hitherto prevented the consummation of the scheme, has been the Turkish Empire, backed by the consolidated powers of Europe; and the maintenance of her territory unimpaired, is the only impediment which can prevent it now.

For the preservation of Turkey, the resources of Europe must be pledged. Turkey herself can offer no successful resistance to Russia. For a long time her power has been waning, and nothing has kept her in existence but the jealousies of other nations, fearful of ambitious Russia. As soon as these nations cease to come to the rescue, the terrible doom of Turkey and of the dominion of the Mediterranean is sealed. Let the fleet of Russia once start for Constantinople, unimpeded by rival nations, and the Turkish Empire will be trampled into powder. It is true the valor of the Turks is historic, but valor alone cannot accomplish all things. It may be heroic and desperate, but without material resources it is

powerless. But while the valor of Russia is at a discount, her resources are well-nigh illimitable. The largest and best accoutred army, a rapidly increasing navy, and the most unmeasured means, when developed, of any nation in Europe, await her imperial nod to convert plan into execution and ambition into conquest.

But it may be urged, if the plans of Russia are so formidable, why did she submit the Black Sea question to a congress of powers? Why did she not improve her opportunity when France and Prussia were grappling, and each was straining every nerve for mastery? Then if ever, it may be thought, her ambition could have been realized, for two of the most formidable nations of Europe were so disposed that, if they could not be her friends, at least they could not well become her enemies. And when the number and power of her adversaries were thus reduced and weakened, why did she not strike if she has intended to strike at all?

Dear as this scheme is to Russia, it may well be supposed that she is too discreet, if not too humane, to unnecessarily forfeit the sympathies of all Christendom by setting Europe at defiance and plunging headlong into aggressive war. "Peaceably if we can, forcibly if we must," is doubtless the policy of the Russian Czar. The submission of the Black Sea question to a congress of powers was a master stroke of policy.

No one can look at the position of Russia on the map, with a knowledge of her population, commerce, and resources, without instantly perceiving the vital necessity of unrestrained outlet to the Mediterranean. Nearly three-fourths of the commerce of that great nation must be shipped by sea, and the Baltic, the only sea over which she has free control, is open to navigation but little more than one half the year. Hence the necessity of an outlet through the Dardanelles, which admits of constant commercial advantages. Russia has a large coast too on the Black Sea. But, by the treaty of Paris, her right to coast defense was grievously restricted. She was denied the right of maintaining in the Euxine a fleet of sufficient strength to protect her coast in case of "invasion." With this restriction, literally binding her in the South, the Dardanelles in a military as well as a commercial point of view, became to her precisely what the lower Mississippi in the hands of a foreign power would become to the United States. Had Louisiana never been purchased from France, or had the Southern States succeeded in establishing a separate confederacy, the parallel between the Northern States and the Mississippi, and Russia and the Dardanelles, both in respect to self-defense and commerce, would be perfect. As long as Russia was denied the right of maintaining in the Euxine a navy sufficient to insure her safety, any European nation that might league with Turkey could at any moment sail up the Dardanelles with hostile navies, sink the Russian fleet almost at a broadside, and ravage her defenseless coast. Thus her most easily assailed parts were exposed to the assaults of foreign enemies.

What nation would thus suffer its commerce to be subjected to the caprices of a foreign power, or would mildly permit its most easily assailed point to be in the hands of a hostile nation? The demands of Russia in this respect were not only wise, but just; and it was to call the attention of the nations to these facts, and to press home upon them the justness of these demands, that this submission was resorted to. No policy could have been wiser, or more effective in riveting the sympathies of enlightened nations to her cause. Russia was well aware that if her demands were refused, and war was invoked, that intrinsic justice would go far to shield her from the censure of the world. If they were acceded to, she was one step nearer the consummation of her plans. In either case, therefore, the policy pursued would be beneficial to Russia, and injurious only to her foes.

But aside from these considerations, Russia is not yet ready for such a war. However strong her military armaments may be upon land, however rapidly her navy and other elements of strength may be rising into power, she is not yet ready for the threatened blow. The contest when begun, will not be confined to land and the strife of armies. The sea will reel beneath the shock of navies, and her white foam rodden at the broadsides of their squadrons. To-day, the combined fleets of England, France, Austria, and Turkey, could sweep the Russian banner from the seas. To op-

pose the navies of her adversaries with her present naval strength, would be to court irretrievable disaster. She would only repeat the story of the French at Trafalgar, or the Turks at Navarino. But as soon as the fleet of the Baltic shall be strong enough to protect the coasts of Russia that lie along the sea [a consummation not impossible nor distant], and the fleet of the Euxine has grown to equal power, we may then believe that the decisive time has come. And it may be, notwithstanding these seeming impediments, sooner than this, England will hear the tread of her embattled legions in India.

Slowly, but surely, the work of Russian absorption goes on east and south-east of the Caspian. The clutch of Russia is already upon Khiva. Nearer and nearer the Russian eagles approach the lines of Afghanistan and Beloochistan, which will soon be the only barrier on the west between Russia and India. With equal slowness, but with equal certainty, the borders of the Russian Empire in Asia enlarge toward China and Hindoostan from the north. Thus gradually the circle of Russian authority widens in Asia, as tribes and clans of semi-barbarous people, with their little States, are absorbed by the great empire. These absorptions justly excite the fears of European nations, for they well know they bring the hour of Russian supremacy nearer and nearer to their doors. It may be, too, that the annexation of Khiva and the provinces around the Caspian, which so lately started England to her feet ready to unsheath the sword, has for its real object the crumbling of Turkish authority in Asia, by surrounding it on every side by Russian territory and Russian influence. If Russia could lop off Turkey in Asia from the Turkish Empire, and leave only Turkey in Europe subject to the Sultan, Turkish authority would then be confined to the western shores of the Bosphorus, while Russia would control the eastern shores, and virtually the Dardanelles. Thus strengthened, the foothold of Russia in Europe as well as in Asia, would be well-nigh immovable.

But it may well be supposed that Russia will never be allowed to absorb provinces along the Bosphorus, through the artful policy of surrounding Turkish power in Asia, without a desperate struggle; but that such a struggle is approaching is undoubted. To calculate the relations of the probable combatants, or the chances of defeat or victory, would be a matter of uncertain speculation. The sympathies of Prussia, however, would doubtless be with Russia, while the rest of Europe would consolidate against her. But whatever relations the crisis may necessitate, the world awaits with eager interest the solution of the question of Russian supremacy in the Mediterranean and Asia.—*Penn. School Journal.*

Christ's Epistles.

As our Lord left no monument of himself in brass or marble, so he left no letters written by his own hand. He did not write his mind on tables of stone, or on sheets of parchment. Even Rome, with all her rage for relics, does not pretend to show a specimen of his hand-writing. Yet he has not left himself without a witness. He has left letters behind him which truly reveal his mind: "Ye are epistles of Christ." Disciples, when he desires to let the world know what he is, he points to you. Nay, more and further, when he would have the Father to behold his glory, he refers him to the saved: "Father, I am glorified in them." It is not only that the world, in point of fact, judges of Christianity by what they see in Christians, but they have authority so to do. The Lord himself consented that they should read him there.

So, Jesus sends a letter to the world—sends many letters—sends a letter to every city, and every street, and every house. A merchant who is a disciple of Christ goes to India or China. He sells manufactured goods; he buys silk and tea. But all the time he is a letter, a living epistle, sent by Christ to the heathens. A boy becomes an apprentice in a warehouse or factory; but before he was bound to a master on earth, he has been redeemed by a Master in Heaven. He is now, therefore, a letter from the Lord to all his shop mates. In his truth, and love, and gentleness, and fairness, and generosity, they should learn the mind of Christ. I confess that this thought is fitted to make us afraid. How shall we fulfill such a function? The solution is, It is the Lord's own method. He has chosen earthen vessels in order that the glory may be to God.—*Christian Weekly.*

Even to Your Old Age.

As the venerable form of the aged servant of God bows under the weight of years, and gradually sinks under the pressure of age, as from the vision the prospects and treasures of this world fade and recede, what solace, what sure support and consolation, are found in the hope of eternal life. The worth of a treasure now laid up above cannot be told.

Friends and associates of former years have passed away; the active duties, the heavy responsibilities of life are quite finished; the head has grown hoary, and life's journey is nearly completed; yet peace, joy, and hope, may light up with calm, heavenly cheerfulness and sweet composure the lingering hours till the blessed Saviour shall come with power and great glory, or till called to rest a little season with sleeping saints, quickly to awake to take the crown of life. The aged pilgrim may have strong hope in God.

"The hoary head is a crown of glory, if it be found in the way of righteousness." Prov. 16:31. The language of the believing heart is, "For this God is our God forever and ever: he will be our guide even unto death."

The response of Him who numbers the hairs of our head is, "And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you." Isa. 46:4.

In view of the infirmities and weakness of old age, David prays: "Cast me not off in the time of old age; forsake me not when my strength faileth. Now also when I am old and grayheaded, O God, forsake me not; until I have showed thy strength unto this generation, and thy power to every one that is to come." Ps. 71:9, 18.

Let none who sincerely love the Lord, sink in discouragement because they cannot labor as heretofore. You may show the strength of the Lord to support and comfort you, not only "even to your old age," but in the hours of "time's farewell." We are amidst the signs of the times when Jesus says, "Look up, and lift up your heads; for your redemption draweth nigh."

"Those that he planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; to show that the Lord is upright: he is my rock, and there is no unrighteousness in him." Ps. 92:13-15.

A. S. HUTCHINS.

Confirmation of Scripture.

THE testimony from old monuments to the truth of the Bible is already wonderful and abundant. The following is a strangely interesting instance of this, confirming the story in the 12th chapter of Exodus of that awful morning when the oldest child of every Egyptian family was found smitten by the angel of wrath, "from the first-born of Pharaoh that sat on his throne unto the first-born of the captive that was in the dungeon," and "there was not a house where there was not one dead."

Dr. Cumming, of London, says: "There are monuments to be found to every Pharaoh save the one who perished in the Red Sea. Concerning him, two stones have been found narrating many of his exploits, but each ends with 'and —'; a long black line succeeding. Every other of the Pharaohs we find, was succeeded by his eldest son, according to the law of Egypt; but of this Pharaoh it is expressly said that he was succeeded by his second son; while no account whatever remains of his first son."

What an astonishing confirmation of Scripture is this! J. A. WOODMAN.

WORK.—Work is of a religious nature; work is of a brave nature; which it is the aim of all religion to be. "All work of man is as the swimmer's." A waste ocean threatens to devour him; if he front it not bravely, it will keep its word. By incessant, wise defiance of it, lusty rebuke and buffet of it, behold how it loyally supports him—bears him as its conqueror along! "It is so," says Goethe, "with all things that man undertakes in this world."—*Carlyle.*

COMPLAINTS.—Perpetual complaints, says an old writer, are like unto a new cart, which creaks and cries even while it has no burden but its own wheels; whereas that which is long used and well oiled goes silently away with a heavy load.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, APRIL 7, 1874.

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

EDITORS.

Scripture Facts Concerning Man's Nature and Destiny.

OF man's creation we read thus: "And the Lord God formed man of the dust of the ground." Gen. 2:7. How he gave to man life is stated in the words which follow: "And breathed into his nostrils the breath of life; and man became a living soul." It is plain, therefore, that man was taken out of the earth and then life was given to him by his Creator. Paul was correct when he said: "The first man is of the earth, earthy." 1 Cor. 15:47. The Creator knew whereof he affirmed, and without doubt gave to man his full measure of dignity as well as his just retribution when he said to Adam after his transgression: "Dust thou art, and unto dust shalt thou return." Gen. 3:19.

