

# 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.

VOLUME 45.

BATTLE CREEK, MICH., FIFTH-DAY, APRIL 29, 1875.

NUMBER 18.

### The Review and Herald

IS ISSUED WEEKLY BY

The Seventh-day Adventist Publishing Association,  
BATTLE CREEK, MICH.

ELDER JAMES WHITE, PRESIDENT.

TERMS: TWO DOLLARS A YEAR IN ADVANCE. When paid by Tract Societies or individuals for the poor, or to other persons for investigation, \$1.00 per year.  
Address REVIEW & HERALD, BATTLE CREEK, MICH.

#### ALL THINGS.

Nor one, or two, or many, but all things  
Shall work together for the good of those  
Who love the Lord in sweet sincerity.  
Oh, blessed promise! It is full of strength  
To those who walk but feebly in the way;  
Once grasped, and all the round, rich earth is full  
Of rosy light. The stony, silent hills  
Of difficulty melt away in air,  
Or grow less steep and strange; the valleys low  
Of deep humiliation look so green,  
So peaceful, that we walk entranced therein;  
While the cold, averted eyes, bent on us  
By the world, lose half their power to wound.

"All things together!" How the knotty skein  
Of life grows straight, while one by one  
Its threads are disentangled, and we find  
The warp and woof grow white and whiter still;  
Each adding strength to each, while all combined  
Show forth the wondrous, patient care and love  
That girt us round, and leave no sunless spot.  
We thank thee, Father, for this promise rich,  
That like a ray of light illumines all  
The mazy caves of doubt, and unbelief;  
And raises up cool groves to shelter us—  
Born of the hopes beyond.

All things will turn,  
Like strange sea-waves, that ever moving on  
Keep each its neighbor on its onward course,  
Helping itself meanwhile. O promise fair,  
So full of meat and wine, ye can make glad  
The hearts of hungry, thirsty souls that need  
Strong faith to keep them in the narrow way.  
—C. B. Heath.

### 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.

#### SEALING OF THE SERVANTS OF GOD.

BY ELDER R. F. COTTRELL.

TEXT: "And after these things I saw four angels  
standing on the four corners of the earth, holding the  
four winds of the earth, that the wind should not blow  
on the earth, nor on the sea, nor on any tree. And I saw  
another angel ascending from the east, having the seal of  
the living God; and he cried with a loud voice to the  
four angels, to whom it was given to hurt the earth  
and the sea, saying, Hurt not the earth, neither the  
sea, nor the trees, till we have sealed the servants of  
our God in their foreheads." Rev. 7:1-3.

Leading events of history may be given in  
chronological order; but to write out every  
event of a history of the world, or of any  
country, so that everything shall be recorded  
in the exact order of time in which it oc-  
curred, has never been, nor ever will be,  
attempted. So it is in prophecy, which is  
history given before the events occur.

In the opening of the seven seals of Rev.  
6-8, is given a regular succession of events to  
transpire in connection with the church dur-  
ing the whole age, from the days of the  
primitive Christian church down to the close  
of probation, the day of wrath, and the sec-  
ond coming of Christ. The events to take  
place under the opening of the sixth seal are  
the great earthquake of 1755, which de-  
stroyed the city of Lisbon, the darkening of  
the sun and moon in 1780, the falling of the  
stars in 1833, and the great day of wrath  
which follows immediately upon the close of  
probation and reaches to the second advent  
of Christ. Rev. 6:12-17. The regular suc-  
cession of events under this seal begins with  
the signs of Christ's coming at hand, and  
ends with the day of wrath. With the de-  
scription of this day of wrath the chapter  
closes.

But something of importance in connection  
with these events remains to be told, and  
consequently chapter 7 intervenes between  
the description of the events under the sixth  
seal and the opening of the seventh. This

chapter begins with an account of the sealing  
of the servants of God preparatory to the  
troubles that are coming in the day of wrath;  
and consequently this is the last work of the  
gospel while men are upon probation; and,  
after the sealing of the living saints, the chap-  
ter gives a description of the great multitude  
of the resurrected saints and the introduction  
of all to the immortal and everlasting state,  
where sorrow will be forever unknown. Then,  
going back from this digression to the thread  
of discourse, the prophet speaks of the open-  
ing of the seventh seal, which brings us to  
the actual coming of the Lord with "all the  
holy angels," making a pause in the joyful  
anthems of praise in Heaven until their tri-  
umphant return with all the vast multitude  
of the redeemed.

The sealing therefore is a work to be done  
during the period of the sixth seal, after the  
signs in heaven of the coming of Christ have  
appeared, and before the winds are loosed  
and the great day of wrath is come. It is a  
special work of preparation for the people of  
God, that they may stand secure in the time  
of trouble that will come upon the earth  
when the time of probation shall close, the  
winds be loosed, and the wrath of God and  
the Lamb come. "Watch ye therefore, and  
pray always, that ye may be accounted  
worthy to escape all these things that shall  
come to pass, and to stand before the Son of  
man." Luke 21:36. How transcendently  
important the closing, sealing work of pro-  
bationary time! How important that the  
servants of God should heed the voice of the  
Master, watch the signs of the times, and  
pray night and day for a preparation to  
stand secure in the day of wrath, and stand  
before the Son of man at his coming! Can  
it be that professed Christians can ignore  
these things, having no confidence in Christ-  
given signs fulfilled, and consequently not  
heed his command to watch and pray in re-  
spect to the things that are coming, and yet  
hope to be prepared for the awfully tremen-  
dous event, should it come on them "as a  
thief"? Alas! for that soul who closes his  
eyes to prophetic light, and willingly lets the  
sealing work pass unheeded, and consequently  
permits the day of God to come upon him  
suddenly and unexpectedly as a thief in the  
night, or as a snare is sprung upon birds un-  
consciously feasting upon the grain scattered  
to decoy them.

