

# The Advent Review

## AND SABBATH HERALD.

"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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#### LOVELINESS.

In vain we climb the hills of earth  
In search of some fair spot  
Where beauty sits unsoiled by sin,  
And curse has rested not.  
Eternal beauty is to come,  
When earthly things will seem,  
To those who see the glory grand,  
Like memory of a dream.

In vain we seek the love of friends,  
And find it not for aye;  
For death tears heart-strings till they bleed,  
And wither, and decay.  
The love that never knows a change  
Is everlasting love;  
The beauty that can never fade  
Must bloom in bowers above.

O summer love, that blooms and dies,  
And leaves the heart all drear!  
O lonely graves in weary land!  
O desolating fear!  
Alas! perfection's not of earth;  
The darkness and the cloud  
Are but the tokens of the gloom,  
The coffin, and the shroud.

In Christ is blended beauty, love;  
O glory wondrous fair!  
Without that love this life would be  
A desert, bleak and bare.  
The loveliest things we've loved on earth  
Are only shadows dim  
Of loveliness enthroned on high,  
Perfected all in Him.

ELIZA H. MORTON.

Battle Creek, Mich.

### Our Contributors.

#### REFUTATION OF THE DOCTRINE OF INSTANTANEOUS SANCTIFICATION.

BY ELD. D. T. BOURDEAU.

THOUGH the doctrine of instantaneous sanctification is being received by many in this age, and occupies a prominent place in most modern revivals, yet I cannot forbear expressing the conviction, and offering the proofs, that it is anti-scriptural, and is one of the most dangerous errors that the human mind can embrace.

It is a very clearly revealed truth that sanctification is effected through the truth, the word of God. John 17:17; 1 Pet. 1:22, etc. It is equally evident, and we trust no one will be disposed to deny, that truth is progressive in its manifestation, and consequently in its practical application. Even the path of the just shines more and more through the light of sanctifying truth. Prov. 4:18. And in the time of the end there was to be an increase of knowledge on the prophecies, and many understanding and improving upon this knowledge, were to be purified, and made white, and tried. Dan. 12:9, 10. How, then, can we avoid the conclusion that sanctification is a progressive work?

Sanctification is a cleansing from sin, not only in the record of our past lives, but also in our natures and practices; the setting apart of the body and mind, in practice, from sin to holiness. It is a moral repair of the soul in practical tests to which it is subjected, and can be recognized only in such a use of the soul and its powers as is in accordance with the word of God. And this cannot be the work of a moment.

All who believe the Bible must admit that there is a mighty cleansing from sin in conversion, when we become children of God. Sanctification must therefore embrace conversion. Indeed, conversion, or the first and thorough start in conversion, is the beginning of sanctification. This being the case, sancti-

fication cannot be an instantaneous work. In conversion, as well as in sanctification, there are certain conditions to be complied with, such as repentance, faith, baptism, prayer, etc., which it takes more than a moment to perform. The mind must be enlightened on the nature of sin and the means of pardon and justification, the proud will must submit to God, the bitter pangs of repentance must be experienced, and faith must be exercised in Christ, who died as our substitute and arose for our justification, and now pleads in behalf of the penitent believer the merits of his precious, atoning blood. As these and other steps are taken, the work of conversion and sanctification progresses. It then continues through the work of subduing the remains of sin in the soul, which were perhaps unobserved in the beginning of sanctification, and in forming a holy, symmetrical character, the foundation of which was laid in the first and thorough start in conversion.

Although man cannot devise a plan of sanctification, nor sanctify himself simply by his own strength and efforts, yet the Bible clearly teaches that man must co-operate with God both in conversion and sanctification. "Repent ye, therefore, and be converted," said Peter, under the influence of the converting and sanctifying Spirit. Acts 3:19. He afterward wrote, "Seeing ye have purified your souls in obeying the truth." 1 Pet. 1:22. To ancient Israel the Holy One said: "Sanctify yourselves, therefore, and be ye holy; for I am the Lord your God. And ye shall keep my statutes, and do them: I am the Lord which sanctify you." Lev. 20:7, 8. And Paul, writing for the special benefit of those who should live till the coming of Christ, says: "Abstain from all appearance of evil. And the very God of peace sanctify you wholly." 1 Thess. 5:22, 23.

Now not only is it true that man cannot perform all the duties of conversion and sanctification in one moment, but it is equally true that God does not wholly sanctify man in so short a time. Surely God would not lay down a plan of progressive sanctification for man to follow, and then counteract and supersede that plan by sanctifying men wholly in an instant.

God and Christ are one in the work of the sanctification of men, and while carrying forward this work on earth, Christ said, "I have yet many things to say unto you, but ye cannot bear them now." John 16:12. He knew there were bitter cups for men to take before they could be purged from sin,—cups from which ease-loving human nature would shrink, not seeing at first the necessity of taking them,—cups that it would take time to digest. He knew the deceitfulness of the human heart, and that it requires time, and the influence of varied circumstances, to fully develop what there is in it. Hence his prudence in bringing sanctifying truths to bear upon his followers only as fast as they could bear them and put them in practice.

God does not sanctify men entirely in one instant. If he did this, he would throw out of the account every moral duty and every gospel duty that could not be performed in this short space of time, but which, according to the Bible, he helps men to perform in the work of sanctification. For let it be borne in mind that the use of man's God-given faculties, in seeking for pardon, in abstaining from sin, and in doing that which is right, so far as he has knowledge and opportunity, is involved in this work. God sanctifies men in furnishing them the means of sanctification, and in helping them to use these means. God cannot go further in sanctifying men than they will accept and strive to carry out the duties and conditions he has enjoined upon them. He will not sanctify and save men independently of their actions. It is not his plan to sanctify men entirely in one instant, though he can every moment sanctify them in proportion as they will co-operate with him in this progressive work.