It was not the breath of life which became a living soul, but it was the man formed of the dust which became such when made alive by that breath. The term "living soul" does not distinguish man from the other creatures which God made to inhabit the earth. Moses uses the same term in the original in Gen. 1:20, 21 with respect to the creatures that live in the water. In verse 20, it is in our translation "creature that hath life." In verse 21, our translation renders it "living creature." In verse 24, Moses uses the term for the third time and applies it to the creatures which God made on the sixth day. In our translation, the words are rendered "living creature." In verse 30, Moses uses this term for the fourth time and applies it to every creature that lives upon the land. This instance in our translation is rendered simply "life." The margin of verse 20 gives the word "soul;" and the margin of verse 30 gives the term "living soul." So the term *nephesh chayah* is used four times by Moses before he applies it to man. And these four instances apply the term to every creature that God has made to live in our world. The first three instances signify simply "living creature;" the fourth instance signifies "life."

When, therefore, Moses in Gen. 2:7, asserts that man became a "living soul," it is equivalent to saying that he became a "living creature," or a "living person." But in this respect, Moses gives him no pre-eminence over other "living creatures." It is certain that the gift of life to Adam was not an absolute grant of immortal existence; for God affixed to it certain conditions, and if these were violated, the grant of life was forfeited. Gen. 2:17; 3:19. His life was held on condition of obedience, and was to cease in case he transgressed.

But God did give to man pre-eminence over all other creatures. He made him in his own image, and the act by which he made him alive showed the honor in which he held him. He "breathed into his nostrils the breath of life." Gen. 1:26, 27; 2:7. He also set him over the works of his hands. Gen. 1:26-28; Ps. 8. But these facts do not prove that he gave him immortality. God's image is never said to consist in the attribute of immortality. The most natural signification of the word "image" is "form" or "likeness." See Gen. 5:1, 3; 9:6; 1 Cor. 11:7; James 3:9. Compare also Phil. 2:6, 7; Col. 1:15; Heb. 1:3. If the image of God has a further meaning then it is fully realized in the fact that man was made with a moral nature capable of distinguishing right from wrong, because God put within man by nature a copy of his law. Rom. 2:13-15. The fall of man marred this work of the law by introducing the carnal mind. Rom. 7:21-23; 8:1-7. Conversion puts off the old man and puts on the new, and thus renews in man's moral nature the image of God. Col. 2:9, 10. But this does not argue that God conferred on man immortality when he gave him life. Rather does this appear to be the truth: He made him capable of inheriting that great boon, but he put him on trial to first form such a character by obedience as should entitle him to this great gift. This great fact is decisive: God placed man upon probation with reference to the continuance of his life. If he sinned he must be shut out from the tree of life and must die. If he continued in obedience, he should have access to the tree of life and should live forever. Gen. 2:17; 3:19, 22, 23.

So Adam held life upon conditions; and it is plain that the absolute gift of immortality could

not be his till his probation was completed when there could be no more conditions connected with the continuance of his life. But Moses tells us that man rebelled, and that God pronounced on him the sentence of death. Gen. 3. Paul states the case thus:—

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12. This is the origin of death. Paul tells us that death is "the last enemy." 1 Cor. 15:26. He also speaks of Satan as the one who has the power of death. Heb. 2:14. It is true that men in general regard death as a higher kind of life; and such Satan intimated to Eve that she would find to be the consequence of transgressing. She would not actually die, but she would become in her mode of existence like God. Gen. 3:4, 5. But when the Law-giver acted as Judge and expounded the penalty which himself had threatened, he said, "Dust thou art, and unto dust shalt thou return." Gen. 3:19. So that death exactly undid the Creator's work. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2:7. Such was his creation. Death is thus described: "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Eccl. 12:7.

The conclusion is inevitable that death reduces the man to that very state from which he was raised by the action of the Creator. The dust returns to the earth; the spirit of life returns to its Author, and the man is dead! If the spirit had a conscious, personal existence with God before it came from him, it is fair to presume that it will have after it returns to him; otherwise not. But if it was simply the principle of life communicated by God to the man which he had made of the dust, by which he made him a living creature, and which he withdrew from man at death to be again returned to him at the resurrection, then we may fairly define death as the cessation of life, and not a higher kind of life, or happier mode of existence.

The obituaries in Genesis 5, which extend from Adam to Lamech, are worthy of notice. Of the first nine generations, with a single exception, the record ends thus, "And he died." Gen. 5:5, 8, 11, 14, 17, 20, 27, 31. The exception is in the case of Enoch, and is stated in these words, "God took him." Verse 24. Paul states the case thus: "By faith Enoch was translated that he should not see death; and was not found, because God had translated him." Heb. 11:5. Eight of the nine antediluvian patriarchs died. One of the nine did not die, for "God took him." These facts speak volumes to the thoughtful reader.

When we come to Abraham we read what God said to him: "Thou shalt go to thy fathers in peace; thou shalt be buried in a good old age." Gen. 15:15. And when his years had expired, it is said: "Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people." Gen. 25:8. Going to the fathers or being gathered to ones people is plainly leaving the ranks of the living, and being numbered with the silent dead. This is clearly seen in what is said to Moses: "Thou shalt sleep with thy fathers." Deut. 31:16. This cannot relate to the burial of Moses with his ancestors, for he had a burial by himself in the land of Moab. Deut. 33:6. Nor can it relate to his going to the spirits of his ancestors, unless we hold those spirits to have been asleep, and Moses' spirit to be asleep when he should join them! The same things may be said with respect to David. 1 Kings 1:21; 2:1, 2, 10; Acts 13:36. Giving up the ghost is dying or expiring. Compare Gen. 25:8, 17; Acts 5:5, 10; Job 11:20; 14:10.

Rachel's death is thus recorded: "And it came to pass, as her soul was in departing (for she died), that she called his name Ben-oni; but his father called his name Benjamin." Gen. 35:18. The word soul in the fourth instance of its use in the Bible, namely, in the original of Gen. 1:30, and in the margin also, is plainly used for life. Thus God speaks of all the creatures in the dry land as creatures "wherein there is life," or a living soul. Now this use of the word soul is of frequent occurrence in the Bible, and is obviously the sense in which it is used in this text. "When her life was in departing, for she died," is a very concise and emphatic statement of the case.

The death of the widow's son is recorded in a similar manner. "His sickness was so sore that there was no breath left in him." 1 Kings 17:17. And Elijah asks the Lord why he has "brought evil upon the widow" by slaying her son. Then he prays that the soul of the child may come into him again, and this prayer being granted, the child "revived." Verses 20-22. It is not necessary to suppose that a conscious being departed from the child, and then returned to him; for if the child's soul had gone to Heaven it was no blessing to him to be recalled to earth; and if it were in conscious misery with the lost in hell fire it is not easy to see how it could have a second probation; but the narrative involves only this that the life of the child was lost, and Elijah prays that it may be restored. His prayer being granted, he said to the mother, "See, thy son LIVETH."

It is plain that the ancient necromancers and dealers with familiar spirits believed that the dead have a conscious existence and can communicate with the living. 1 Sam. 28. But God forbade his people from going to this source for knowledge. Deut. 18:9-14. Why did God so emphatically forbid his people from seeking to the dead for knowledge? Isa. 8:19. Does he fence up any avenues of useful knowledge to his people while suffering sinners who will not be controlled by his word, to freely seek after knowledge? Why should it be a sin to talk with Samuel after he was dead if he could really talk? Indeed, why should the Lord be unwilling for men to do this?

What we have already learned of death is sufficient to show that the dead have no knowledge to impart. Those who profess to converse with them receive communications in their names, but the fact that there are legions of fallen angels, who, with Satan at their head, seek our ruin, makes it unnecessary to believe that the dead send messages. On the contrary, the very nature of these communications proves them to be of Satanic origin. Take the case of Saul and the witch of Endor, as an instance. 1 Sam. 28. This woman divined by means of the familiar spirit. One of two things was true. Either the familiar spirit had power to raise any one that Saul should ask for, or he was able to personate exactly the individual that was sought. But to state this case is also to determine what is the truth. The familiar spirit could not raise Samuel from the dead, but he could personate him; and the very first thing that this pretended Samuel did was to tell the woman that her guest was Saul. Verse 12. His next act was to drive Saul to despair, so that in the battle he slew himself. And this is Satan's usual method; for he tempts men to presumption, telling there is time enough yet; and then he drives them to despair, telling them that it is too late. Saul did not converse with the real Samuel, but with the familiar spirit who spoke in Samuel's name. See 1 Chron. 10:13, 14, omitting the italicized words.

J. N. A.

The Third Angel's Message. Rev. 14.

EXPLANATION OF THE IMAGE.

THE image, against the worship of which the third message warns us, is the image of the beast mentioned in the same message. That beast, as was shown last week, is a symbol of the papacy. An image of it must be something resembling it.

To understand what would be an image of the papacy, we must first form a definite idea of what constitutes the papacy itself. Papal supremacy dates from the time when the decree of Justinian, constituting the pope the head of the church and the corrector of heretics, was carried into effect in 538. The papacy, then, was a church clothed with civil power, an ecclesiastical body, having authority to punish all dissenters with confiscation, imprisonment, torture, and death. What would be an image of the papacy? Another ecclesiastical establishment clothed with similar power.

And we must look for this image in some non-Catholic country. For in any country where the Catholic religion is the prevailing religion, it would be impossible for any other church to be clothed with civil power but the Catholic church itself. But that would be the beast, not an image of the beast. The beast cannot be an image of itself.

This image is not made by the papal beast, but by another beast introduced in Rev. 13:11, a beast which had two horns like a lamb. This

symbol, as we design to show more fully hereafter, represents the United States of America. A brief enumeration of a few specifications may be given here: 1. This government is another power distinct from the papacy. 2. It has the right location, which must be outside of the territory occupied by the first beast, and the ten horns or kingdoms which arose out of the old Roman Empire. These occupy all Western Europe; and Eastern Europe and Asia where civilization has risen the highest are covered by the preceding symbols of earthly governments, Dan. 7, Babylon, Medo-Persia, and Greece. We must consequently look to this hemisphere; and here we find our own government. 3. It has come up "out of the earth," out of territory previously unoccupied. 4. It arose in a quiet, peaceful manner, like a plant out of the earth, in contrast with those which have come up by the striving of the wind upon the sea, that is, through revolution and conquest. 5. It is not a monarchical government, there being no crowns upon the horns. 6. It is a republic, as its acts are done by the consent of the people. Verse 14. 7. It is a non-Catholic country, and out of the material here furnished by the Protestant churches, a proper image of the papacy could be formed.

It may be objected that whereas the papal church was comparatively a unit, and hence could act in harmony in all its departments in enforcing its dogmas, the Protestant church is so divided as to be unable to agree in regard to what doctrines shall be made imperative on the people. We answer, There are certain points which they hold in common, and which are sufficient to form a basis of co-operation. Chief among these may be mentioned the doctrine of the conscious state of the dead and the immortality of the soul, which is both the foundation and superstructure of spiritualism, and also the doctrine that the first day of the week is the Christian Sabbath.