Winds, in the text, are a symbol of wars;  
the four winds—winds from all the cardinal  
points—signify the general wars in every  
quarter of the globe, which have been fore-  
told by the ancient prophets in connection  
with the great day of God's wrath. See Zeph.  
1:14-17; 3:8; Jer. 25:29-33; Joel 3:9-  
13. Angels of God have a controlling power  
over the governments of the earth; they can  
hold in check the elements of strife among  
hostile and menacing nations, or they can let  
them loose, and thus "hurt the earth and the  
sea." They have a charge to hold them un-  
til a specific work is done; and that work is  
the closing work of the gospel of salvation  
among men, a work which prepares all the  
living servants of God for the time of trouble  
and national conflict which is to follow when  
the winds are loosed. According to prophe-  
cy, the nations will be angry, and their  
anger will be followed by the wrath of God.  
Rev. 11:18. In this time of trouble the  
servants of God are to "be delivered, every  
one that shall be found written in the book."  
Dan. 12:1. The sealing work will de-  
termine who of all the living shall be found  
written there. Solemn and momentous work!  
Can it be that this very work is now being  
done? It is not only possible, but most  
certainly this is the case. This truth is  
terribly true!

The third angel's message of Rev. 14:9-12,  
is evidently the last merciful warning before  
the out-pouring of the unmingled wrath of  
God; and consequently is the sealing mes-  
sage. It has the seal of the living God as its  
most distinguishing characteristic. It warns  
all against receiving the seal or mark of the  
beast upon pain of drinking of the wine of  
God's wrath without mixture. The winds of  
general war must be held back while this

warning prepares the servants of God to  
stand secure when the winds are no longer  
restrained, but the time of trouble and dis-  
tress is fully come.

Seal and mark, as used in these passages,  
have the same meaning, and signify simply a  
sign or token. It is not a literal brand or  
mark upon the flesh like "the sign of circum-  
cision, a seal," or "a token, of the covenant"  
that God made with Abraham; Gen. 17:11;  
Rom. 4:11; but something fully as manifest  
to the observer—a practically distinguishing  
sign. One version of our text has it, "Having  
the sign of the living God," and, "Till we  
have signed the servants of God." Let it be  
noticed that it is an outward manifestation  
of allegiance, and not the inward work of the  
"Spirit of God, whereby ye are sealed unto  
the day of redemption."

The two marks or signs—that of the living  
God, and that of the beast—are evidently in  
direct opposition to each other; and since  
those who heed the warning against the wor-  
ship and mark of the beast, are distinguished  
as those "who keep the commandments of  
God," &c., it is fair to infer that the seal of  
God—his sign or token—is to be found in  
his commandments, or law, and is a sign of  
allegiance to the one true and living God, as  
distinguished from all other gods or lords  
who may claim our fealty and worship. Those  
who have the Lamb's "Father's name,"  
or, as rendered by Whiting (I quote from  
memory), "his [the Lamb's] name and that  
of his Father," written in their foreheads,  
are without doubt those who honor the name  
of God by obedience to his law. Rev. 14:1.  
The mark of the beast also is called "the  
mark of his name," literally meaning the  
mark of his authority.

"The seal of an earthly monarch is the  
sign or mark of his authority. It is that  
which makes valid those laws or decrees  
which he promulgates. It shows his title of  
royalty, the extent of his dominion, and his  
right to reign. Now the Sabbath makes valid  
the law of God. It is the only part of the  
law that shows who the lawgiver is, and  
that distinguishes him from other gods. It  
shows him to be the Lord thy God, the Cre-  
ator of heaven and earth and all that in them  
is, and thus furnishes us with his title of  
royalty, the extent of his dominion, and his  
right to reign. Therefore the Sabbath may  
with propriety be called the seal or sign of  
God. Indeed, it is the only thing in the Bible  
that is said to be a sign between God and  
his people, that they may know that he is the  
Lord. Read Eze. 20:12, 20; Ex. 31:13,  
17. And whenever the sacred writers,  
whether under the old or new dispensation,  
undertake to distinguish the living God from  
false gods, an appeal is invariably made to  
the fact that the true God made heaven and  
earth, which fact lies at the foundation of the  
Sabbatic institution. Read Ps. 115; Jer.  
10; Acts 14:8-15; 17:22-29. In truth,  
it were impossible to distinguish the true  
God from idol gods by any portion of the law  
of God except the fourth commandment."

But not to enter into a particular investi-  
gation of the seal of God and the mark of the  
beast, it is sufficient to my present purpose  
to state that there are two rival days in Chris-  
tendom, each claiming to be the Sabbath  
which all men ought to keep holy. In the  
scriptures above referred to, the Lord ex-  
pressly says that his Sabbath is a sign be-  
tween him and his people, that they might  
know that he is the Lord, and, as the reason,  
says, "For in six days the Lord made  
heaven and earth, and on the seventh day he  
rested, and was refreshed." So the seventh-  
day Sabbath is the sign of God.