Nor will the Spirit of God act against God

and his Son, and against the progressive plan that God lays down for men to follow, in doing the entire work of sanctification for an individual in one instant. The Spirit and the truth agree. The Spirit inspired men to write the Bible, and was to guide into all truth. John 16:13. It bears with men, while helping them to overcome their sins. It does not pass over sin and righteousness in the work of sanctification. Its first office is to convince men of sin, then of righteousness, then it reins men before the Judgment to abide its fearful consequences. Verses 9-11. Then as they further prepare the way for this mighty sanctifying agent, by yielding to God in self-abasement and true humility, by thorough repentance, self-denial, importunate prayer, and other earnest efforts in overcoming sin, it helps them mightily to mortify the deeds of the flesh, and bear the fruit of the Spirit. Rom. 8:13; Gal. 5:22, 23. Then follow the comforting blessings of the Spirit, to encourage men to advance further in holy living. All this is not the work of a moment; and men who will follow on to know the Lord, to know themselves, and to maintain a deadly conflict against sin, by the grace and help of God, may have more and more of the aid and comfort of the Spirit, as they hunger and thirst after the influences of the Spirit working in its different offices, and after holiness.

Trials enter largely into the Bible plan of sanctification. We must be tried in all points, to see our defects of character, and to overcome them. On some points we have to be tried several times. This agrees with the experience of every child of God. Those who are without trials and chastisement are bastards, and not sons. Heb. 12:8. "When he has tried me," says patient and pious Job, "I shall come forth as gold." Job 23:10. Thus Christ sits as a refiner and purifier of silver. Mal. 3:3. We must buy the gold tried in the fire. Rev. 3:18. This is not done in a moment. If it was, we could easily endure the sufferings of one moment. Sanctification would be cheap and popular, and all would have it and be saved.

The growth of the Christian graces, illustrated by the principle of addition (2 Pet. 1:5-11), proves sanctification to be progressive. This growth is simply advancement in sanctification. Take, as an illustration, the graces of faith and humility. In proportion as they increase, unbelief and pride, the opposite un sanctified traits, decrease. And it is a sin to harbor unbelief, it is a sin to harbor pride, whether in a notorious or in a limited degree. He that is unbelieving lies in making God a liar (1 John 5:10), and disobeys God; and what will not a proud man do in worshipping self, and to secure the worship of others? But even the last remains of pride must be overcome in order for one to be wholly sanctified. So of unbelief, and other sins.

Growth in nature is not instantaneous. Mushroom growths indicate poor, decaying materials. Jonah's gourd lasted but one night. Yet we must, in sanctification, grow up into Christ our living Head (Eph. 4:15), improving upon the grace of God, which helps mightily in conquering sin and living righteously. Titus 2:11-14. We must "grow in grace, and in the knowledge of our Lord and Saviour" (2 Pet. 3:18), and by beholding Christ in the excellencies of his spotless character, seek to be changed from "glory to glory" in his image. 2 Cor. 3:18. We must grow understandingly, embodying in our characters only such traits as will not crumble and fail in the trying day. We must improve upon the growing season, which will soon be past, lest we be rooted out as cumberers of the ground, to be destroyed for not having borne the fruits of holiness.

Self-examination is a very important duty in the work of sanctification. By it we discover our sins, that we may overcome them; and those who have attended to this duty faithfully know that it is not done in a moment, and that it must be oft-repeated. Sanctifying faith is operative; it is accompanied by, and is seen in, good works. James

2:17-26. It lays hold of Christ for pardon and overcoming grace more than once or twice. So with the exercise of prayer and of other means of grace.

The relations that we sustain to the law of God and the office of that law prove sanctification to be a progressive work. To be cleansed from sin, we must know what sin is, and we must know what is right, that we may perform it in forsaking sin; and "by the law is the knowledge of sin." Rom. 3:20. "Sin is the transgression of the law." 1 John 3:4. The law approves every virtue and condemns every sin. It is the moral rule of righteousness. Ps. 119:172; Isa. 51:7. It is spiritual (Rom. 7:14), governing our spirits and thoughts as well as our actions. Viewed in this light, the law is very comprehensive, so that David could say of it, "Thy commandment is exceeding broad." Ps. 119:96. "Open thou mine eyes, that I may behold wondrous things out of thy law." Verse 18. Of the godly man he says, "In His law doth he meditate day and night." Ps. 1:2. Does he thus meditate simply for amusement? Nay, verily, but to review old duties and discover new ones, and to advance the work of sanctification.

Other plain and direct Bible declarations support us, refuting the doctrine of instantaneous sanctification; but we have space to present only a few. "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7:1. This language was addressed to those who were sanctified, and called to be saints. 1 Cor. 1:2. These very persons were exhorted to perfect holiness (or sanctification, French translation). The expression, "perfecting sanctification," implies a work commenced, which must be completed. Again: "Let us go on to perfection," i. e., complete sanctification. Heb. 6:1. Here was a work begun among the pious Hebrews which must be completed by going on, by making advancement.

Another strong argument in favor of progressive sanctification is derived from the experience of the most pious characters of the Bible. Job, as we have seen, looked beyond his trials for a greater degree of purity of character than he already possessed. Moses, from being a very rash man, through a series of sanctifying trials became the meekest man of his day. The apostle Paul, whose advance in the work of sanctification was so rapid that he could exhort others to follow him (1 Cor. 4:16, etc.), after years of progress, said, "I die daily." 1 Cor. 15:31. And again: "Not as though I had already attained, either were already perfect; . . . but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:12-14. Can we expect to advance faster than this devoted servant of Christ? Daniel and John were greatly beloved of God, yet even in vision, when filled with a reverential sense of the glory and holiness of the eternal world and heavenly beings, they both showed the need of further advancement in holiness. Daniel, giving his view of himself, said: "My comeliness was turned in me into corruption," etc. Dan. 10:8-11. And John, in vision, was mildly reproved for a lack of discrimination in his acts of veneration. Rev. 22:8, 9.