We call attention, briefly, to the fitness of the material here in readiness for an image to the beast: We are not unmindful of the noble service the Protestant churches have rendered to the world, to humanity, and to religion, by introducing and defending, so far as they have, the great principles of Protestantism. But they have made a fatal mistake in stereotyping their doctrines into creeds, and thus taking the first steps backward toward the spiritual tyranny of Rome. Thus the good promise they gave of a free religion, and an unfettered conscience, is already broken. For, if the right of private judgment is allowed by the Protestant church, why are men condemned and expelled from that church for no other crime than honestly attempting to obey the word of God, in some particulars not in accordance with her creed? This is the beginning of apostasy. Read Chas. Beecher's work, "The Bible a Sufficient Creed." "Is not the Protestant church," he asks, "apostate?" Is not the apostasy which we have reason to fear, "already formed"? But apostasy in principle always leads to corruption in practice. And so Paul, in 2 Tim. 3:1-5, sets forth the condition of the professed church of Christ in the last days. A rank growth of twenty heinous sins, with no redeeming virtues, shows that the fruits of the Spirit will be choked and rooted out by the works of the flesh. We can look nowhere else for this picture of Paul's to be fulfilled except to the Protestant church; for the class of which he speaks maintain a form of godliness, or the outward services of a true Christian worship.

And is not the church of our day beginning to manifest to an alarming degree the very characteristics which the apostle has specified? Sufficient testimony on this point has already been presented. See Nos. 11, 12 and 13 of the present volume of the REVIEW. That the majority of the Christians in our land are still to be found in connection with these churches, is undoubtedly true. But a change in this respect is also approaching. For Paul exhorts all true Christians, in his words to Timothy above referred to, to turn away from those who have a form of godliness, but deny the power thereof; and those who desire to live pure and holy lives, who mourn over the desolations of their Zion, and sigh for the abominations done in the land, will certainly heed this injunction of the apostle.

And what will be the state of the religious world when this change shall have taken place? We shall then have an array of proud and popular churches from whose communion all the good have departed, from whom the Holy Spirit is withdrawn, and who are in a state of hopeless departure from God. God is no respecter of persons nor of churches; and if the Protestant

churches apostatize from him, will they not be just as efficient agents of oppression as ever pagans or papists have been? And is it not the testimony of all history that just in proportion as any popular and extensive ecclesiastical organization loses the Spirit and power of God, it clamors for the support of the civil arm?

Under these circumstances, let an ecclesiastical organization be formed by these churches (than which nothing would be more natural); and let the government legalize such organization and give it power to enforce upon the people those dogmas upon which they can all agree as a basis of union; and what do we have? Just what the prophecy brings to view: an image of the papal beast, an ecclesiastical organization resembling the ancient papacy perfectly in this respect, that it can use the civil arm to carry out its decrees.

And are there any indications of such a movement? The preliminary question, that of the grand union of all the churches, is now profoundly agitating the religious world.

In May, 1869, S. M. Manning, D. D., in a sermon in Broadway Tabernacle, New York, spoke of the recent efforts to unite all the churches in the land into co-operation on the common points of their faith, as a "prominent and noteworthy sign of the times."

Dr. Lyman Beecher is quoted as saying:—

"There is a state of society to be formed by an extended combination of institutions, religious, civil, and literary, which never exists without the co-operation of an educated ministry."

Chas Beecher, in his sermon at the dedication of the second Presbyterian church, Ft. Wayne, Ind., Feb. 22, 1846, said:—

"Thus are the ministry of the evangelical Protestant denominations, not only formed all the way up under a tremendous pressure of merely human fear, but they live, and move, and breathe, in a state of things radically corrupt, and appealing every hour to every baser element of their nature to hush up the truth and bow the knee to the power of apostasy. Was not this the way things went with Rome? Are we not living her life over again? And what do we see just ahead? Another general council! A world's convention! Evangelical Alliance and Universal Creed!"

The *Banner of Light*, of July 30, 1864, said:—

"A system will be unfolded sooner or later that will embrace in its folds church and State; for the object of the two should be one and the same. The time is rapidly approaching when the world will be startled by a voice that shall say to every form of oppression and wrong, 'Thus far shalt thou go, and no farther.' Old things are rapidly passing away in the religious and social, as well as in the political, world. Behold all things must be formed anew."

The *Church Advocate*, in March, 1870, speaking of the formation of an "Independent American Catholic church," a movement now agitated in this country, said:—

"There is evidently some secret power at work which may be preparing the world for great events in the near future."

A Mr. Havens, in a speech delivered in New York, a few years ago, said:—

"For my own part I wait to see the day when a Luther shall spring up in this country who shall found a great American Catholic church, instead of a great Roman Catholic church; and who shall teach men that they can be good Catholics without professing allegiance to a pontiff on the other side of the Atlantic."

There is every indication that at no distant day such a church will be seen. The fact that a special message is now waxing loud in the land designed to meet such a contingency, and that we even now see the preliminary steps taken which must result in the formation of that image of which the message forewarns us, is proof that a crisis is upon us for which men would do well to prepare. The third message, mercifully sent out to meet the wants of the present hour, indicates the path of duty, and the only way of escape from impending dangers.

U. S.

The Kingdom of God.—No. 2.

A RESTORATION FORETOLD.

In the prophecy of Daniel, chapter 2, is the declaration that the God of Heaven shall set up a kingdom. By a comparison of the Scriptures, we learn that this refers to a restoration of the kingdom which was overturned on account of the wickedness of Israel.

The united testimony of the Saviour, James, and Peter, which we have quoted, ought to shut out all controversy, and bring all to admit that there is a kingdom which is yet future, into which the saints are not yet introduced. But some, in their zeal to make it appear that we may not look for a fulfillment of the word of God in this age, utterly deny

the future setting up of the everlasting kingdom of our Lord. They affirm that the expression, "these kings," in Dan. 2:44, refers to the four kingdoms without defining either; and that the fulfillment shows that it refers to the fourth, to wit, the Roman; in other words, that the God of Heaven set up this kingdom at or near the first advent of the Saviour. In favor of this view it is further said that the feet and toes, or divided state of the Roman Empire, are not called kings in this chapter, and, therefore, it must refer to those which are called kings. This reasoning we think is faulty. For,

1. If "these kings" refers to the four parts of the image, that is, to Babylon, Persia, Greece, and Rome, then it could not be fulfilled if set up in the days of the fourth, or Roman. It was not, then, set up in the days of Babylon, nor of Persia, nor of Greece; and the phrase, "these kings," cannot refer to the fourth one, the Roman.

2. The margin of Daniel 2:44, has "*Chald., their days.*" Dr. Clarke says that from Dan. 2:4, to the end of chapter 7, it was written in Chaldee, or Syro-Chaldaic. The reader will notice that in these chapters the margin constantly refers to the Chaldee, while the margin of the rest of the book refers to the Hebrew. Therefore the literal, original reading is, "*In their days* shall the God of Heaven set up a kingdom." No one can doubt that the pronoun "they," in verse 43, refers to the powers represented by the toes of the image. And in verse 44, "their" certainly refers to the same. These divisions of verse 43 are the only antecedent of the word "their" in verse 44.

3. But that the divisions of the Roman Kingdom do themselves mean kingdoms, we learn from Dan. 7, wherein is shown four great beasts, representing four kingdoms, the same as in Dan. 2. The fourth, the strongest of all, with great iron teeth, is the same as the iron part of the image; and the ten horns, the same as the toes of the image. But these horns are, in chapter 7:24, called ten kings, or kingdoms.

4. The "stone," of the dream of chapter 2, is a symbol of this kingdom which the God of Heaven shall set up. But in the order of events, this stone is not brought into notice until after the development of the feet and toes of the image. Thus, the first that was seen of the stone, in the dream, it "smote the image upon his feet" that were of iron and clay, and the interpretation says, "In the days of these kings shall the God of Heaven set up a kingdom." Now there is no harmony of the prophecy in any view that does not make "these kings" refer to the divisions of the Roman Empire.

5. There is no force in the objection that has been urged, that the "ten kings" have not existed in the form and number necessary to fulfill the prophecy, if they were the kings referred to. The prophecy says, "They shall mingle themselves with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay." This certainly contemplates a state of change, without the possibility of consolidation: just what has always been seen in the European States which grew up out of the ruins of the Roman Empire. And this is further shown in chapter 7:8, where the prophet beheld "another little horn" come up among them; then there were at that time eleven in all; and before this last one were three of the first plucked up; which left in view seven of the original horns, and eight in all. The prophecy evidently reveals the fact that in the days of the kingdoms rising out of the Roman Kingdom should the God of Heaven set up a kingdom; and though there may sometimes be more and sometimes less than ten, it does not destroy their identity as "these kings," as this transition was clearly pointed out.

6. A confirmation of this view is found in the fact that the prophecies of the two chapters are not only identical in their main features, but their finale is the same. In the second chapter, the God of Heaven sets up a kingdom; which, as will be hereafter shown, is fulfilled by his investing the Lord Jesus with kingly power; and it "shall not be left to other people," that is, it shall be given to a people who shall possess it forever, without losing it or leaving it to others.

And so of chapter 7, the vision concludes with giving the kingdom and dominion to the Son of man; and the interpretation concludes with giving the kingdom to the saints. But in this latter chapter it is clearly shown that the dominion passes from one of these beasts to another, and so on through the four; that the fourth is divided as represented by the horns, and the dominion, of course, is then found in these divisions. But "another little horn" arises, which takes great authority, and wears out the saints of the most Most High. The characteristics of this little horn plainly show it to be the papal power, or ecclesiastical government of Rome, and this wearing out of the saints of the Most High was fulfilled in the unparalleled persecution carried on against those who believed and obeyed the word of God, contrary to the dogmas of the Roman Catholic power. But it is after the action of this little horn in persecuting the saints that the kingdom

is given to them. And, therefore, any theory which has the kingdom set up, and the saints inducted into it before the papal persecution, must be wrong.

Bishop Newton, in tracing the parallel between the second and seventh chapters of Daniel, says:—

"The legs of iron, and the fourth beast with great iron teeth, correspond exactly; and as iron breaketh in pieces all other metals, so the fourth beast devoured and brake in pieces and stamped the residue with the feet of it; and they were both, therefore, equally proper representatives of the fourth kingdom, or the Roman, which was stronger and more powerful than all the former kingdoms. The ten toes, too, and the ten horns, were alike fit emblems of the ten kingdoms, which arose out of the divisions of the Roman Empire."

In his Dissertation on Chapter 2, he says:—

"The Roman Empire was at length divided into ten lesser kingdoms, answering to the ten toes of the image, as we shall see hereafter. These kingdoms retained much of the old Roman strength, and manifested it upon several occasions."

And, after giving his own enumeration of these ten kingdoms, he remarks upon the change or transition we have noticed:—

"Not that there were constantly ten kingdoms; they were sometimes more and sometimes fewer; but, as Sir Isaac Newton says, 'Whatever was their number afterward, they are still called the ten kings from their first number.'"