On the other hand, the Roman papacy  
and church, which is prophesied of as a power  
that would think itself able to change  
the times and laws of God, Dan. 7:25, claim  
expressly the change of the day, "without  
scriptural authority," as the mark or sign of  
their authority to make laws and bind the  
consciences of mankind. "How prove you,"  
say they, "that the church hath power to  
command feasts and holy days?" The an-  
swer is, "By the very act of changing the  
Sabbath into Sunday." So while God claims

the seventh-day Sabbath as a sign of his  
power and authority as the maker of heaven  
and earth, the beast power claims the first  
day instead of the Sabbath as the sign of its  
power and authority; and as these claims do  
not conflict, let both be esteemed valid.

We now inquire for the facts in the fulfill-  
ment of the text. Are the nations now an-  
gry? Are they preparing for war? Are  
there any indications that the four winds—  
the winds from every quarter—are about to  
blow—that a general war is impending? I  
need not answer; for to ask these questions  
is to answer them to every intelligent mind.

Are there any signs that the winds are be-  
ing held? Have there been just apprehen-  
sions of a general time of war for years in the  
past? Has the great calamity been delayed be-  
yond expectation? How long have there been  
just forebodings of the terrible struggle?  
Has not this state of things existed ever  
since the revolutions of 1848? And when  
the war-cloud has seemingly burst, how soon  
has the tempest been hushed to peace! Dur-  
ing all this time the coming storm has seem-  
ingly been held in check by a higher power.  
The angels "to whom it is given to hurt the  
earth and the sea," though seemingly about to  
let loose the storm in all its fury, have evi-  
dently heard the imperative voice of the as-  
cending angel, "Hurt not the earth," till the  
last, the sealing message, has done its work  
of sealing the servants of God, preparing  
them to be delivered in the time of trouble.

And is there such a message in the world?  
—a message claiming to be the final message,  
that of the "third angel," warning against  
the worship and mark of the beast, and press-  
ing the claim of all the commandments of the  
decalsogue as written by the finger of God,  
especially of the down-trodden Sabbath as  
the sign of God and the seal of his law? Isa.  
8:16. And did this message begin to dawn  
upon the world at the proper time?—at the  
point when it became evident that the winds  
of war were struggling to be loosed, and yet  
by an unseen power were held in check and  
abeyance? These questions can only be  
truly answered in the affirmative. To an-  
swer them negatively would be to falsify the  
facts of the history of our own times since  
1848. At that time when the storm-cloud of  
general war was darkening the horizon, this  
message was just rising to view; but the  
rising storm was checked, and a calm ensued.  
And ever since that time whenever the winds  
have shown signs of struggling to be free,  
and the danger has seemed imminent, by  
this unseen power they have been marvelously  
staid, though the wrath of the angry na-  
tions has not been subdued. Still the na-  
tions are in suspense and perplexity, and  
still the preparations for war go on.

At the same time the rising message is  
spreading over the world, and, according to  
prophecy, is going to "many peoples, and na-  
tions, and tongues, and kings." While the  
winds are held, the sealing message is doing  
its work. The Sabbath of the Lord is gain-  
ing prominence. And while a large class are  
clamoring for law to enforce a stricter obser-  
vance of the day that has usurped the place of  
the Sabbath of the Lord, attention is almost  
everywhere being awakened to the claims of  
the Sabbath law as given by God himself;  
and the conscientious here and there are em-  
bracing it.

Be assured, reader, that not one of these  
things is accidental. The word of God hav-  
ing predicted them, his overruling providence  
is guiding and controlling events to their ful-  
fillment. Not one thing of all he has said  
shall fail of being done. The nations are  
angry, and are preparing war. The clouds  
are thickening, and the muttering thunders  
can be heard. The four winds, though strug-  
gling to be free, are being held for the  
closing message of the gospel to do its work  
of sealing. The messenger with the seal of  
God is on his way, ascending to view, like  
the rising of the eastern sun. Soon his ap-  
pointed work will be accomplished, the winds  
will be loosed, and the earth will be hurt.  
The great day of wrath will come; the wick-  
ed shall drink of the wine of God's wrath, but  
the righteous shall be delivered. God in





## The Review and Herald.

"Sanctify them through Thy Truth; Thy Word is Truth."

BATTLE CREEK MICH., FIFTH-DAY, APR. 29, 1875.

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

### Editorial Correspondence.

#### RETURN TO SWITZERLAND.

WHEN my work in Prussia was finished, I hastened my return to Switzerland. Bro. Ertzenberger kindly accompanied me to Cologne to aid me in setting out, and then returned to enter upon a course of lectures at Hilden. As we separated we commended each other to the blessing of God, which can alone give us success in his work. From Cologne my route was up the west bank of the Rhine to Mayence, where I crossed to the east side and made my way direct to Basel by way of Darmstadt and Carlsruhe. From Mayence to Carlsruhe my only companion in the compartment of the car which I occupied was an officer of the Prussian army. He saw that I had some difficulty in talking with the conductor and volunteered to aid me, saying that he understood a little English. I thought it a favorable time to learn something concerning the bearing of military affairs upon our own people, as he seemed interested to talk with an American, and very free to give me any information. In answer to my questions, he gave a very interesting account of the discipline in the Prussian army.

The military authorities consider it of great consequence that a soldier should have some education; for his officer is often compelled to depend upon his judgment as to what he has seen, and to accept his statements, which are often of little value unless he has ability to calculate. He said that when the officers find an ignorant soldier, the government takes the case in hand and traces it out till they ascertain where this man was brought up, and then they punish that village or city for allowing a young man to grow up among them in ignorance. If ignorance makes a man unfit to serve as a common soldier in the Prussian army, is it no detriment to Christ's soldiers, who have to act in matters of infinitely greater consequence?