How can men, in view of such palpable proofs against instantaneous sanctification, claim that they were wholly sanctified on a certain occasion, and that they have ever since lived without sin, and in the enjoyment of perfect love? I write with due respect for honest people who thirst after holiness, yet have partially received this doctrine in consequence of not understanding the Bible view of the subject; and I earnestly desire that this article may help to tear away the veil that many weave out of this doctrine to hide the deformity of their characters. I also hope to be benefited myself in reviewing

and applying to my own case the duties and tests of Bible sanctification. Several years have passed since I wrote a treatise on sanctification, agreeing with this article; and the series of purifying trials through which I have since passed has convinced me that I then had unsanctified traits of character that I did not fully see, and that I was not so far advanced in the work of sanctification as I thought I was. May God be merciful, and help me, as well as my readers, to be thorough.

The following tests may help us to determine whether or not we are walking in the way of sanctification, and to what extent:—

1. Do I cherish a love for the Bible that will prove a complete safeguard against neglecting its frequent and regular perusal, with a desire to understand and practically carry out its teachings?

2. When I come to those portions of the Bible that may be termed present truth, because they apply especially to the present time, faithfully exposing the sins of the age, showing our dangers and duties with reference to solemn and momentous events that are impending, do I embrace them as heartily as I do generally-received truths of the Bible, against which no special opposition is raised?

3. Have I heartily repented of all my known sins, exercised faith in Christ, and been baptized, thus becoming a child of God?

4. Do I delight frequently and regularly to attend to the duties of prayer and self-examination? or are these duties insipid to my spiritual taste? are they tiresome, and frequently neglected?

5. Do I still retain my first love? or have I to repent of having lost it? Rev. 2:4, 5.

6. As love for God and our neighbor consists in keeping God's commandments (1 John 5:2, 3), can I be said to enjoy perfect love if I knowingly, carelessly, or obstinately break any of God's commandments?

7. Do I, when the holy Sabbath comes, find it easy and a pleasure to break away from worldly cares, and consecrate the day to the Lord in memory of his rest, in the contemplation of his exalted attributes as manifested in his wonderful works, and with love, gratitude, praise, and adoration for his amazing love and all his rich benefits? If I do not find this work easy, have not self and self-interests taken too much of my attention, strength, and affection through the week, and do I not come far short of loving God as much as I should?

8. Knowing that those who love God and their brethren love to commune with them, do I sufficiently appreciate this communion in the public services of the house of God to let nothing except impossibilities keep me from securing it?

9. Am I punctual in attending to the ordinances of the Lord's house, and to all the means of grace? and as I attend to the ordinances,—partake of the emblems of the broken body and spilled blood of the Saviour,—can I say that I am so far advanced in sanctification that there is no further need of self-abasement, confession of sins, and pleading for pardon and overcoming grace?

10. Can I truly say that I love the Lord with all my heart (always giving him my best affections)? with all my soul (life—squandering none of my vitality for selfish purposes)? with all my strength (even strength invested in property, that properly belongs to him, if it has been withheld)? and with all my mind, all my mental powers being used to his glory?

11. Do I love my neighbor as myself, looking for his interest and prosperity, spiritual as well as temporal, as I do for my own, doing unto him in all things as I would that he should do unto me?

12. Am I willing to lay down my life for my brethren (1 John 3:16), and (which comes before this) to bear with them and suffer from them, waiving my feelings, denying myself, sacrificing, even when unappreciated and illy treated, that they may be saved?

13. Do I love my enemies with that love with which Christ has loved me? or do I simply love those who love me, evincing selfish love, or rather selfishness?

14. Do I do all that I can by the use of my talents, means, influence, and by all possible efforts, to advance the cause of God in pushing forward the work of saving men?

15. Do I love purifying trials, counting it all joy when I fall into divers temptations, rejoicing in tribulations (James 1:2; Rom. 5:3), in short, in the suffering part of religion, which is so unpopular and so low in the spiritual market? or do I try to evade this important means of sanctification, and murmur when it is applied to me?

16. Has patience, with me, had its perfect work, so that I never give way to impatience, and am perfect and entire, wanting nothing? James 1:4.

17. Do I ever speak properly, and never

offend in word, being entitled to the appellation of "perfect man"? James 1:26; 3:2.

18. Do I always master my appetites and passions? or do they often or occasionally master me?

19. Am I temperate in all things?

20. Do I rejoice at the prosperity of others, whether in temporal or spiritual things, as I do when I am prospered myself? or do I envy the prosperity of others? Oh, the base, deceitful, and hateful workings of envy, a trait which originated with Satan, and in some degree has ever since been exercised by men in destroying the innocent! Am I entirely free from this criminal and most hateful trait of character?

21. Do I love counsel and reproof? or do I shun, repel, and despise these necessary means of sanctification? Surely, if I am wise and without sin, I shall not be hurt by counsel, nor even by false accusations and abuse.

22. Do I feel elated when praised and promoted, and experience mortification and insupportable uneasiness when abased and slighted? If so, self is not dead, and pride has a place in my heart.

23. Do I never give way to unbelief, "the sin which doth so easily beset us"? Heb. 12:1.

24. Do I realize more and more of the presence and aid of the Spirit of God in convincing me of sin and righteousness, as well as in comforting me, as I overcome sinful emotions? or do I have to complain of destitution in this respect? If so, how can I speak of advancement in the work of sanctification, or of entire sanctification?

25. And finally, the end of sanctification being exemption from sin in the practice of holiness, as I come before the mirror of God's law, do I find myself free from the sins it condemns, and do I perform the duties it enjoins? Have I no other gods before the living God? Do I give my best affections to any creature, or to any created thing, or to the fruits of my thoughts or physical actions? Do I ever worship the work of my hands, or objects that I have obtained? Do I ever mention God's name or sacred things carelessly and without proper reverence? Do I consecrate to God his holy rest-day, not making it simply an animal rest, but devoting it wholly to the Lord in occupations designated by his word? Do I invariably honor my parents and superiors? Do I pay a strict regard to the lives, chastity, reputation, property and interests of others, never harboring, nor expressing, nor acting out hatred, impure, obscene thoughts, deceit, nor covetousness? Is my life in strict harmony with this searching, perfect, unerring rule of holiness?