Bishop Newton gives five different enumerations of the ten kingdoms, of different writers, to wit, Machiavel the historian, Mr. Mede, Bishop Lloyd, Sir Isaac Newton, and his own. And while the difference of these enumerations may raise a query in some minds, they are in truth but a confirmation of the view we advocate. And so he says:—

"The few variations in these accounts must be ascribed to the great disorder and confusion of the times, one kingdom falling, and another rising, and scarce any subsisting for a long while together. As a learned writer [Daubuz on Rev. 13] remarks, 'All these kingdoms were variously divided either by conquest or inheritance. However, as if that number of ten had been fatal in the Roman dominions, it hath been taken notice of upon particular occasions. As about A. D. one thousand two hundred and forty, by Everard, bishop of Saltsburg, in the diet of Ratisbon. At the time of the Reformation, they were also ten. So that the Roman Empire was divided into ten, first and last.' Mr. Whiston, who published his Essay on the Revelation of St. John in the year one thousand seven hundred and six, further observes that 'as the number of the kingdoms into which the Roman Empire in Europe agreeably to the ancient prophecies, was originally divided A. D. four hundred and fifty-six, was exactly ten; so it is also very nearly returned again to the same condition; and at present is divided into ten grand or principal kingdoms or States. For, though there are many more great kingdoms or dominions in Europe besides, yet they are out of the bounds of the old Roman Empire, and so not so directly within our present inquiry.'—*Bishop Newton's Dissertations on the Prophecies*, edition 1796, Northampton, Mass., Dis. 13 and 14, pp. 165, 182, 183.

And so it appears that, though writing at different times far apart from each other, and viewing them under different circumstances, while great changes were effected among these powers, they yet all speak of them as "the ten kingdoms." And this marks the wonderful precision of the fulfillment of this prophecy, while transition and change were ever going on, as marked out by the prophecy, their identity as "these kings" is unmistakable. Indeed, there is no point on which historians and commentators better agree than this; the wonderful uniformity with which they call the divisions of the Roman Empire, represented by the feet and toes of the image of Dan 2, "the ten kingdoms." J. H. WAGGONER.

Religion, What Kind?

It is reported that many are being converted at the present time. Is it not right to ask, From what and to what are men converted? In so far as they are converted from sin, they are converted to obedience of the law of God; for sin is the transgression of that law, and the opposite of transgression is obedience. And if one is wholly converted from sin to God, he is converted to obedience to the entire law, and is become a keeper of all the commandments of God.

Many seem to hold the opinion that it makes no difference what a man believes, if he is only sincere. It seems to be possible, however, that a man may really believe a lie, and be condemned as the consequence. "Because they received not the love of the truth that they might be saved," is set forth as a cause why "they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness."

Conscience is not an infallible guide. Men's consciences vary according to their education. The conscience of the heathen prompts them to sacrifice their children to false gods; but to a conscience enlightened, there could be no greater abomination. Men may really think that they ought to do things that are sinful in the sight of God. Does their thinking so make it right? Saul of Tarsus verily thought that he ought to oppose Christ and persecute his followers; but it was wrong, and he deeply felt it so, when he learned the truth; and he said he was not fit to be called an apostle, because he persecuted the church.

God is now causing a message to be pro-

claimed, according to a promise in his word, Rev. 14:9-12, calling upon all to obey him by keeping all his commandments, a part of which almost all professed Christians are not keeping. In calling the attention of the people to their violation of the divine law and persuading them to obedience, there are no men that stand so much in the way to prevent men from hearing the truth as the leading religionists of the time, men who are earnest and zealous in the work of the revivals of the times, ardent, self-sacrificing, and laborious, in making converts to their respective churches, and are giving their life-energies, wearing themselves out and hastening to the grave, as the consequence. Yet, as I said, they are standing right between the truth and the people, to prevent them from hearing it and by obedience get a preparation to stand in the coming day of wrath and be saved. They certainly have a religious zeal; but is it of the right kind? I am glad that God is the judge; and consequently I am not required to decide the case. One thing, however, is certain. Their zeal for God is not according to knowledge. Their influence is against the truth of God—the truth for the time—while they are so zealous in making converts, as they seem to suppose, to the Christian religion.

The difficulties of the case are such that I cannot help going back in my mind to the zeal of idolaters who, in olden time, would cut their flesh with knives and lancets till the blood would gush out. 1 Kings 18:28. It is certain that their religion was not of the right kind; for they broke God's commandments by worshipping other gods. But these profess the Christian religion—the best and the only true religion in the world. I wish however to admonish them and call their attention to the inquiry whether their religion is of the right sort; for I desire that zealous laborers may not run in vain, but be prepared to receive a reward. Let every laborer take heed how he builds.

R. F. COTTRELL.

Science and Spiritualism.

MR. WILLIAM CROOKES is editor of the *Quarterly Journal of Science* and the *Chemical News*, the two leading scientific publications of Great Britain. In the January number of the *Journal of Science* he published a lengthy article giving account of his investigations of spiritualism with the mediums D. D. Home, and Kate Fox, now Mrs. Jencken. His investigations cover a period of over four years.

He ranges the phenomena coming under his observation under thirteen classes, and the evidence of the reality of spiritualism is to him of such a nature as to cause him to think it would be moral cowardice to withhold his testimony because of the ridicule heaped upon him by a class of critics who have not examined the evidence for themselves.

Mr. Crookes speaks of three theories of spiritualism held by some persons, to wit, that the phenomena are the results of tricks or legerdemain, that the mediums are the victims of delusion, and that it is the result of unconscious cerebral action. But his experiments have fully satisfied him that these theories are not true, but that "in certain instances at least they result from the agency of an outside intelligence, not belonging to any human being present."

The ninth class of phenomena relates to appearances of hands, &c. Of these, the account from which I copy, says:—

"Of these phenomena he gives numerous instances. In one case, a small hand rose up from an opening in the dining-table and gave him a flower; it appeared and then disappeared three times at intervals, affording Mr. Crookes ample opportunity of satisfying himself of its reality, as it occurred in the light in his own room, while he was holding the medium's hands and feet. The hands and fingers do not always appear solid and life-like, sometimes, indeed, seeming like a nebulous cloud, partly condensed in the form of a hand. He has more than once seen first an object move, then a luminous cloud appear to form about it, and, lastly, the cloud condense into shape and become a perfectly formed hand. At this stage it was visible to all present. Sometimes it was 'life-like and graceful,' the fingers moving, and the flesh apparently as human as that of any person in the room. At the arm, or wrist, it became hazy and passed off into a luminous cloud. To the touch, the hand appeared sometimes icy cold and dead, at others, warm, grasping his own with the firm pressure of an old friend. In one instance, he retained one of these hands in his own, firmly resolved not to let it escape. There was no struggle, no effort to get loose, but it gradually seemed to resolve itself into vapor, and faded in that manner from his grasp."

Mr. Crookes is preparing a volume in which he promises to give more full particulars and evidences, and invites the attention of the scientific world to the subject. From the high position occupied by Mr. Crookes, and from the well-known fact that scientific men in general do not admit the statements of the Bible as evidence in their investigations, but place more reliance upon their own deductions than upon the word of God, it is reasonable to conclude that his writings will give a new impetus to this delusion, and go far to prepare the world for the final deception of the "unclean spirits."

J. H. W.

A PRAYER FOR THE OPPRESSED.

Thou whose mission here below
Was to let the captive go;
Thou, anointed to impart
Healing to the broken heart;
Opening wide the prison door,
Preaching gladness to the poor,
Let all fettered souls go free,
Give bruised spirits liberty.

Look on those too gladly bound
By the chains themselves have wound;
Look on eyes that look on sin,
Where it leadeth following:
Wake those dreaming spell-bound eyes
To behold those miseries;
Captive lead captivity,
Give those bond slaves liberty.

Look where any heart alone
Makes to thee its silent moan;
On another's side the power,
With itself no comforter;
Bravely meeting bitter wrong
With one trust, unflinching strong;
O, thou Man of Sorrows, see,
Give those captives liberty.

Thou, the once despised, oppressed,
Look where any weary breast
Struggles with its noblest thought,
Lest the germ to speech be brought
Bound by those whose proud control
Fain would fetter e'en the soul.
Breathe on such, O spirit free,
Where thou art is liberty!

Patient, silent God, awake!
Save the meek for Jesus' sake;
Let right triumph over might,
Put all tyranny to flight;
Make all government to be
Subject, King of kings to thee:
Lord of love of Calvary,
Give this bruised earth liberty.
—Mary G. Brainard.

Progress of the Cause.

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

The Cause on the Pacific.

WE have now been in the State of California three months, and our readers may expect a more definite report of the progress of the cause than has appeared in the REVIEW AND HERALD since the report of the last camp-meeting. That was a wonderful meeting; and a reaction, as we intimated, in some minds, at least, would of course follow. But we are happy to report a firm condition of the cause in California, and a decided advance in some respects.

The coming of Bro. Canright to the State seems to have been providential. His speaking organs are nearly or quite recovered, and he enjoys his usual good health and spirits. His success at Watsonville in bringing out a small church, and his discourses at the late quarterly meeting at Santa Rosa, have given him a large place in the hearts of our people here.

And the coming of Bro. and sister Van Horn to this coast also meets the hearty approval of all. Bro. Van Horn has labored at Woodland, St. Helena, Napa, San Francisco, Santa Rosa, and Green Valley, with more than usual freedom and acceptance. Sister Van Horn is improving in health. They have gone to their new field of labor in the Walla Walla Valley, situated in North-eastern Oregon and South-eastern Washington. They find friends there. May God bless them with health, freedom, and success. Sister Van Horn's efficient and unremitting labors as Secretary of the Publishing Association, which did very much to break her down in health, secures to herself the sympathy and prayers of all who are acquainted with her and her work. We expect to see her raised above feebleness, and all that discouragement generally attendant, and take her place beside her husband in the lecturing field.

NORTHERN PACIFIC MISSION.

Bro. Van Horn took a tent with him which will cost, including transportation to his field of labor, about \$550. We became personally responsible for this. The sum of \$1700 was raised by donations to sustain the California mission until it became self-sustaining. We now propose to become responsible for \$1000 to sustain the Oregon and Washington mission until it shall be self-sustaining. We shall furnish means as it shall be needed, and invite the friends of the cause everywhere to assist us in this enterprise. We do not ask help from the poor or the stingy, but from the liberal, who will do not one dollar less for other branches of the cause for helping the Northern Pacific Mission.

It will be expected of the church and friends in the Walla Walla Valley that they will do all they can to sustain the mission, after we furnish tent, some books, and pay traveling expenses, from the proposed fund.

LABOR IN CALIFORNIA.

Elds. Loughborough and Canright will probably labor together at present in this State with the tent. The last season was one of success and encouragement. And the brethren express strong faith and hope for greater success the present season. They would be very grateful for the labors of Eld. Cornell; but the urgent

calls from such eastern fields as the New-York and New-England Conferences move them to consent to his leaving the State at present. We now design to spend one year at least in this State, and with Mrs. W. hold quarterly meetings and follow up tent labor.

DISCUSSION AT NAPA.

We are now in the midst of a discussion in this city on the Sabbath question conducted by Eld. D. M. Canright on the affirmative, and Eld. Miles Grant on the negative, "Do the Scriptures teach that the Sabbath of the fourth commandment of the decalogue is now binding on mankind."

Bro. Canright opened the debate in the spirit of candor and true Christian dignity. His first speech was based upon the words of Christ, Matt. 28:20, "Teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always, even unto the end of the world." He then took up Christ's first, or his inaugural, sermon upon the mount, commencing with the fifth chapter of Matthew. His arguments were very clear, and his words impressive. In our heart, we felt the deepest gratitude to God that he who had the truth on this question could afford to be fair, candid, and preserve the solemn dignity of the true servant of Jesus Christ.