I asked this officer if they ever had cases of persons who thought it not right to bear arms. He said that they had quite a number of such cases. I asked him what they did with such persons, whether they shot them, or whipped them, or inflicted violence upon them in any way. He said that they did none of these things, but either imprisoned them, or made them work upon the fortifications or in the hospitals. I thought it important to learn this, as the discipline of the Prussian army is well known to be very severe, and as war is liable to break out at any time.

After he had spoken much concerning military matters, he said he would like to know for what purpose I had come to Europe. This was just the question I wished him to ask. I told him that I had come to Europe for the purpose of showing the people that the coming of Christ in the clouds of heaven is now very near at hand; and also that I might call their attention to the fact that they are breaking the fourth commandment of the law of God in not hallowing the day of the Creator's rest. I proceeded to give my reasons, very briefly indeed, but with some degree of distinctness, and as he had invited me to speak he had the courtesy to listen. He said these things were all new to him. I promised him some books, and have fulfilled the promise as far as my supply would admit.

In reporting our meeting at Hilden, I omitted to mention that a Baptist lady, who had formerly lived in Württemberg, said that during the past twenty-five years some thousands of people in that part of Germany have embraced the faith of the near advent of Christ. The lady herself is one of the number. I regret to add, however, that these people have adopted the idea that they must remove to Palestine, and that many have actually gone thither. This lady did not adopt this view, and I think others did not also.

When I reached Basel, I called again on the printer of whom I have spoken, and had an interesting interview with him and his family. Basel is a beautiful city on the frontiers of Germany and Switzerland, and near to France. I have a great desire to hold meetings in this city. And now, having returned to Switzerland, my constant prayer is that the work of God may here begin to advance in a powerful manner.

J. N. ANDREWS.

La Coudre, Neuchatel, Suisse.

### The Second Coming of Christ.

IS IT NEAR AT HAND? GENERAL VIEW.

IN our previous articles upon this subject, we have spoken of the importance, the necessity, and the nature of the coming of Christ, and the effect it will have upon the cases of the righteous and the wicked. We have shown that this coming is one of the fixed events in the plan and purpose of God concerning this earth, as revealed in his word; that it is to be personal and visible; that it is attended with the resurrection of the dead and the breaking up of the face of nature, and brings a complete end to the present order of things; and that while the wicked find it the end of all their hopes, and the opening of the pit of eternal night, the righteous find it the radiant gateway to everlasting life and unending joy.

These points being settled beyond the possibility of contradiction, we now reach a question of all-absorbing interest: Is that coming with its associate events now near at hand? Are these the last days? Is this the generation upon which rests the responsibility of preparing to meet, personally, this amazing change? All kinds and classes of evidence which have any bearing upon this subject, respond to this question with a decided and emphatic, Yes.

There are some considerations of a general nature which may properly be considered at the head of the long list of evidences on this question.

1. There are but few who will contend that the present state of things is to continue forever. Generations are not to succeed each other, each in its turn dropping into the tomb, through an interminable future. God's word plainly declares this, and affirms that there is a day of Judgment appointed to close up and review all these ages of human probation.

2. This matter being regulated by a fixed plan, we inquire what great features of the plan of salvation were to be developed before the end. The time thus far passed over may be divided into four periods or dispensations: the antediluvian, the patriarchal, the Mosaic, and the Christian. The Christian age is to be the last; for Christ, in his opening sermon plainly intimated that the system he came to introduce should last till heaven and earth should pass. There is no other dispensation in probation to succeed this; and this has already extended over 1800 years, which is longer than any of the dispensations that preceded it. Has not all been accomplished by it which it was designed to accomplish? Why may it not very speedily close?

3. Truth for the world has reached its full development. In various ways God has communicated his will to men. He has communed with them personally, and his instruction has been preserved by tradition among men. He has taught them through types and shadows, gradually leading their minds to the highest forms of perfect truth. Finally the gospel truths of the present dispensation have been taught in all their clearness, and the volume of the Sacred Scriptures completed. And this the world has had for over eighteen centuries. There is no new revelation to be made. What further wait we for in this direction? So far then as the development of this part of the plan of redemption is concerned, who can say that we are not near the end?

4. There are two special covenants brought to view in the Scriptures, called the first and the second, the old and the new. The first was made with Israel when they were brought out of Egypt, Ex. 19:3-6, and continued in force till the first advent. The second was introduced and confirmed by Christ. This is to reach to the end, and introduce the church to the perfection of the heavenly state. Heb. 8:11, 12. Under this covenant we have lived already about eighteen and one-half centuries. There is nothing further in this direction. Who can say that the time is not near when the perfect blessings of this covenant are to be realized? The conclusion is natural and consistent that that time must now be at hand.

5. The preaching of the gospel has compassed the earth, and penetrated to its remotest bounds. Commencing in Asia, and shedding its light at first upon the remotest East, it has come westward with the course of day, till, having traversed both hemispheres, it now looks from its watch-towers on our western coast, across the Pacific to the cradle of its beginning. What further can it do?