Let us never boast of perfect love and entire sanctification until we stand clear before all these and similar tests of Bible sanctification. Those who are the farthest advanced in sanctification are the last ones to boast of it. As they draw near to God, and get a clearer view of Jesus, the perfect Pattern, they see defects in their characters and the importance of making greater efforts to overcome them. Those who boast of their attainments evince a lack of meekness, and show that they have had but an indistinct view of Jesus.

We should not be discouraged in view of the magnitude of the work yet remaining to be done. God, who has called us to the work, is faithful, and able to help us perfect Christian character. As we heartily repent of our known sins, endeavoring to get a further insight into our true condition, the blood of Christ cleanses us, and the Spirit of God helps our infirmities, removing sin from our natures and practices. And as our day, so shall our strength be. The grace of God is sufficient, and we may come off victorious through our Lord Jesus Christ.

The precious blood of Christ also cleanses those walking in the way of sanctification from those sins of ignorance that they have had no opportunity to see and directly repent of, and should they die without a knowledge of these sins, the righteousness of Christ would be imputed to them, and they would be accounted holy, Christ being unto them sanctification as well as justification, with reference to these sins, as well as with reference to those of which they have repented. But the blood of Christ never cleanses from known sins that are not repented of and turned away from, so that persons dying in those sins cannot expect to be classed by the Lord among the pure and holy, to share with them in the reward of the righteous.

Anciently, when the priests or the people obtained a knowledge of their sins of ignorance, they were required to repent of the same and exercise faith in Christ for pardon. This they did as they offered their sacrifices. Lev. 4, etc. And under this economy Inspiration says: "The times of this ignorance God winked at; but now commandeth all men everywhere to repent." Acts 17:30.

"For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." Heb. 10:26. No cleansing, no pardon on the part of Christ and the Father. "Jesus said unto them, If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth." John 9:41; 15:22, 24. How can such claim that they are holy, without sin, and that Jesus has saved them?

The doctrine of instantaneous sanctification being anti-scriptural, its tendency and fruits must be evil.

1. It tends to discourage a class of conscientious persons, who, being measurably influenced by it, but still seeing defects in their character, and seeing no point in their experience where they could say, I am perfect, are in danger of concluding that they know nothing of religion, while they may have actually made progress in the work of sanctification.

2. It leads some who perhaps have sometime commenced to lead a Christian life, but have gone back instead of going forward, who have large self-esteem and but little conscience, to overlook evil traits in their characters that will prove their ruin unless they are overcome.

3. It leads those who receive it not to attach proper importance to personal efforts and good works; for it brings the matter to a point so small that it precludes the possibility of thinking or doing much. So the easy conclusion is reached that if God does such a great work almost, if not quite, independently of our actions, personal efforts are of but little consequence.

4. It shuts out important truths and duties, the person reasoning thus: If I was wholly sanctified and saved years ago, before I had any knowledge of these truths, what need is there now of my receiving and practicing them? Thus it arrays itself against the Almighty, who certainly represents that the truths for our time are necessary for our sanctification.

5. It retards, and when fully received, stops the work of sanctification, even on the supposition that in some cases what is called instantaneous sanctification and complete sanctification is a part of sanctification. For with the impression that a part of sanctification is the entire work, how can one be persuaded to perfect holiness?

6. It is a prominent cause of fanaticism, especially with those who are eccentric and are governed more by feeling than by sound reason. Religion is a reasonable thing, calling into healthy and harmonious exercise all the powers of body and mind; but instantaneous sanctification is unreasonable as well as anti-scriptural. Wrapping itself in an unaccountable mystery, it blinds the eyes of the understanding, dethrones reason and supersedes the rational use of the mind. Keeping the mind centered on a point—a special or supposed blessing—gives very narrow views and makes the recipient of the blessing one-sided. Allowing the feelings to take the lead and bring disorder into the soul, grieves away the Spirit of God, and the way is opened for strange feelings and disorderly spirits to come in, and fanatical results follow, which Satan has used deceitfully but effectually to disgrace Christianity.

7. As this doctrine is but a part of that easy theology which is fast becoming popular, because it goes around sins without reproving them, and makes conversion a mysterious something that comes upon a man and transforms him without his knowing how it is done, or something that is done so easily that the man of sin need not die (for it is unpleasant to die), so that men may enter the church reformed in name, but not in reality,—it is very evident that it is an invention of Satan to quiet men's consciences when they should be aroused; to help swell the cry of peace and safety when sudden destruction is about to come on the sinner, whether in Zion or out of Zion; to hide sins of the deepest dye, and fasten on men under the pious garb of the very essence of religion a terrible self-deception which we fear, with many, will be broken only when the awful judgments of Jehovah shall bring to light the soul-polluting, deceptive, and hidden works of darkness and dishonesty before sinner, saint, and holy angels.

#### APPRECIATION.

THE great reason we as a race are so un-mindful of the offer of salvation, is, that we are so blinded by the affairs of the present life that we do not appreciate the "unspeakable gift." One is poor, and thinks it sufficient care and labor to supply the wants of his family. Another is rich, and is too busy to meddle with things so "visionary" as the life beyond the grave. The youth is excited in view of the earthly happiness in the future, and the old man is anxious to care for

his heirs. So the worldling is wild with ambition for wealth, or honor, or power; and these might not be a clog to the higher aspirations of the soul, if it were not that they seek for them without the fear of God. God is forgotten in the mad haste of the crowd. On, on, we rush, as though all depended on success in the chase; conscience, God, law, and the great fact of man's fall and estrangement from his best and truest friend, are left wholly out of mind. Vain theories supply the place of religion, and so conscience is silenced, and the judgment is perverted.

This spirit of blindness and worldly enchantment is not only in the world, but it often attacks the child of God, unless he is on the watch. It is this which fetters the church, and causes trouble and spiritual decay. We shall avoid it only by following in the steps of Christ. We need a great deal more of the Spirit of God. JOS. CLARKE.