This discussion has not been sought for by our people, or by our ministers. But Eld. Grant pressed the matter to that degree that it was thought best to engage in it. Elds. Loughborough and Cornell came to this place last summer with the tent, and about fifty have embraced the advent faith and observe the Sabbath. Eld. Grant had no interest in Napa to defend. His mission to this place is evidently to tear down. He first gave a few of his revival and sanctification sermons, and was careful to keep back his peculiar views which would be objectionable. These discourses took well with a few who came out to hear them. Having gained this foothold, he then proposed a discussion. We have a copy of a letter from Eld. Cornell to Eld. Grant giving reasons why there should not be a discussion in Napa between two second advent ministers. The reasons are forcible. But Eld. Grant proposed to preach against us if there could be no discussion. If there had been an interest to defend in this city, represented by Eld. Grant, his persistent course would be more excusable. But as there was none, his movements can be regarded in no other light than prompted by the spirit of war, to tear down.

And his course since the debate commenced fully justifies the very worst constructions that could be put upon his movements in urging the discussion. Space, time, and regard for the patience of the reader, forbid even an outline of the positions, contradictions, evasions, and dishonorable dodges of this man. Is it true that he cannot afford to be fair? Would it be fatal to his position to take an honorable course? And does his success depend upon the art of deception? He does not meet Bro. Canright's strong points. He dare not undertake a fair and candid review of them. He will change the issue, create a man of straw, and charge upon it most valiantly. He also has a way of appealing to the prejudices of the people in a sneering way—"Now must we all be damned because we don't keep Saturday?" It is when he is hardest pressed that he will resort to such means to confuse and to prejudice.

Eld. Canright has repeatedly called Eld. Grant's attention to the fact that he does not, and that he dare not, notice his strong points. And Eld. Canright's repeated exposures of this fact has killed Eld. Grant in the minds of the candid. A few will cling to him to the last, while the general opinion is that his strong fort is in evasions and misrepresentations. But what makes Eld. Grant appear still more odious in the eyes of those who can read him like a book is, that all his efforts to put his opponent in false and ridiculous positions, and in handling the word of God deceitfully, are done under the garb of sanctification.

The Sabbath question is a sensitive subject for discussion. But few who are convinced that the seventh day is the Sabbath ever keep it. The people generally would be gratified if the Sabbath could be disposed of in a candid and honorable way. The ministers of Napa have not been able to satisfy the people. And when it was announced that Eld. Grant, the revivalist, would take up the subject, the hopes of many were high. They have cherished the hope that the man could be found who could satisfy the people on the subject, and felt quite confident that Eld. Grant was the man. And now that they see that he fails to honorably meet the question with sound and candid arguments their disappointment is greater than before.

The committee of the California Conference had their attention called to the unchristian conduct of Eld. Grant toward Bro. J. N. Andrews and Bro. and sister White in particular, and Seventh-day Adventists generally, passed a resolution that Eld. Grant should be regarded by our people as unworthy to speak in their places of worship, or to hold discussions with our ministers. The facts in the case will be given in an extra next week. Our people will

then be prepared to indorse the action of the California Committee. And we trust they will be able to excuse the present discussion on the ground of its being pressed by Eld. Grant.

The debate has been held four evenings, and has been adjourned from Thursday evening, the 26th, to Monday evening, the 30th, to continue three evenings. More about it next week.

JAMES WHITE.

Among the Swedes.

OVER three months have passed since I last reported through the REVIEW. During that time I have had only a few days of rest, having had a greater realization that "the harvest truly is great, but the laborers are few." I spent nearly two months (including the time our dear Bro. Butler was with us) among the churches. I found it was needed. I was greatly encouraged and strengthened by the pleasant visit I had with Bro. Butler. He made me feel that we, Swedes, are not overlooked by the American brethren for our littleness as a people; but that they embrace us in sympathy and fellowship as much as any of their own people. This is truly encouraging to all of us.

The kindness and manifestation of true love which the General Conference has bestowed upon us in getting up the "Svensk Advent Herald" was truly a noble deed. May the blessings of God rest upon you, brethren! We all join in heartfelt gratitude to you for your favor. The "Herald" has done a great deal of good already among our people. As I have just received a letter from one of our brethren in Isanti County, in which he writes about the "Herald," I will translate it and let it speak for us all.

"My dear Bro. L.: We are glad to hear that God is with you. May his tender Spirit lead you on in his service! We are here all trying to live for God. It's true that we have to confess that the path we leave behind us is far from being straight, when viewed from the law of perfectness; but our aim is to make our calling and election sure. I will also inform you that it seems that God is working among us here. One family have begun to keep the Sabbath from reading our little paper, and several others around about here begin to take hold of God's commandments; and quite a number are inquiring into the truth. The Herald is at work unceasingly. It is read with great desire. I have already sent out eight copies, and would send more if my means would allow it.

"Those blessed meetings we had at Chisago Lake when Bro. Butler was with us have worked for our good. We have enjoyed religion more since, and it has evidently been manifested in those among us that did not attend the meetings that they met with a great loss. Our prayer is to God that he may send such means and instrumentalities as will help us in getting loose from the world and its influences, that our hearts may be truly longing for a home in the kingdom of God and the soon appearing of our dear Lord.

A. NORRINE."

Shortly after Bro. Butler left me, I started to Wisconsin to labor in a Swedish settlement near Maiden Rock. I held there a few meetings, and several were very much interested in the meetings. But as there were more Norwegians than Swedes, and Bro. Olson was to come into the neighborhood, I left, and went fifteen miles farther into the country. There I found another settlement of Swedes and some honest souls, so I began to hold meetings. At the same time, I was informed that there were many Swedes and a Swedish Baptist church at Lake City, Minn., also that the Baptist friends there expected a minister from St. Paul to move to Lake City, and be the pastor of that church. When I learned his name, I was at once convinced that, if I could do any good in Lake City, I must be there ahead of him; for he has tried with all his might to hurt my influence in other places. I had by this time sever started in the truth; and I left the Herald with them to lead them on further.

When in Lake City, I had to stop at a hotel, and, besides, hire a hall at the cost of \$4.00 a night; and all the money I had in the world was \$5.00. I felt that God had some honest souls here, and therefore I ventured on. God blessed me. The way opened before me, so I finally got the American Methodist church to hold meetings in, whenever they themselves did not use it. May God bless them for their kindness.

I have continued my meetings here in Lake City for about five weeks. Fifteen or sixteen have taken a firm stand on the side of the truth, and among them the leader of the Baptist church—a very good and pious man. After I had been here about two weeks, the above-mentioned minister at St. Paul wrote a letter to the Baptist friends in Lake City, in which he warned them against me, and pictured out my character in very dark colors. He states, indirectly, that I am a "thief," a "swindler," and a "runaway," &c.

A week after that, another Baptist minister came to Lake City with instructions and

a determination to break down what I had built up. A private meeting was called among the Baptist friends, and there he did his best to accomplish his object. But he found that every blow he struck hit himself. He came too late! He immediately began to take a better view of the subject. The next day I invited him to the hotel to dinner, and in the afternoon I explained the prophetic chart to him. Here he found new light. He attended a few of my meetings, and one especially seemed to do him so much good that he lay awake the next night and rejoiced over it. He seemed to be a very good man when he was free from prejudice. He left Lake City with the Baptist friends in my care, seemingly perfectly satisfied. At his departure, he wished me God-speed. Another man has risen up in the city, and declared that he would show his wit on me. I am now engaged with him in discussion in one of the largest halls in the city. This has aroused up the Swedes far and near. The congregation exceeds four hundred. The Lord is in the work. Pray for us, brethren!

CHARLES LEE.

Lake City, March 26, 1874.

Minnesota.

As I have spent most of the winter with the churches in Minnesota and know something of their condition, I can say that I feel really encouraged for what God has been doing for us. At our quarterly meeting at Tenhassen, in December, I found the church nearly discouraged. The grasshoppers had destroyed most of the crops, and some were trying to make themselves believe that God had forsaken them. I spent a few days with them. The time was spent in prayer and social meeting, and in trying to draw nearer to the Lord. Bro. Call, from Iowa, has since labored with this church about two weeks with good success. I received a letter from the officers of the church a short time since which was very encouraging. I hope this church will put on the whole armor and be ready to hear it said, Well done, enter thou into the joy of thy Lord.

I have held quarterly meetings in all of our American churches. The enemy had been at work trying to ensnare and discourage some of our strong men; but I hope the lessons some have learned and the experience they have had will be of use to them in the future.

After our meeting closed at Medford, I went to Sauk Center, to look after the work there. Bro. Dimmick and Hill had been laboring at Grove Lake. About thirty had commenced to keep the Sabbath, and they are the best men in that community. We organized a Sabbath-school, and the young are giving their hearts to God. Bro. Hill had gone home, and Bro. Dimmick was laboring at West Union, twelve miles from Grove Lake. I found a good interest there. The ministers were determined to break down the work, and did all they could to discourage those who had taken their stand. They locked the school-house against us. We were out on an open prairie, with forty keeping the Sabbath, and we could find no room large enough to hold them and their children. But we found a vacated house, took the partitions and stairs out, and seated it. We bought a stove, and the next Sabbath over sixty took part in our Bible-class and Sabbath-school. Bro. Fulton is there to work, leading out in the prayer-meetings and Sabbath-school. Bro. F. is efficient help in building up a new church and organizing a Sabbath-school.

The brethren at both these places (Grove Lake and West Union) have taken steps to build meeting-houses. The committees are chosen, the building lots secured, and part of the material is on the ground. Bro. Dimmick is laboring in the town of Osakis, about six miles from West Union.

I next went to Maiden Rock. Bro. Butler held meetings at this place last winter, and the result of his labors is, that twenty are keeping the Sabbath. The most of those that have embraced the truth had been reading, and as soon as they heard the truth, received it. But how few in the church are in a condition to help new ones as they embrace the truth. Oh! that God will help the careless professors to get out of the way of those who embrace the truth.

While at Maiden Rock, I learned that Bro. Lee was at Lake City. I went there and stopped with him two days. He had commenced a course of lectures. I attended his meeting, though unable to understand a word he said. His congregation are all Swedes, in which language he addresses them. I never saw better attention, or such a desire to hear. The result is that a good work is being done. Twenty-five or thirty are keeping the Sabbath there.

Dear brethren, I well remember my feelings at the close of our last camp-meeting. All the help we had was Bro. Hanson with the Danes, Bro. Lee with the Swedes, and a few licentiatees to go out and improve

their gifts. But God has blessed our efforts, and we see fruits from all our labors. Over one hundred have embraced the truth in our Conference the past winter, and we will give God all the praise and glory. Oh! that God will help us all to humble ourselves and take our place where we can do a little good, and by-and-by have a home with all the redeemed.
HARRISON GRANT.
Medford, March 25, 1874.

Oceana, Mich.

SABBATH and first-day, March 21 and 22, I was with the church in Oceana, Mich. There was a good attendance, though the roads were bad. On first-day, three were baptized. It was with a good degree of pleasure that at this time I baptized sister Emma Rollin, the daughter of Adolphus and Fanny Palmer, with whom I had often met nearly twenty years ago at Buck's Bridge, N. Y., when Emma was but a little child. Now I find her and her husband in the north woods of Michigan obeying the truth. May this family all make straight paths for their feet to the kingdom.
J. BYINGTON.

Wisconsin.