But, says one, the gospel has not yet converted the world, and therefore its work cannot be done. We answer that it has never been predicted that the gospel should convert the world. It is said that it should take out of the Gentiles a people for Christ's name, Acts 15:14,

and that it should be preached in all the world for a witness unto all nations, and then the end should come. Matt. 24:14. And it has already been preached so extensively that the prophetic vision can be abundantly fulfilled which represents some as saved from every nation, kindred, tongue, and people. But little, if any, of Matt. 24:14, remains to be fulfilled. Surely the gospel has about finished its work.

5. Christ has certain well-defined positions to occupy, and offices to fill in the plan of redemption: 1. As the author and introducer of the hope of salvation from sin. This hope was brought in when it was promised on the threshold of paradise lost that the seed of the woman should bruise the serpent's head. 2. As the invisible leader and instructor of the people all through the typical dispensation. 1 Cor. 10:4. 3. As our example and prophet here upon the earth. 4. As our sacrifice upon the cross. 5. As our great High Priest in the sanctuary in Heaven. And 6. As glorified King over all, when the work is accomplished. The first, second, third, and fourth, acts in this great plan, were long ago completed. For over eighteen hundred years our Lord has acted as priest. One change more shall install him as King, and redemption will be finished. No man can show that his priestly work is not about to close. On the other hand, it can be clearly shown that it is now almost finished. The reign of Christ as king is near at hand. u. s.

### The Fruit of Folly.

IN the REVIEW of March 25, 1875, we referred to the time set by Wm. C. Thurman and his party, for the Lord to come, and the disappointment that was sure to follow. The time set, April 19, 1875, went by, as there was no reason whatever to suppose that it would not, and those engaged in that movement are now reaping the fruit of their disappointment. They unfortunately succeeded in some places in making stir enough to attract the attention of the community, and now the papers are full of jeers over the failure, and new satires upon Adventism.

A reporter gives quite a lengthy account of the meeting in Chicago, where Mr. Thurman met his deceived followers on that eventful night. As it began to become evident that the time would pass, he is represented as saying in mournful tones: "We feared our ignorance, we invited inquiry. If we were mistaken, why was it that learned divines were unable to detect it, and save us from our errors?" This is cool. The world was full of evidences to show the fallacy of his position, which he might have seen but for his dogged obstinacy in shutting his eyes to the light. In issuing the last number of his paper, he assured his readers it would be the last. Will he keep that pledge? or will it be like those which have been given by so many others before, no more to be depended on than the shifting of the fitful breeze? Heaven save the community from the further infliction of expositors who are drifting about without chart or compass, anchor or rudder. u. s.

### "Where is Your Faith?"

THE importance of faith in the plan of redemption and salvation can hardly be over-estimated. "Without faith it is impossible to please" God. The promises are to those who believe. "He that believeth and is baptized shall be saved." "Being justified by faith," says an apostle. "Believe on the Lord Jesus Christ, and thou shalt be saved."

It seems that the first sin of our race arose from doubting the word of God. The tempter suggested a doubt of God's veracity: "Yea, hath God said," &c. Then follows the positive denial: "Thou shalt not surely die." Now as doubting and unbelief resulted in sin; it is reasonable that faith in the word and promise of God should be made of great importance in the plan of saving men from sin. Unbelief leads us away from God; faith leads us back to God.

Faith is not sight. It takes hold of the naked promises of God. It does not believe that we shall be saved from our past sins, because we have done so well in keeping the commandments of God; but because we simply rely upon his promise of pardon. We believe God. We believe his love toward us. We believe on his Son who is set forth as a propitiation for our sin. Our sins were laid upon him. We believe it, and accept of him as our Saviour. We believe in the efficacy of the blood that cleanseth from all sin; and are FREELY justified by his grace.

But faith does not release us from our obligation to obey God and keep his commandments. "Do we then make void the law through faith?"

God forbid! yea, we establish the law." If we simply believe for the remission of past sins, we acknowledge sin to be sinful and the law which condemns it to be right. If doubt and unbelief lead to sin; faith leads us out of sin, which is the transgression of God's law, back to obedience. The person that is saved by faith from his transgressions is no less careful to obey the good law that condemned him. He knows that it is right; that in justice it condemned him; and consequently it should be the rule of his future life. It was his transgressions of the holy, just, and good law that nailed Him who did no sin to the cross. To take license then to sin would crucify the Son of God afresh. Those who appreciate his grace in their salvation through faith in his blood cannot do this. The law has been honored in the death of the sinless One for our transgressions of it. It has been magnified, lauded, praised, not only in the teaching of Jesus Christ, but in his death for its transgression. His teaching established every jot and tittle of the law, Matt. 5:17-19, his death for its transgression establishes it; and he that is saved from its curse by his death will praise, exalt, and establish it by future obedience.

Hence, while we realize the importance of faith in order to salvation, we will no less realize the importance of future obedience to the commandments of the law of God. While we rely solely on faith in Christ for pardon for the past, we should live as though our final salvation depended upon our future obedience. The saved in the kingdom of God will be those that have washed their robes of character and made them white in the blood of the Lamb. "The just shall live by faith;" and "the doers of the law SHALL BE JUSTIFIED" in the Judgment.

There is present truth in the unfolding of the plan of salvation. Do we believe it? Where is our faith? Are we growing strong in faith and love? Ah! there is danger. Our faith must be made perfect by works. Shall we be so unwise as to let our faith die, choked out by the cares and love of the world, and finally fail of the great salvation which is so near? Those who lay hold on eternal life by faith, hold fast, and endure, will be saved. We may be saved; let us make it sure. R. F. COTTRELL.