#### "THE LEAF SHALL FADE." 3

AND what is a leaf? I am no botanist to tell you scientifically, but the poetry of common life expressively calls leaves the lungs of plants. And, indeed, I believe they carry on not merely respiration, but digestion. They are, then, the powers which appropriate first, and assimilate next, the health-inspiring qualities around them. They represent the powers which appropriate the grace of the Lord Jesus, and the work of the Spirit, and all the redemptive mercy of our God. How needful, then, to keep a watch over anything that could hurt or harm the prayer-power, or the praise-power, or the word-power of the soul! Deem anything an enemy that comes between you and your God; for as the fading begins with the leaf,—begins with the receptive powers,—you see in a moment that the plant or the person in whom these are weakened will be starved for want of fresh air—starved for want of grace.

For though the decay begins with the leaf, it does not end with it. It begins with the leaf, but it affects the life. If I am not taking air to inflate the lungs, the whole frame feels it; and if I am not taking in afresh the supply of the Spirit of Jesus Christ, all that I do, all that I am, will be sure to languish and get weak. There is not a part of my frame, not a bit of my conduct, not a trait of my character, but will be, must be, affected thereby. O my friends, take care! Do take care about the organs you breathe with, about the air you breathe; and take care, too, that you surround yourselves with an atmosphere of truth, and with an atmosphere of spirituality. Take care of the books you read, the company you keep, and of everything that could vitiate the air of the soul; for if the leaf shall fade, be sure the life will feel it.—*Evangelical Magazine.*

#### CHRISTIAN ENIGMA.

THIS interesting Christian enigma was found among the papers of the late Mrs. Lydia N. Cox.

There is a small number of people scattered here and there in the world, of whom authentic history gives the following sad description. They partake of flesh and blood in common with the rest of mankind, and yet are not of this world, but are born from above. Their bodies are mortified, yea, their bodies are dead, yet full of life, activity, and vigor.

Their life is supported by seeing an object which is invisible, and which no man can see and live. They walk not by sight, but still they walk in the light, and see whither they go. There is in them more carefulness than in other people, and yet they are careful for nothing, and cast all their care upon another. Though they take no thought for the morrow, yet they constantly look forward, and diligently provide for the time to come.

While they cross and deny themselves, they invariably pursue their own pleasure and interests.

Their conversation is without covetousness, and yet they covet earnestly the best things. They are content with such things as they have, and still ardently reach after some things which they have not. They are so poor that they have nothing, and yet so rich that they have all things.

Though they are not their own, they are free men; though servants to all men, they are free from all, and under bondage to none.

They love their relatives, friends and neighbors, yea, all men as themselves, and yet hate father, mother, brother and sister, wives and children.

Though they are subject to rules, obey parents, and honor all men, yet they call no man father or master on earth, and will not be servants of men.

They delight to be often alone, and when



# The Review & Herald.

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

BATTLE CREEK, MICH., Nov. 27, 1879.

JAMES WHITE, Corresponding Editors.  
J. N. ANDREWS, Resident Editor.  
U. SMITH,

## TRUTH IS HARMONY.

FROM a notice clipped from some paper, which I have not the means of naming, I am informed that Rev. D. B. Byers has written a book against the seventh-day Sabbath and in favor of the first day, or Sunday. Not having the book, I can only notice the recommendations given. If the book is equal to these recommendations, it is a marvelous work indeed. Hear these witnesses, and mark well their testimony:—

"The Nashville Christian Advocate, chief organ of the Methodist Episcopal Church South, says of it:—

"In the West the seventh-day Sabbatarians have made quite a stir during the last few years, disturbing the minds of many and unsettling the faith of some. Here in the more conservative South we have had but little trouble from these hobby-riders. Here and there, however, a neighborhood has been disturbed by some extremist who thinks the salvation of the world depends upon going back to the obsolete Jewish Sabbath. Such a book as this was wanted. Mr. Byers has done his work well. He makes out his case. He shows that the Sabbath law did not enjoin specific time or a specific day reckoning from creation-week in weekly cycles, but only a proportion of time, as one day in seven. This point he establishes conclusively. It is then shown that Sunday synchronizes with the Sabbath of creation-week; that the children of Israel were ignorant of the seventh-day Sabbath until the Exodus, and that the change was then made from the first to the seventh day of the week to wean them from idolatry. The argument is, that as the Lord has separated the Jewish people by giving them a peculiar Sabbath on a day of the week not regarded most sacred by the idolaters about them, so he separated the Christians from the ceremonial worship of the old dispensation by restoring to them the original Sabbath in which to perform their devotions and abstain from all secular pursuits. This is the argument, and it is strongly put. We trust this work will be circulated freely—it is a word in season."

"The Northern Christian Advocate says: 'A timely publication lies before us, in which the history of the Sabbath, its nature and design, its law and time, the change of the day and the authority of the change, are taken up and lucidly set forth. The historical sketch is brief, but prepares the way for the argument against the Sabbatarians in which he engages. The absurd posture of this sect is considered as amply as it deserves, and both by Scripture text and scientific fact, the position is successfully assailed. So long as any men are simple enough to believe that they can discover a day corresponding to that on which the Lord rested, or that all men on earth can observe the same physical Sabbath, such books as this must be written.'

Both these witnesses seem satisfied that Mr. Byers has done his work well, and made out his case. The first says that he "establishes conclusively that the Sabbath law did not enjoin specific time or a specified day reckoning from creation-week in weekly cycles, but only a proportion of time, as one day in seven." How does he show this? What other means has he to show what the Sabbath law enjoins but Gen. 2:2, 3, and the fourth commandment found in Ex. 20:8-11? These testimonies of Scripture are squarely contradicted by these assertions. The Sabbath was pointed out by the fall of manna on the other six days, the withholding of it on the seventh, and the preservation of that which was gathered on the sixth for use on the seventh. No man of the people could keep any other day, except that definite seventh, and have his daily bread. Then in the fourth commandment the Lord told them to keep the seventh day, and not only so, but he assures them that this seventh day is his Sabbath, that is, the day on which he rested, and as a reason, he refers them back to the creation for the fact that when he made the world he rested on this day, as recorded in Gen. 2:2, 3.