I HAVE been laboring in Loyal and vicinity since about the first of January. Thirty-five have decided to obey the truth. The brethren at Loyal are preparing to build a meeting-house. The material is already secured, and the building will be put up early in the spring.
H. W. DECKER.
Loyal, Clark Co., March 12.

St. Helena, Cal.

It has been about six months since the present truth was first preached in this place. We feel almost as though it has opened the eyes of the blind and brought the dead to life. We have just found out the true object of our lives. Pray for us that we may keep our lamps trimmed and burning.
E. J. CHURCH.

A Good Word from Virginia.

A FRIEND writes from Westmoreland Co., Va., March 22, 1874, as follows:—

EDITORS OF REVIEW AND HERALD: Having, through the kindness of an old friend who has been scattering broadcast tracts, pamphlets, and reading matter in general, from your Office (and I believe at his own expense) been permitted to examine for myself, I find the Bible to be a new book, unfolding new truths, displaying the wisdom and goodness of God and exposing the "blind leaders of the blind," till I feel ashamed of my own ignorance.

Yet I thank the Lord that present truth has reached the "Old Dominion," and humbly hope that many others may be benefited by an examination of the same. My friend says he is going to ascertain if a preacher cannot visit this country. May the Lord speed the day. I think good would be accomplished.

The Atonement.—No. 10.

THERE are two methods whereby we may learn to a certainty whether the death of Christ was vicarious or substitutionary. One, the examination of the types which prefigured his death; the other, the examination of the particular texts which speak of his death. And,

1. As the sacrifices of the Levitical law typified the death of Christ, what their death represented in type his must be in fact. The forms prescribed in that law plainly show their intent. The requirement to lay their hands upon the heads of their offering was peculiarly significant. "If any man of you bring an offering to the Lord, . . . he shall put his hand upon the head of the burnt offering." Lev. 1:2-4; 3:2, 8, 13. If the priest sinned, he was required to bring a bullock for a sin offering; "and he shall lay his hand upon the bullock's head." Chap. 4:4. If the whole congregation sinned, then "the elders of the congregation shall lay their hands upon the head of the bullock." Verse 15. Also verse 24; chap. 8:14, 22.

The object of this action is made clear in chap. 16:21, where the same thing is done over the scape-goat. The high priest was there acting in behalf of all the people. "And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat."

This does not indicate that the scape-goat was a type of Christ. Two goats were presented to the high priest, one for a sin offering, the other for a scape-goat. Now we have seen, as quoted above, that it was the custom to lay hands on the sin offering. This text shows the object of the action, but does not confound the sin offering with the scape-goat. And this could be the only object in all like transactions. Thus the sin

was transferred from the sinner to the object or offering upon which his hands were laid; and this opens to us the full sense of Lev. 1:4, and parallel passages. "He shall put his hand upon the head of the burnt offering"—thereby transferring his sin to the offering, so that it bore the sin of the man—"and it shall be accepted for him." Of course it was accepted as an offering to the broken law, in his stead, for it had his sin.

The same is fully shown by the following: Although the sinner was required to lay his hand on the head of the offering, the priest made the atonement for him, Lev. 4:20, 26, 31, 35, and others. The atonement was made with the blood of the offering. It was early revealed to man that the blood was the life. "But flesh with the life thereof, which is the blood thereof, shall ye not eat." Gen. 9:4. "Be sure that thou eat not the blood; for the blood is the life; and thou mayest not eat the life with the flesh." Deut. 12:23. "For the life of the flesh is in the blood." "For it is the life of all flesh." "For the life of all flesh is the blood thereof." Lev. 17:11, 14. Therefore when the Lord said, "Whoso sheddeth man's blood, by man shall his blood be shed," it was equivalent to saying, "Whoso taketh man's life, by man shall his life be taken for he said again, "Your blood of your lives will I require." Gen. 9:5.

"The wages of sin is death," and "without shedding of blood there is no remission." Rom. 6:23; Heb. 9:22. That is, the sinner has forfeited his life, and the law dishonored cannot be satisfied or vindicated without the shedding of blood, or taking life, for life is its due. This plainly shows that the penalty of the law is executed by shedding blood, or taking life, and also that the remission of sin, or its penalty, to the sinner, does not relax the claims of the law; for when his sin was transferred to the offering, that was accepted for him, and its blood or life taken for his. "For the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls; for it is the blood that maketh an atonement for the soul." Lev. 17:11. So the sin was remitted or forgiven the sinner, and laid upon another, who suffered its penalty. With these facts before us, we notice that all those scriptures which speak of *Christ's blood being shed*, are a confirmation of the fact that he died, or suffered the penalty of the law. Thus, the wages of sin is death; that is, the life is forfeited by sin; and the life is in the blood, therefore the shedding of the blood is equivalent to taking life; and he shed his blood for us, he died for us, he suffered the penalty of the violated law for us.

That which is done for another is vicarious. Death suffered for another is vicarious death. But in the preceding cases brought from the Scriptures, the sin offerings never were slain or offered for themselves, or for their own wrongs, but always for the sins of others. Their blood was shed in the stead of others'; their deaths were truly vicarious. And if we take away from them all ideas of substitution or vicariousness, we take away all possibility of an atonement consistent with justice.

It needs no more than a mere reference to the Scriptures to show the relation those transactions bore to the gospel of Christ, and that the death of Christ was in truth substitutionary and vicarious. "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all." Isa. 53:6. "Who his own self bare our sins in his own body on the tree." 1 Pet. 2:24. "So Christ was once offered to bear the sins of many." Heb. 9:28.

This shows in what sense "he was made sin for us;" it was in that of standing in our stead before the violated law; he bore our sins; they were laid upon him. And when he took our sins, the wages of sin being death, as a necessary consequence, "he was wounded for our transgressions, he was bruised for our iniquities." "For the transgression of my people was he stricken." "His soul was made an offering for sin." Isa. 53:5, 8, 10. He that doeth not all the words of the law is cursed: but Christ is made a curse for us to redeem us from the curse of the law. Deut. 27:26; Gal. 3:10-13. "Christ died for the ungodly." Rom. 5:6. "Was delivered for our offenses." Chap. 4:25. "Christ died for our sins." 1 Cor. 15:3. He died for all, for all were dead, or condemned to death, for all had sinned. 2 Cor. 5:14. He "suffered for sins, the just for the unjust." 1 Pet. 3:18. "Christ hath suffered for us." Chap. 4:1. In all these expressions the idea of substitution is prominent, as it was in the type.

Again, the same truth is taught in all those scriptures which speak of Christ's having redeemed us. He gave "his life a ransom for many." Matt. 20:28. "Who gave himself a ransom for all." 1 Tim. 2:6. "Ye are not your own; for ye are bought with a price." 1 Cor. 6:19, 20; 7:23. "Denying the Lord that bought them." 2 Pet. 2:1. "Ye were not redeemed with

corruptible things, as silver and gold, . . . but with the precious blood of Christ." 1 Pet. 1:18, 19. "Hast redeemed us to God by thy blood." Rev. 5:9. Which he hath purchased with his own blood." Acts 20:28. Now the sole idea of redeeming, purchasing, or buying, with a price is that of substitution by equivalent, or receiving one instead of another.

Probably the chief reason why men differ so widely and come to conclusions so widely different on this subject is that these specific declarations and the object of the types are not always kept in view, but often conclusions are drawn from mere abstract reasonings, such as declaring that if Christ paid the debt it could not in justice be demanded a second time, and the principal, the sinner, must go free unconditionally. The fallacy of this has been shown. But other points need to be noticed.

A writer in New York of some note, George Storrs, who rejects the idea of Christ's dying "in the room and stead" of the sinner, says the atonement must correspond to man's nature and to the demands of the law, for "it is such a satisfaction as justice rightfully demands." But it certainly cannot be shown why the atonement must correspond to man's nature, and to the claim that justice has on man, if the death of the atoner be not substitutionary. How otherwise could it meet the claim? Again he says that "by dying, though death had no claim on him, justice was vindicated." Now if "death had no claim on him," how could justice be vindicated in his death? Is justice ever vindicated in the death of one on whom it has no claim? No; it is rather a perversion of justice. But all admit that death had no claim on Christ, so far as his own actions were concerned; therefore if justice was upheld or vindicated in his death, it was because he died "in the room and stead" of those on whom death had a claim. Now there was a transfer of sin; our sins were laid on him. But we have seen that death has a claim on the sinner, for the wages of sin is death. And if the sin was transferred, of course the claim of death was also. So death had a claim on him; but only as he stood in our stead. He was made sin for us; therefore he was made a curse for us. 2 Cor. 5:21; Gal. 3:14. It seems to me that the idea of vicariousness, or complete substitution, is as plainly taught as language can teach it.

Many authors who indorse the view of the vicarious death of Christ have, with a strange inconsistency of which they seem to be quite unconscious, argued on the other side of the question, assuming that if it were a transaction meeting the demands of justice, then no further punishment could be visited upon the criminal. Thus Burge on the atonement says:—

"If a man engage to perform a certain piece of work, for a reward which is proposed, it makes no difference whether he do the work himself, or procure another to do it for him. Let the work be done according to agreement, and he is entitled to the reward. So, if Christ has done for believers the work which the law required them to do, God is now bound, on the principle of strict justice, to bestow the promised reward, eternal life. There is no grace, but stern, unbending justice, here." pp. 202, 203.

Barnes takes substantially the same view, and both aver that Christ did not suffer the penalty of the law, but something substituted for the penalty. In the proposed illustration above, there is really no analogy to the thing supposed to be illustrated.

Man is a rebel, condemned to death: the law can only be satisfied with the taking of life. Now, in regard to rendering satisfaction to a broken law, there cannot possibly be anything existing between sinful man and his Creator, answering to the nature of a contract, as this illustration supposes. But its defect is most plainly seen in this, that man does not, and cannot, procure a substitute. If man by his own efforts had procured the substitutionary sacrifice of Christ, atonement would rest on an entirely different footing from what it now does. Any illustration based on such an utter impossibility, which is so contrary to evident truths, and to the whole revealed plan of the atonement, cannot aid in a correct understanding of it. God has set forth his Son to be a propitiation—to suffer death, the penalty of the law, for us; so that his substitutionary sacrifice is the gift of God, even as Christ himself was the gift of God. "For God so loved the world that he gave his only begotten Son." If we take for granted that the death of Christ meets every demand of the law, yet so long as he is the gift of God, there is mercy in the transaction. But Dr. Barnes thinks there was no mercy if it met the requirement of the law. He remarks:

"If it should be said that there was mercy in the gift of the Saviour, and that, so far as that is concerned, the transaction is one of mercy, though so far as the law is concerned, the transaction is one of justice, it may be replied that this is not the representation of the Bible. The idea of mercy pervades it

throughout. It is not only mercy in providing an atonement. It is mercy to the sinner. There is mercy in the case. There is love. There is more than a mere exaction of the penalty. There is more than a transfer. There is a lessening of suffering," &c. pp. 232, 233.

No one doubts that in the atonement there is mercy to the sinner, and yet the death of Christ may be a matter of justice so far as the law is concerned. The death of Christ either met the demand of law and justice, or it did not. If it did, then it was, so far, a legal transaction; then "stern, unbending justice" was honored in his death. But if it did not, then how is divine justice vindicated in granting pardon through him? How can God be just in justifying the believer any more than he could have been in justifying an unbeliever, seeing that justice had no part in the transaction? We have been accustomed to regard this declaration of the apostle (Rom. 3:24-26) as positive proof that justice was satisfied in his death, in order that pardon might be granted to the believer without slighting the claims of the law; and we are unable to vindicate the system on any other principle than this. And if we only admit that Christ suffered the penalty of the law, which was death, as the Scriptures abundantly show, then there is no difficulty whatever in this view.