### Peter's Ladder—How to Climb It.

PETER'S ladder, which sets forth true sanctification as being a progressive work, is composed of eight rounds: "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity." 2 Pet. 1:5-7. There are seven steps from faith to charity. The convert has first a deep sorrow for his sins; or "repentance toward God, and faith toward our Lord Jesus Christ." From this point, the work is onward and upward till the top round is reached. But sanctification is a work which is not accomplished in a moment; neither should it take long years of anxious toil to attain the most excellent grace, charity, or love.

In music the diatonic scale consists of eight sounds with seven intervals called steps, of which two are small and five are large. The scale is likened to a "ladder," and it is but carrying out the figure to apply the term "step" to the parts of it. In going up the scale from one to eight, the eighth tone is the octave of the first; and in ascending from this point the same tones in the scale are gone over, yet they range an octave higher, and so on.

Thus it is, in a certain sense, in going up the ladder of Christian sanctification. In adding to faith virtue, and the rest of the Christian graces, when the eighth round, charity, is reached, it is, as it were, the octave of the first, it is operative, or *working faith*—*faith that works by love and purifies the heart*. This kind of faith is needed in the earliest stages of Christian experience. At this point the child of God finds himself on a higher plane of action. He realizes that he must hold fast whereunto he has attained. And as he continues to ascend, in perfecting the work that he has begun, he steps onto the same rounds in the ladder, yet they range higher. In this way, we may truly sing as we go:—

"We are climbing, climbing, CLIMBING up Zion's hill." A. C. BOURDEAU.

A REAL Christian seldom sees a defect in his neighbor. A pure lake reflects the beautiful sky, and the whole overhanging trees, but when it is rough it reflects nothing that is pure. A bad man—a real scoundrel—seldom sees a good trait in the character of his neighbor. An imperfect glass reflects nothing correctly, but shows its own deficiency. A perfect mirror reflects nothing but bright and pure images.

**The Law of God Written in the Heart.**

"I WILL put my law in their inward parts, and write it in their hearts," or minds. Jer. 31:33; Heb. 8:8-12.

This is one of the better promises of the new covenant. It relates to a law that was in existence in Jeremiah's time. This cannot be the typical law; for that law ceased at the cross. The law in question must therefore be the law of right and wrong as embodied in the ten commandments, which remains unaffected by the change of dispensations. See Matt. 5:17-19; Rom. 3:31, etc.

The Spirit of God was to be the great agent that was to accomplish this work; but that Spirit was to work through principles and motives; and there is no motive which the Holy Spirit has used more mightily in writing the law of God in the hearts of men under this dispensation than that growing out of the fact that Christ died for our sins, or transgressions of the law, John 3:4, receiving the very blows that our sins deserved, because the law could not be changed or abolished. The agonizing prayers of Jesus in the garden, the drops of sweat that there fell from his sacred person as the sins of the whole world rested upon him, the abuses that he received from his enemies in the trial that followed, and his sufferings upon the cross while his precious blood flowed freely from his head, his hands, and his feet, speak a thousand times more distinctly to the quickened conscience in favor of the law of God, than the voice that spoke from Sinai, telling us that Christ resisted unto blood, yea, unto death in striving, not against the law, but against sin, the transgression of the law. And remember, dear reader, that the Sabbath of the fourth commandment is a part of this law. Hence it is, that even at the close of this dispensation it is to be put or written in the foreheads or minds of the servants of God, as the seal or sign of the living God. Rev. 7:1-3; 6:12-17; 14:1; Eze. 20:12, 20; Ex. 31:17, etc. On the term seal in Rev. 7:2, see different versions, some of which render the original word seal, others sign, and others mark—seal, sign, and mark being convertible terms.

Since, then, our sins have cost the Son of God such cruel sufferings, how careful we ought to be to avoid sinning, by keeping the law of God through gratitude and love for him who died for us. D. T. BOURDEAU.

**Trials.**

THE followers of Christ are often brought into strait places, where the way seems hedged up on all sides. To attempt to go forward seems perilous, to face about is to deny the faith. At such times shall we sit down and grieve at the hardness of the way, and complain because trials come which we had not looked for? Surely the soul is troubled. What shall we say? My ease, Lord? my pleasure? No, rather, Thy will be done; glorify thy name.

How sweet then are the words of Holy Writ, inspiring and elevating us above the troubles that seemed insurmountable, a holy calm awaits our trembling footsteps, and, as overcomers we may rejoice in the light of God's love. But we may not expect to rest long this side of our great deliverance. If we continually say, Thy will be done, the Lord will continue to try us; and if we as persistently seek only the glory of the Lord and the honor of his cause, we may grow into the knowledge of him who hath called us, and perhaps be tuning our hearts to join the refrain in the song of Moses and the Lamb: "Just and true are thy ways, thou King of saints." H. M. VAN SLYKE.

**Time Is Precious.**

WE are hastening to the Judgment. Each has an individual case to be decided. The decision will be eternal. When once made it never can be reversed. It will be life or death, saved or lost, eternal life or everlasting destruction. And this momentous and everlastingly irreversible decision depends upon the manner in which we spend a brief period of time—the little while that lies between us and the decisive moment. Eternal destinies hang upon this little span of time. How important then that it be spent aright! How prodigal to squander the precious moments, the hours, the days, of which it is to be composed!