But our witness says, "It is then shown that Sunday synchronizes with the Sabbath of creation-week."

Right here we must let our other witness speak. Says he, "So long as any men are simple enough to believe that they can discover a day corresponding to that on which the Lord rested [the very thing our first witness says that Mr. Byers has shown], or that all men on earth can observe the same physical Sabbath, such books as this must be written." Yes; I suppose they must be written; but what is the use of writing them?

It is esteemed silly to suppose that all men can "observe the same physical Sabbath." Doubtless he wishes all to observe Sunday the world

over. Is Sunday any less physical than Saturday? What contrast is suggested by this word physical? Is it spiritual? If so, what reason can be given why Sunday is more spiritual than the Lord's Sabbath? Is it because God did not rest on it, that he never blessed it, never sanctified it, never commanded it nor mentioned it in all the Bible as a sacred day? Where is the "Scripture text" with which Mr. Byers has "successfully assailed" our position? This and his "scientific fact" are only bold assertions without proof.

But, going back to the testimony of our first witness, it is easy enough for these men to say that "the children of Israel were ignorant of the seventh-day Sabbath until the Exodus." Where is the proof of it? Is it in the fact that they, of their own accord, prepared for the first Sabbath after the manna began to fall, and then came in the persons of their rulers and told Moses what they had done, which appeared to be a transgression of the charge he had given them not to gather any to be kept over night? Here is the evidence that they knew this seventh-day Sabbath before Moses had mentioned it to them.

And where is the proof that the surrounding nations, who had forgotten God and turned to idolatry, were still holding the true Edenic Sabbath, making it necessary for God to give his loyal people another day, one that he did not rest upon, nor sanctify, nor bless, in order to distinguish them from the heathen? It is reasonable to suppose that God's true people knew the original day, as well as the heathen idolaters. What a tumult it must have raised in the camp when Moses told them they must profane that day and keep another sacred in its place! But not even a murmur is recorded.

This reminds me of the tumult the Jews must have made against the apostles when they changed the day back again to Sunday. And this, too, by some inadvertance, is not recorded.

I am in correspondence with a lone brother in the interior of Pennsylvania, far from others of like faith; and I will conclude this writing by giving in his own words a dream which he recently dreamed, as related in his last. He says:

"I will give you a strange dream I had some time ago. The ideas were quite new to me, for I never saw them in print. I thought some one spoke to me about the change of the Sabbath, the zeal and prejudice of Sunday advocates, etc. And said he, 'How could a handful of Christians have changed a divine institution that had been in existence for more than 4,000 years, and was interwoven with all their sacred writings? The first Christians were all Jews by birth. Would not such a change have caused great confusion? Would it not have been a stumbling-block and a hindrance to the spread of the gospel? Would not the Jews have been ten times more prejudiced against such a change than people are now? No, no! the apostles did not change the Sabbath.'

The inevitable confusion and disputation which must have attended such a change was all avoided. No writer, sacred or profane, has recorded a word of it. But what a stir it now makes for a few to return to the Sabbath of the Lord; while at the same time these very persons hold that any one day in seven is all that the Sabbath law ever required!

R. F. COTTRELL.

## THE TEXAS CAMP-MEETING.

THE meeting held in Dallas, Texas, Nov. 5-11, was a most profitable one to the cause in that State. It was not large; perhaps one hundred and twenty-five camped upon the ground. It was held about two miles from town. The camp was near a large spring, which supplied abundant water. The most of the brethren came early and staid till the close. Eld. Kilgore and myself did all the preaching. I spoke thirteen times, and felt very free in talking to these Southern brethren. As this was my first visit to the State, of course nearly all were strangers to me; but we were soon on the most friendly terms, and I was never treated more cordially by any people. We tried, as usual, to present the plain, practical principles of our Lord's religion, and from the first the preaching met a response in the hearts of the people. Our social meetings were as free as any we have attended this year. Many times from three to five would be upon their feet at once, waiting their turn to speak, and many of the social meetings could not well be closed on time because of the anxiety to speak.

A good degree of interest was taken in the temperance work, which I presented with as much force as I could. Nearly a hundred signed the pledge, most of whom became full members. There seemed to be a general advance in the temperance cause in the State. A State Association was formed, and a hopeful feeling was manifest among the membership

generally that good would be done. As I knew the habit of tobacco-using was so common in the South, I was happy to find so few among our brethren still addicted to it, and also to find so many interested in health and temperance reform. The interest in the temperance work was fully as great as in any Conference I have attended this year, considering the short experience of the believers in Texas. The only opposition I saw to it came from some old Sabbath-keepers of Northern birth, who were not in harmony with the body of our people. Indeed, were it not for these, there would be a remarkable state of union among the brethren in Texas. In one church some difficulty has been seen from their influence. As they came upon the ground talking out their insinuations and dissatisfaction, aimed, as usual, against the work of the Spirit of God among us, it gave me an excellent reason to publicly present the evidences from God's word upon which our faith in this respect is founded. God helped me to make these matters plain, and the minds of many were settled on points which had given them some perplexity, and the influence of these persons was cut off.

I never more fully realized the power of this great truth to unite hearts and break down suspicious and sectional feelings, than at this meeting. How wonderful it is that this doctrine can bring together foreigners, members of different churches and of no church, Northern and Southern men, so that they will all feel perfectly united as a band of brethren. I know of no other doctrine in the world that will do this to the same extent. We well know the feelings of bitterness and suspicion which have existed between Northern and Southern people, yet I have never seen a people seem to think more of a brother minister than these native Southern men do of Eld. Kilgore. He was a captain in the Union army, and many of them fought on the other side. I have never left a camp-meeting in all my experience with greater evidences of love from the people than I received from these Texans, though I am a Yankee of the extreme type. No special efforts were made on either side to bring about this result. The present truth breaks down these sectional lines, and unites the hearts of those looking for the Lord.

These brethren, of course, have much to learn yet, as their experience has been short. This they seemed to realize, as they spoke with tears of contrition of their need of a deeper work of grace.