The point (and fallacy) of Dr. Barnes' position will be more clearly seen if we examine the question: Is remission of sin relative or absolute? We affirm that it is only relative; but according to his view it is absolute, as he says "the idea of mercy pervades it throughout," and that it (the gift and death of Christ) is not a transaction of justice. Let us look at the gospel facts, and see if they will justify his statement.

Man is a sinner, condemned to death. Justice demands his life. But God loves the world, and gives his Son to die for man. The Son volunteers to die; the plan is fixed and determined. After years of toil, privation, suffering, and scorn, he sees the hour of his death approaching. Alone with his Father he pleads—"Father, if it be possible let this cup pass from me." Not once only does he cry. His soul is exceeding sorrowful, even unto death. Great drops of sweat, as it were blood, burst through the pores of his skin, so intense is his agony, as he prays again and again, "Father, if it be possible, let this cup pass from me." Soon is he betrayed, mocked, buffeted, spit upon, scourged, a crown of thorns placed upon his head, falsely accused and unjustly condemned, made to bear his own cross till he faints under the burden, and finally, nailed to the cross, a most cruel means of death, in agony he expires.

Now, in all candor it may be asked, was there nothing but mercy in that transaction? Was there any mercy to the Saviour? It is acknowledged that "mercy pervades it throughout," so far as the sinner is concerned; but was it so toward the Saviour? The sinner was not the only one concerned in that transaction. No one can make or indorse this statement of Dr. Barnes, unless he looks to the benefit accruing to the sinner, without considering the sufferings and death of the Saviour. And that is surely a very limited consideration of the nature and object of the death of Christ which leaves his death altogether out of view!

It may be objected here that Dr. Barnes claims an absolute excess of mercy, because the sufferings of Christ were but a small part of the sufferings that were justly due to the guilty world. But that makes not the least difference; for the question of the justice or the injustice of that part endured by him must be settled by the same principles that would govern the case had he endured the whole. The objection, however, is wholly inadmissible, involving a material error in itself; for death is the penalty of the law, and the just due of the sinner. This, Christ suffered, and to deny this were to deny the whole gospel.

J. H. WAGGONER.

Obituary Notices.

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

DIED, in Battle Creek, Mich., Feb. 9, 1874, of dropsy and consumption, Bro. Henry Alwordt, aged 43. A year previous to his death, he had inflammation of the lungs, which left them in a weakened condition. This made his disease complicated, and physicians pronounced his case hopeless. Coming to the Institute, nature responded to the favorable conditions there furnished, and he regained his health so far as to be able to labor again among his German people in word and doctrine. His zeal carried him too far, and he was obliged to resort to the Institute again the first of January, 1874. But he had so far exhausted his vitality that nature was unable to rally. He several times received remarkable blessings in seasons of prayer held in his room. He became fully established in the truth, and said that if he again recovered his health, his first sermon would be in favor of the Sabbath of the Lord. He leaves behind a faithful wife, also established in the truth, and three small children. A large circle of friends, by whom he was universally esteemed, both Germans and Americans, mourn their loss. His godly walk and conversation and unquestioned piety have left good evidence that he will have part in the first resurrection.
v. s.

The Review and Herald.

Battle Creek, Mich., Third-day, April 7, 1874.

For the Oregon Mission.

LET those who will esteem it a pleasure to assist in the Oregon and Washington Mission, send their free-will offerings immediately in Drafts or Money Orders to Eld. James White, Santa Rosa, Sonoma Co., California. Their donations will be acknowledged in REVIEW. Fall in, friends.

- J. N. LOUGHBOROUGH, \$10. M. E. CORNELL, 10. JAMES WHITE, 10. ELLEN G. WHITE, 10.

Western Camp-Meetings.

We have not yet learned where each camp-meeting will be held in the different Conferences, but we think the time should be stated so that if there is any special local reason why there should be any change, there will be time enough to accomplish it without confusion. We therefore give the time and order of these meetings as follows:

- Missouri and Kansas, May 28 to June 2, 1874. Iowa, June 4-9. Illinois, " 11-16. Wisconsin, " 18-23. Minnesota, at Medford, " 25-30.

We have found by experience that the best arrangement we can make is to have camp-meetings commence Thursday and close Tuesday.

The above arrangement is the best that occurs to us at the present time. If there are any special and important reasons why a change should be made, let the president of such a Conference write immediately to me concerning this matter. But unless there are weighty reasons, we hope there will be no change made. The place where these meetings should be held should be communicated at once to the editor of the REVIEW. Thus far, only the place of the Minnesota Camp-meeting is known. This will be held at Medford as usual. The time and place of each ought to be known at least six weeks previous to the time of holding them, that all may have sufficient notice.

GEO. I. BUTLER, Pres. Gen. Conf. Battle Creek, Mich., April 1, 1874.

Special Notice.

We learn that quite a number of REVIEWS have been returned to the Office which have been sent out on trial, and also some Reformers, with the statement, "Not wanted." After making some inquiries, we have learned the following facts:

1. Some postmasters have returned the papers without even notifying the ones to whom they were sent, knowing they had not previously taken them.

2. In some instances, the postage has been called for and individuals have refused to pay it, not realizing that there was any for them to pay, when they really desired the paper and afterward regretted its being sent back.

3. Some have utterly refused to pay the postage, stating that they never subscribed for it. No doubt that in obtaining the names for the trial volume, some have not been as particular as they should have been, although there have been repeated statements in the REVIEW in regard to this point. The object of sending out the trial volume is to get the truth before those who are interested to read, and would read, especially men and women of moral worth who have influence in the community in which they live.

In view of the above, we recommend the following: Let those who have taken part in this work see at once that the postage is paid, and if the individual to whom the paper is sent has not interest enough to pay the postage himself, find some one that has. There are, at this time, thousands and thousands that might yet be found who would be anxious to have the periodicals and pay the postage, and might be benefited by reading them. By all means pay the postage for at least one quarter, and do it at once. This should be done, for it is against the law to send the paper to a person that is not a subscriber, and who does not pay the postage. It is expected that the directors will see that this is promptly attended to. The clerks at the Office will return the names that have been returned to the various Tract Society secretaries, and they will forward them to the directors, that they may see that other names are procured. But to save trouble at the Office of publication and to save trouble at the various post-offices, let the above plan be immediately adopted. S. N. HASKELL.

Watch.

THE special injunction to the church of the present time is to watch. In view of the time when the signs of the second advent should become historical facts and that great and all-important event should be at the door, the blessed Saviour gives and emphatically repeats the admonition to all

to watch, to be in preparation for the event. "Lest coming suddenly," said he, "he find you sleeping." Worldly-mindedness prevails; and unless we watch we shall be carried away with the tide of worldliness. Constant watchfulness and prayer, and a daily consecration to God, are necessary to stem this tide and preserve in ourselves the love of God. Let us keep in mind the admonition to watch. R. F. COTTRELL.

New Tent for Southern Illinois.

WE call the attention of our friends in this part of the State to a consideration of the following fact: We are in pressing need of a new tent for our part of the field. Bro. R. F. Andrews says a new tent must be secured for this Conference, and that, too, early this spring. Although the truth is one everywhere, and the whole world is the field, and, therefore, we should not be sectional in our efforts, yet justice and equality should be seen in all our works.

Who, among our Southern Illinois brethren and sisters, are willing to aid in paying for said tent? Rather, who are not willing? Before rendering a final decision, note these facts:

As yet, our part of the field has not been self-sustaining. We raised a sum of money for the tent enterprise in 1872; but our expenses in connection with tent labor in that, and last, year, have been more than equal to that sum.

Again, we pay Systematic Benevolence into the State treasury; but this income has not been equal to our current expenditures, to say nothing of the cost of labor furnished us from abroad; thus we are brought under obligations to both our State Executive, and General Conference, Committees. I hope we shall all realize it, and show our appreciation by freely giving of our means to the wants of the cause of God, especially when we can see lacks right in our midst! Southern Illinois ought to pay back principal and interest; and, under the blessing of God, we hope it will. Who will join us in the effort to bring about this just result? We shall use the old wall, poles, blocks, and part of the ropes, of the old tent, but must have a new top, which will cost, perhaps, more than \$300.00.

Now, let your pledges come in. Those who can, please redeem said pledges by the first of May; but those who cannot pay sooner, may have till Aug. 1, 1874. Scattered brethren and sisters, respond.

Send your pledges to G. W. COLCORD, Greenup, Cumberland Co., Ill. (Care of C. H. Bliss.)

But when you redeem your promises, send your bank draft or your money order (drawn on Sterling, Ill.) to I. COLCORD, Coleta, Whiteside Co., Ill.

G. W. COLCORD.

Youth's Instructor.

THE Youth's Instructor is published monthly by the Seventh-day Adventist Publishing Association, and is a noble sheet. Relative to size, general taste, richness and variety of matter, it is decidedly the very best juvenile paper in our country. Who has not been disgusted with the dog and cat stories, and a thousand and one silly things in nearly all the children's papers in the land? And what seems the very climax of folly, is the effort of many writers to come down to an insipid, baby-talk style in their productions.

As with very many of the books in the Sunday-school libraries, so in many of these youth's periodicals, they are cursed with a sort of religious fiction. We are glad to see the Instructor dealing in, not only the great matters of religion and the world to come, but also the most interesting and instructive matters of fact relative to this world and this life. It is expected that the subscription lists of the Instructor will be so increased that it can be afforded to all for 25 cents a year. It is now offered at the following

TERMS IN ADVANCE. Old Subscribers, 50 cents. New " 25 " Specimen copies sent free. Address, REVIEW & HERALD, Battle Creek, Mich.

Health Reformer.

THE Health Reformer is a Monthly Magazine, containing thirty-two pages of reading matter, devoted to Physical, Mental, and Moral culture. Price, \$1.00 a year, in advance. Those who wish to subscribe for the Health Reformer for their friends, and actually pay for it for their friends, can have it for 50 cents a year.

The several branches of the Tract and Missionary Society are invited to continue to send the names and addresses of thousands of subscribers at 50 cents a year, when paid for out of the T. and M. treasury, according to the rules and regulations of the Society.

The leading object of the Health Reformer is to teach those who are well how to remain well, and the sick how to gain health. It is devoted to mental and moral culture so far as these are connected with physical improvement.

Each number of the Health Reformer is complete in itself, so that the subscription can commence any month in the year. Those wishing this jour-

nal will please inclose One Dollar, at the risk of the Publishers, in a note stating their name, the name of their post-office, county and State, safely enveloped, and addressed,

HEALTH REFORMER, Battle Creek, Mich.,

and they will in return receive the monthly visits of a Health and Household Journal that reveres God, honors the Bible, and leads in the path of health, purity and happiness in this life, which are necessary to a good hope of the life which is to come. PUBLISHERS.

THE P. O. address of Eld. D. M. Canright is still Watsonville, Santa Cruz Co., Cal., and not Walla Walla as recently stated, as it has been arranged for him still to remain in California.

My P. O. address is, for the present, Fort Howard, Brown Co., Wis., Box 200.

O. A. OLSEN.

THE address of J. H. Rogers, President of Mo. & Kansas Conference, is Hamilton, Caldwell Co., Mo. L. R. Long's address is the same.