Precious time! the price of eternity put into our hands! Who of us values it as we ought? I fear I do not. Yet it is my earnest desire and prayer to God that I may value it and improve it as I ought. It is only by the help of divine grace that this can be done. Who is sufficient

for this? The answer is, and the only answer, Our sufficiency is of God. He condescends to give the Holy Spirit to those who ask—ask in faith, nothing wavering—and are ready to do the will of God in all things. "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." 1 John 3:22. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7.

Prayer and faith and labor must be combined. And he who labors unselfishly for others' good, labors best for himself; and such labor persevered in will not lose its great reward. There must be a constant and enduring effort; but through the help of God we may finally triumph. Thanks be to God who giveth us the victory through our Lord Jesus Christ. R. F. COTTRELL.

**Eld. Grant and S. D. Adventists.**

Himes' Journal, for March, 1875, contains an exposure of the course of Eld. Miles Grant during his five visits to California, written by a committee of first-day Adventists of California. As our own people have had some unpleasant experience with the unprincipled course of this man, the following statements will be of interest to our readers. Of the relation of Eld. G. to S. D. Adventists, the committee speak as follows:—

**PROGRESS OF S. D. ADVENTISTS.**

"Eld. Grant has had his way and sway. He fought it out on that line with an obstinacy untempered by common-sense. His senseless assaults upon the seventh-day people, who were not intruding upon ground occupied by us, provoked them to retaliation, and they have pitched their tent in Vallejo, Santa Clara, and San Jose, and drawn away members from, and weakened, all of these churches. The field was large enough, and Eld. Fassett's policy was to let them alone while they did not molest our churches. The result has shown the folly of Eld. Grant's course in this, as in almost every item of his policy on the Pacific Coast. In Napa City, Eld. Grant's boasted discussion has ended in helping the Sabbatarians. Their society is stronger than ever, while of Eld. Grant's influence there is scarcely a trace.

"Practically, this field is abandoned to the Sabbatarians. A San Francisco paper says of them:—

"Six years ago last July, two Seventh-day Adventist ministers landed in San Francisco with their tent, and immediately commenced operations at Petaluma, Sonoma County. These ministers, and one or two others who have joined them, have labored almost unceasingly, and they can now say their work is a success. They closed, the 12th inst., a twelve days' camp-meeting at Yountville, Napa Valley. At this meeting they had a beautiful tabernacle tent 60x125 feet, besides eighty-five campers' tents. Some 600 camped upon the grounds, and the last Sunday of the meeting they had an audience of over 2000 persons. Forty-one persons were baptized, and besides these several others came out and united with the society during the meeting. The Seventh-day Adventists now have fourteen churches in the State, numbering nearly six hundred members. Their State Conference, which was held in connection with their camp-meeting, raised \$19,400, to be used in establishing a publishing house on this coast. They also raised over \$1,600 in the interest of their tents in California."

"They are publishing a weekly paper at Oakland in this State, which is gaining a good circulation. Thus they prosper while our cause lies in ruins. We have four weakly churches, distracted and divided by the obstinate persistence with which the preposterous doctrine of 'perfectionism' has been forced upon them. Eld. Grant is now upon his fifth visit here. He is not effecting results of any consequence. The seventh-day people refuse to meet him in debate, not because they fear him (which is absurd in view of their past experience with his debates), but because, as they show, he has deceived them, and they can place no reliance upon his word. They claim to be ready to meet honorable and honest men."

**Reverence.**

WHEN Ahab, that very wicked king of Israel, was severely denounced by Elijah (see 1 Kings 21:17-27), it is said of him, that he rent his clothes, put sackcloth upon his loins, fasted, lay in sackcloth, and went softly; and the Lord was moved by his repentance to delay the threatened judgments till Ahab's death (see verse 29).

This great favor shows that God highly esteems those who cultivate and exercise reverence for him, and for his word and his people; and although the Bible gives no encouragement that Ahab's repentance transformed his character, so as to fit him for Heaven, it at least won for him a life-long reprieve and delayed the execution of judgment.

For want of reverence, Korah, Dathan, and Abiram, were, with their families and effects, swallowed up in the yawning earth. We read of a similar instance in Jeremiah 36:23. A message from God to a wicked king, was contemptuously cut in pieces and thrown into the fire; and in verse 24, we are informed that they were not afraid, nor rent their garments; therefore, God denounced greater judgments against them. (See verses 27-32.)

The best evidence of true reverence is a genuine, deep, unaffected humility, pervading the whole framework of the character; while the opposite trait of irreverence is manifested by acts of pride. Irreverent behavior is expected from the wicked and profane; but the least act of pride on the part of Christians becomes irreverence and profanity. Still there is something in irreverence distinct from pride, that may reveal itself in careless acts of levity, or in sallies of wit or irony, when too often or improperly used.

But rules fail in some points of Christian deportment; for such is the call for irony sometimes in this struggle of life, that it cannot be suppressed; but the humble child of God, who walks by faith and has the inspiration of the Spirit, will not be irreverent or profane; for he lives near to God and cultivates meekness and love.

We should walk softly before God, and carefully and prayerfully seek for grace and wisdom from above. We should seek righteousness in all the humble, as well as the higher, walks of Christian life. We should seek meekness also; for this is a test of scholarship in the school of Christ.

Irreverence is shocking to the warm-hearted, loving Christian, and its opposite, reverence, is comforting and strengthening to the soul of the true-hearted child of God. He who reverences God most will also, in the same degree, love and esteem his fellow-man. With deep reverence for God in the soul, we will take an interest in the meanest child of Adam, with whom we are compelled to associate in the common walks of life; and the same tender love by which God has subdued our wayward hearts, we shall manifest in all the walks of life, and even the most erring will be won by our sympathy and tender care.