Bro. Kilgore has accomplished a good work in Texas. Nearly three hundred Sabbath-keepers have taken their stand upon the truth in a few years, and a promising Conference has been established. About one hundred have come out on the truth the past season. There has been a great drouth the past summer, and crops are short and money is scarce; but almost \$400 was paid in on the T. and M. work at the camp-meeting, and a disposition was manifested to do all they could. Their Conference funds will soon be largely increased. The General Conference has never had to pay out any funds for the establishment of this mission. I left Monday night before the meeting closed, to get to the General Conference as soon as possible. Quite a number were to be baptized. We had an excellent meeting Monday afternoon. The hearts of the people were greatly moved, and many excellent testimonies were borne, wet down with tears. On the whole, I enjoyed my visit to Texas very much, and formed many pleasant acquaintances.

Thus closed my seventeenth camp-meeting for the present season, making four solid months of camp-meeting life. I have usually preached from ten to fourteen times each week, besides other labor, which has often been wearing and perplexing. In many of these meetings I have been the only outside help, and hence had to bear the principal part of the burden. But God has wonderfully sustained me physically, and has, I trust, helped me spiritually to do a little good. Praised be his name for all his mercies. The past season has witnessed some most precious out-pourings of the Spirit, which have been truly soul-stirring; but many of our people need a great work done for them, for they are living far from God. What shall arouse them from this state of heart-hardness? May God have mercy upon us. GEO. I. BUTLER.

THE happiness of life consists, like the day, not in single flashes of light, but in one continued mild serenity. The most beautiful period of the heart's existence is in this calm, equable light, even although it be only moonshine or twilight. Now the mind alone can obtain for us this heavenly cheerfulness and peace.

## THE CLEANSING OF THE SANCTUARY, AND THE JUDGMENT.

ON the tenth day of the seventh month, in each year under the Mosaic dispensation, the high priest entered the most holy place of the earthly tabernacle, and performed a work which is spoken of as the cleansing of the sanctuary. It is generally held by Seventh-day Adventists that the service then performed answered in the type to the great day of Judgment, which was entered upon in the sanctuary in Heaven on the tenth day of the seventh month in A. D. 1844.

There are many reasons which are offered in proof of that hypothesis. It is not proposed in this brief article to even present a summary of them; the only design of what is written being to throw a side-light upon the question found in Dan. 8:13: "Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" The reply to this interrogation was given to Daniel instead of the saint who asked the question. It was as follows: "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed."

If there is any significance whatever in this response, it will be found in the fact that it in some way furnishes a clue by which Daniel, or the church, whom he represented, should be able to ascertain how long the persecution of the church as brought to view in the prophecy should continue. Now what are the facts, provided we admit that the cleansing of the sanctuary relates to the commencement of the Judgment? They are, (1) the Judgment commenced in 1844; because the 2300 days, commencing the count at B. C. 457, would terminate at that time; (2) The declaration that the Judgment would commence (or the sanctuary be cleansed) was the same as stating that the persecution of God's people would cease at that point; since Daniel had been already informed (chap. 7:25) that when the Judgment should sit the dominion of the little horn (i. e., the papacy) should be taken away to consume and destroy it to the end. In other words, that even its power or ability to persecute any farther should be taken away.

Having now seen that if the cleansing of the sanctuary spoken of in the connection related to the commencement of the Judgment at the end of the 2300 days, the 14th verse does contain a direct answer to the question found in the previous verse, and that when otherwise construed, the answer given by one of the saints to Daniel does not furnish a direct response to the interrogation made, we now inquire in conclusion whether the history of the events as they have occurred verifies the correctness of our interpretation. To this query facts which have transpired before the eyes of our generation will furnish the needed answer. Subsequently to 1798, and before 1844, the power of the papacy seems to have been restrained to that extent that practically speaking it had ceased to be a persecuting power. Nevertheless, it still held on to its temporal authority, and the theory that it was the Heaven-appointed corrector of heretics. But about the year A. D. 1844, certain political combinations seemed to originate which gradually increased in numbers and influence, until at last, between the years 1844 and 1848, they were able to bring such a pressure to bear upon the pope that he was finally driven into exile. Subsequently to that period, he regained his throne and a portion of his former prestige. From that time to this, however, revolutions and combinations have succeeded one another, and by slow degrees his temporal power and territory have been taken from him, until at last he does not rule over a single state, and has not the power of inflicting physical punishment upon even the most contemptible of the myriads of the so-called heretics who now laugh to scorn all his pretensions to the right to wield the sword against those who set at naught his authority as the successor of St. Peter.

Here, then, we discover the perfect agreement between the prophecy as construed by us and the events of history. At the end of the 2300 days—or at the commencement of the Judgment in A. D. 1844—we discern in the political affairs of Europe unmistakable evidence that a higher power than any earthly king has decreed the utter humiliation of the papacy. The prophet had predicted that from that precise point of time the work of gradual decay and disintegration should commence. "The Judgment shall sit," said he, "and they shall take away his dominion to consume and to destroy it to the end." Thus it has been. He has not been overthrown

in a moment as the result of some masterly onslaught on the part of any one military chieftain; but his power has gradually wasted away as the consuming victim gradually disappears when placed upon the glowing embers of the altar. How striking is the fulfillment, and how strong its confirmation of the doctrine that He who both caused the prophecy to be written and its fulfillment to be accomplished, is now engaged in the solemn work of the Judgment; or, that which is identical with it, the cleansing of the heavenly sanctuary.

W. H. LITTLEJOHN.

#### DON'T GIVE UP THE FIGHT.\*

I wish to impress upon your minds the thought of what is before you. There will be crosses and trials to meet; there will be dark hours and sadness; there will be apostasy and giving way to worldly influences. Brethren, these things will come. God will permit them, to test you. Now, I am anxious. What will these brethren do? How many of these sisters will go through to the kingdom of God? How many of you will refuse to bear the first little cross that God shall send? If you give way to discouragements, you will not go far; there will be no strength in you. But if you can withstand temptations, bear up under heavy crosses, struggle through the dark clouds that hover around you, even lay down your life for the Master,—if you can bear all that God will bring upon you to test you, to purge and purify you, then the reward of the overcomer will be yours. A home in the beautiful city, with the society of the ransomed, all the holy angels, our adorable Redeemer, and our loving Heavenly Father, will be yours to enjoy throughout the ceaseless ages of eternity. Is not this worth struggling for? Is it not worth all we can give? I think it is.