J. H. ROGERS.

I WOULD like to have every member of Iowa & Neb. Tract Society of Dist. No. 2, send in their reports to me by the 17th of April without fail. Let us have a full report. Send to Marion, Iowa.

D. T. SHIREMAN.

Appointments.

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

*Services in Chicago, every Sabbath (seventh day), at 269 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

PROVIDENCE permitting, I will hold meetings as follows: Norridgewock, Maine, Sabbath and Sunday April 18, 19; Boston, Mass., April 25, 26, 1874. These are designed to be general meetings, and a hearty invitation is extended to the friends of the cause to meet together for the purpose of understanding the duties of the time more perfectly, and manifesting greater zeal in the work of God.

GEO. I. BUTLER.

QUARTERLY meetings in California as follows: Woodland, April 18, 19. Bloomfield, April 25, 26. Healdsburg, May 23, 24. Petaluma, June 20, 21. Green Valley, July 18, 19. CAL. CONF. COM.

PROVIDENCE permitting, I will hold meetings in Wisconsin as follows: At Poysippi, April 25, 26, 1874. Will some one meet me at Berlin, Wednesday morning, the 22d? At Freemont, Waupaca Co., May 2, 3; Loyal, Clark Co., May 16, 17, as Bro. Decker may arrange; Burnside, Buffalo Co., May 30, 31, as Bro. Downer may arrange.

I. SANBORN.

MONTHLY meeting for Oswego Co., N. Y., at Roosevelt, Sabbath and first-day, April 11, 12, 1874. Bro. B. L. Whitney and self design to attend. Hope to see a general gathering from all parts of the county.

P. Z. KINNE.

QUARTERLY meeting of the T. & M. Society of Dist. No. 1, of Iowa and Nebraska will be held at West Union, Iowa, April 18 and 19, 1874. Elds. J. H. Morrison and C. A. Washburn are invited to attend this meeting. We hope that every member of this district will feel that they have a privilege as well as a duty to send in their reports to the district Secretary, Byron Hoyt. Come, brethren, let us act, and have the blessing of the Lord.

F. H. CHAPMAN, Director.

If nothing in the providence of God prevents, I will meet with the friends in Wisconsin at Mackford, Green Lake Co., April 18 and 19; at Sigourney, Iowa, April 25 and 26; also the following Sabbath and first-day, May 2 and 3, where Bro. Nicola may arrange; will then spend the three following weeks in Minnesota, where Bro. Grant may arrange. We expect to make the tract work one point in these meetings. A general rally of the friends of the cause is expected.

S. N. HASKELL.

QUARTERLY meeting of the S. D. A. church, of Monroe, Wis., April 11 and 12, 1874. The T. and M. Society will hold its third quarterly meeting in connection with this meeting. All are invited to attend.

O. H. PRATT.

QUARTERLY meeting with the church at Ashwaubenon, Brown Co., Wis., May 2, 3. Would like to meet brethren from other places at this meeting.

O. A. OLSEN.

QUARTERLY and T. and M. meeting, for R. I., district No. 1, will be held at Green Hill, R. I., April 18 and 19. The members of the T. and M. Society may send their reports to me in time for the meeting. There will be conveyance from the cars sixth-day afternoon to meet trains from both ways. Meeting to commence at my house Sabbath evening.

A. P. GREEN, Director.

MONTHLY meeting for Catt. Co., N. Y., will be held at Cottage the third Sabbath and Sunday in April.

B. B. WARREN.

QUARTERLY meeting of the church at Waterloo, Grant Co., Wis., April 25 and 26, 1874, commencing at 10 o'clock. Brethren and sisters from Sand Prairie, Mount Hope, and Blooming, are invited. Will some of our ministers attend?

JEHIEL GANIARD.

QUARTERLY meeting of District No. 5, Iowa and Neb. T. and M. Society, at Sandville, Iowa, April 18 and 19, 1874, under the direction of Eld. J. H. Morrison or Wm. Morrison.

MINOS MILLER, Director.

Business Department.

Not slothful in Business. Rom. 12: 11.

RECEIPTS

For Review and Herald.

Annexed to each receipt in the following list, is the Volume and Number of the REVIEW & HERALD 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 then be given.

\$2.00 EACH. John King 45-7, James Lamphere 46-14, Chas S Cowles 45-16, Isaac Fish 45-14, O A Kelsey 45-10, J Francisco 45-12, W P Merrifield 45-17, Grace Holtbrook, 46-1, Richard Humphries 45-7, Chas Shaupp 45 14, Joel Hersey 45-16, John Blair 45-10, David Hunt 45-7, O P Bovee 45-15, Lizzie J Morse 45-17, E Morrow 45-17, John Pugh 45-17, Lucius Gould 46-4, John S Smith 46-1, P Holloway 45-16, Mrs C Lake 45-15, Mrs P Northrup 45-16, Chas H Higgins 45-17, S F Gove 46-16, Joseph Gifford 45-14, J D Gowell 46-1, Hugh Prichard 45-16, Thomas Maxwell 45-7.

\$1.00 EACH. Mrs R Chaney 44-16, Mrs Mary Lovell 43-14, J L Lewis 45-1, S A Bragg 44-14, Henry Darling 44-17, Geo W English 44-16, Martin Creasay 44-16, C H Bliss 44-7, G W Schoolcraft 45-16, Edward Finch 45-16, Edwin Stockwell 45-16, James H Schoolcraft 45-16, Henry Vandecar 45-16, Geo Levi Trumbull 45-16, Mrs E Post 45-16, Enos Lew 44-16, A S Reynolds 44-4, Mrs A J Whitson 44-14, Elijah Williams 44-7, Mrs D Smith 44-16, Richard Gilbert 45-16, Joseph Husman 45-16, L M Bangham 45-16, Benjamin Vials 45-16, Wm McAllister 44-15, Mungo Smith 44-15, Peter Smith 44-15, John Taylor 45-16, Benj K Brown 45-16, O A Olsen 45-1, Rev C J Skrimpton 45-15, S J Ferguson 45-16, J M Brown 44 7.

MISCELLANEOUS. J F Butterfield 50c 44-17, Mrs Esther Cummings \$8.50 45-16, Thomas Thornton 3.00 44-1, D A Owen 1.50 45-1, Mrs Martha Barnes 25c 44-4, David P Barnes 25c 44-4, S W Hickok 50c 43-23, G P Bailey 1.50 44-25, Thaddeus Adams 75c 44-17, Robert Caviness 1.50 45-16, J S Hights 1.33 45-1, C W Stanley 50c 44-1, A Fairbanks 50c 43-26, Samuel Lehman 25c 43-24, Elizabeth Yeo 50c 44-1, E Flory 50c 44-1, S S Costin 1.50 43-14.

50 Cents Each, Paying to 44-16. A O Titus, George Gowan, Wallace Gerchell, James Lane, F Benet, George Anderson, Mrs Jane Barry, H S Meeker, Mrs Amanda St Clair, Mrs L Boice, Mrs Sarah T atten, Jerry Montfort, Nelson Hale, Mrs S M Pierce, Mrs Martha Ely, John Cornwell, James Gibson, Lucretia Clough, Charles Effner, Delos Tenny, John Fuller, Mrs Mary Buel, Mrs Vaughn, A B Ingraham, Mrs P J Peck, Lucas Upson, T L Perry, Martin Barnard, George T Barker, S Cioek, M L Hollis, S D Bently, J W Fenton, Charlie Carter, John Gilbert, M Atherton, Emily G Zolmon, John Davern, Ezra Moore, Celestia L Ferguson, Daniel A Foster, Eld Marshall, Mrs Frank Crane, Mrs J Hicks, Samuel Simmons, Valentine Cropsy, Dennis Saunders, Le Roy Thomas, Mason B Dibble, Mrs Mary Phillips, Eld S P Frost, N Sherman, N S Spencer, Robert Hoatland, Samuel T Shipman, Mrs Geo Paul, H B Hendrix, Cynthia P Parry, Philip Dick, John Gher, B Ingerson, W B Rose, Mrs Eliza Caldwell, II N Castle, Lemuel Belden, Wm Merwin, M L Trumbull, Abram Crou, Thomas Quigley, Henry Baxter, Charles A Chaffin, Sarah A Hardy, David Doney, Edward Downs, Caleb Ellis, Daniel Pier, Sarah E Olds, Mary Langtry, Aaron Osgood, F W Warren, Wm Barrie, W H Kennedy, W C Palmer, Anna Taylor, Mrs Joseph Hutchins, L L Camp, H S Putman, Harrison Shaw, E C Fisk, C A Marvin, A S Wheatly, N A Timberman, Wm Oneal, Wm H Hayes, Calvin Everts, Geo Francis, Edward Noble, Z N Carrey, Josiah Phillips, John Wm Monk, Wm Marr, Jr A Drake, Eld J R Wolf, Mrs Warren, Mrs Abigail S Melenda, Mrs E A Sweeney, A G French, Mrs Diantha Wood, Marcus Powers, Polly Randall, Harriet Cornwell, Nelson Taylor, S S Hartsell, Belah Ames, F M Kreadar, W T Currie, Curkland Wheeler, Alonzo Merrell, Jerry Mills, Miss Eva Jamson, Madison Woodruff, Mary L Eaton, Rev F Glattfield, T De Witt Talmage, A B Scott, Geo Irwin, Richard Elson, I M Welch, John Spencer, Silas Long, Mrs Margaret Darnell, Dr E M Parks.

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Books Sent by Express.

Williamson Vancil, Afton, Union Co., Iowa, \$5.00, W W Sharp, Carpentersville, Putnam Co., Ind., 5.50, A S Hutchins, St Charles, Saginaw Co., Mich., 4.25.

Books Sent by Freight.

Eld James White, Santa Rosa, Cal., \$180.00, M P Martin, Columbia, Cal., 30.00.

Michigan Conference Fund.

Greenville \$50.00, Fairgrove 13.00, Hillsdale 27.00, Assyria 15.53, East Saginaw 12.00, Bunker Hill 7.50, Monterey 41.67.

Book Fund.

A friend \$2.00.

Michigan T. & M. Society.

Mich T & M Society, Dist. No. 10, \$48.51, Dist. No. 1, 10.00.

Cash Received on Account.

Agnes T Perry \$10.75, N Orcutt 1.00, E R Jones 15.00, Ohio T. & M. Society per S N Haskell 318.00, O A Olsen 8.75, John D Gowell 1.00, J E Titus 3.00, Wisconsin T. & M. Society per Margaret Fanner 5.00, E R Gillett 4.00.

S. D. A. Educational Society.

\$200.00 EACH. Ira Abbey, U Smith. \$100.00 EACH. Luman Carpenter, Daniel Bove. \$50.00 EACH. T Loomis, Hiram D Soule, C W Whitford, H W Pierce. \$25.00 EACH. Wm B Irwin. \$20.00 EACH. M N Cross. \$10.00 EACH. Wm Treadwell, F Colby, C W Stone, Margaret Fanner. \$5.00 EACH. M E Goodwin, Wm Lucas, M A Holt, H R Pike, R A Titus, Cussius M Clay. \$2.50 EACH. S N Curtis. \$2.00 EACH. Ellen Lawrence, N A Hollis. \$1.00 EACH. A V Hollis, Mrs P Hollis.

Hygienic Book Fund.

Geo Wheeler \$1.00, Reuben Holliday 1.50.

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Betsey Landon \$10.00.

The Review and Herald.

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