But we must leave our subject only touched upon. Dear reader, will you finish it practically in your life? JOSEPH CLARKE.

**An Interesting Letter.**

THE following letter was written to the editor of the Bible Examiner by Charles Fitch, a few months before he fell asleep in Jesus, in Buffalo, N. Y., in the autumn of 1844. For the information of those who may not have heard of Eld. Fitch, we would say that he was regarded, by those who knew him best, as one of the most able, devoted, and faithful ministers of the gospel. He was favorably known as an earnest and consistent Adventist under the first angel's message, and even the enemies of his faith could say nothing against him. The testimony of such a witness, given so long ago, when the subject of "immortality only through Christ" had just begun to be agitated, cannot fail to be of interest to all the friends of Bible truth.

M. E. C.

"CLEVELAND [OHIO], MAY 25, 1844.

"DEAR BROTHER:—I have received a long letter from Bro. Litch, touching the state of the dead, the end of the wicked, &c. It would be exceedingly pleasant to me to be able to please him, and the dear brethren who agree with him, for I love them all, and would rejoice to concede anything but truth, to be able to harmonize with them in my views. But there is a friend who has bought me with his blood, and I take more pleasure in pleasing him, than in pleasing all the world besides. I never preached my present views touching the state of the dead and the destruction of the wicked, until fully convinced that I could no longer withhold them without displeasing my blessed Lord and Master. Most sincerely and truly can I call God to record upon my soul that I have never been influenced in this matter, except by a full, solemn, and irrepressible conviction, to him who died that I might live. I held my peace, most gladly, I can assure you, just as long as I dared to do it; and when I felt that I had no more right to be ashamed of God's truth on one subject

than another, I bowed to his will, and consented, henceforth, to believe and teach that when a man is dead, he is dead; and that when a man is cast into a lake of fire and brimstone, and burned up, root and branch, and utterly consumed with terrors, he cannot, after that, be eternally alive. The idea that man is a being made up of parts, some of which may be dead, and others alive, at the same time, is to me a pagan superstition, out of which the papists have contrived to raise large sums of money for their own vile purposes; nothing moved by the tremendous fact that they were robbing God of the glory of being alone immortal, and Christ of the power of having immortality to give.

"With regard to those brethren who feel called on to contend against the truths that the dead are dead, and that the destruction which awaits the wicked is destruction, and not something else, I have no feelings, I think, but those of brotherly love. They cannot feel any more confident that we are mistaken, than I do that they are; nor can my reasoning on the subject seem to them more futile, frivolous, and inconclusive, than theirs does to me. I certainly have not adopted the views I entertain to gain any worldly good, nor can I ever renounce them for such a purpose.

"Having been led into them by firm conviction, and through the fear of God alone, nothing else can ever lead me back. And I feel as ready to defend the truth on these subjects in one place as in another; and I might as well attempt to suppress my breath as to suppress these truths when I preach. I know that by the great body of second-advent believers, with whom I am acquainted, they are admitted as truth; though ideas of expediency may induce them to be silent. I have heard a few object, but I feel persuaded that it is in some instances through fear that the promulgation of these truths will be detrimental to the influence of truth touching the coming of the Lord. With this I have nothing to do. God will take care that the preaching of one truth shall not hinder the influence of another. I have been in Buffalo, Rochester, and Cincinnati, during the last two months, and I have not shunned to declare the whole counsel of God upon these subjects; nor can I, wherever I may be called to preach. I have no wish to differ from my brethren, but if they ask me to withhold God's truth, on any subject to please them, they ask what I am at no liberty to grant.

"God willing, I shall see you at no distant day. My faith in the Lord's appearing is unshaken; and I long for it more than I can express; and that, irrespective of my own interests. I want my Lord Jesus to wear his crown, and fully to taste the joy set before him when he "endured the cross, despising the shame;" and I want the martyrs, who have bled for Christ, to live and reign with him.

"Yours, in the glorious hope,  
"CHAS. FITCH."

**Significant Items.**

"THE emperor of Russia has granted to the London Society for Promoting Christianity among Jews, permission to send its agents to Poland and other parts of Russia inhabited by Jews. This Society, which has stations in most of the countries of Europe, in Palestine, and in Northern Africa, has not been allowed to enter Russian territory since the Crimean war."

The Spanish government has commenced to redeem its promises to the pope for his prompt recognition of Alonzo XII. Liberty of worship is threatened, and the Protestant clergy have made an appeal to Germany and other European powers upon the matter. Complications will soon result, if injury is done to any subjects of Germany or Great Britain. The toleration which Rome desires is of a very one-sided sort, but it is "polite," of course, to pretend through her organs in this country that charity and forbearance ought to be extended to all religious denominations. But while there is no need of such deception, we see what Rome really is.

The Herald finds this sneering excuse for Mr. Gladstone's latest publication: "A retired statesman must do something else than chop wood, and in England it is always safe to assail the pope." It is just because men of statesman-like ability, like Mr. Gladstone, have assailed the pope, when occasion called, that the freedom of discussing religious matters is preserved in Great Britain. But if Rome is permitted to go on with her work, unchecked, in this country for a few years longer, it will not certainly be "safe" to criticize the pope here.—New York Weekly.

THE most blinding dust ever thrown in men's eyes is gold-dust.