In one of Christ's parables he said a man went out to sow, and some of the seed fell by the wayside, and the birds picked it up; some fell on stony ground, and it died when it came up; some fell among thorns, and the weeds choked it, so that it never brought forth fruit; and some fell upon good ground and bore good fruit many fold. Now hear the explanation: "When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart. This is he which received seed by the wayside."

You remember that at one time Christ fed five thousand. That was enough to convince them that he was the Christ; but how many of that crowd ever became believers on him? But very few. They were wayside hearers. How many have heard the truth in this place, and yet how few have obeyed. How many are wayside hearers!

Here is another class: "But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for awhile; for when tribulation or persecution ariseth because of the word, by-and-by he is offended."

I have often seen this text illustrated. Brethren, go back to last year. Have you not heard persons say, "I thank God for present truth! Oh, how precious! how sweet it is!" Often these persons are the very first to accept it; but by-and-by they meet tribulation and persecution for the truth's sake, then they are offended and give up. What is the matter? Why, they cannot stand the pressure.

I have seen the text illustrated on the farm. Some parts of my father's farm were very stony, and I would often plant corn on the top of a rock that was covered over with a thin soil. The corn would be the very first to spring up, and would look rank and healthy for a short time; but during the month of June it would turn yellow, and die. It is just so with this class of people. They embrace the truth, but they cannot stand sharp, cutting testimonies, and so drop off. I say in my heart, "O Lord, is there a stony-ground hearer here?" Dear brethren, do not let the devil get the advantage of you on this point. Hold on to the truth till you die.

"He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful." Here is another class. They hear the truth, and believe it. They know they ought to accept it, and they do; but their business is urgent, and they must attend to that. They neglect to pray in the family. They do not come to prayer-meeting. They do not sacrifice for the cause. Why? Business is dull,

and they cannot afford it. It is all they can do to live. The consequence is they backslide, and never amount to anything.

Now the last class; "But he that received seed into the good ground is he that heareth the word, and understandeth it; which also beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty." Dear brethren and sisters, the Lord has laid our duty before us. And now let me say to you, Be of good cheer; have hope. No matter if some do go back; just press on, stand by the right, work for God, and by-and-by the Lord will come, and then you will have your reward in the kingdom of God.

As I look over the past, I feel sad. I preach the truth. It seems to me that every one ought to see it. It seems to me that the brethren should take hold, and sacrifice for the cause. But we have to work earnestly and pray and struggle, and still the brethren do not seem to realize their duty. This discourages me. But the Lord is coming soon, and then it will all be over. Here it is work on, fight on, struggle on. I know there will be dark hours; I know there will be discouragements; I know there will be burdens. But when I think of Paul, and Moses, and Jesus, and see how self-sacrificingly they lived, and the cruel persecutions and sufferings they endured, I say, Lord, give me strength; I will fight on; if others fall, I will stand; if others go back, I never will; if others give up the truth, I will not; if others do not do their duty, I will be of good cheer; I will have hope; I will stand by the right and let God take care of the result.

Now, my dear brethren and sisters, may God bless you, and may you bear the burdens, go through the battles, and when it is all over and you have been faithful, how you will love to tell about it. I always think of the time of our last war when I think of this. There were some men who went into the war at the first call for ninety days. When their time was out, they enlisted for three years, and when this time expired many enlisted again. They went through battles and skirmishes, endured hardships, were kept for months in the loathsome Libby prison, just escaped with their life from Andersonville, were wounded, and at last came home with scars, and perhaps with the loss of a limb. When the war was over, the battles had been fought and the victory won, how these men loved to tell what they had passed through! How their eyes would sparkle when they told of the battles they had been in. They had something to tell of hardships, and trials, and sufferings. But you remember that just as the war was about to close there was another call. Many enlisted merely for the eight-hundred-dollars bounty, and went down South just in time to see Richmond taken and Lee surrender, and have a fine view of the country, and then came home without even fighting a single battle. When these came back, do you suppose they loved to tell how they saw Richmond taken? No; such men kept still about their experience in warfare.

It will be so with us when we get into the kingdom of God. You will not say, "Bro. Canright, how easy I got through. I served the devil, I lived a worldling all my life, and just before I drew my last breath, I said, 'Lord, receive me,' and he did." You would be ashamed of such an experience. But if you have been whipped, sent away from home, disowned by your parents, and left to look out for yourself; if you have endured great crosses, made large sacrifices, lived in poverty, and at last laid down your life, for the cause of Christ, what a joy it will be to you to recall the scenes you passed through in this life to gain Heaven.

There is to be another world; there is a hereafter; there is a God; there is a Heaven; there is a Judgment; and there is to be a hell also. These will all come. They are all as real as the things in this life. I want to be on the right side; I want to stand for the truth, come what may. If not another man stands, I want to be faithful to the end. I know these things are so. There are persons in this house who know that we preach the truth, who know that this is a message from Heaven, who know they should obey it. Dear friends, we appeal to you to take a firm stand for God. How it would gladden our hearts, how the hearts of these brethren would rejoice, if you would stand for the truth now. How much you could help us. Come now.

Brethren and sisters, let us stand by the right; let us take courage; let us stand at our post; let us be men and women of God; let us be what the Bible says we must be,—earnest Christians. Do this, and God will bless you and give you the kingdom. D. M. CANRIGHT.

#### SATAN'S DEVICES.

SATAN accomplishes his evil designs mostly by treachery and deceit. His arts are ineffectual to draw away the honest from the truth, unless his purpose is concealed. He therefore seeks to corrupt the truth, and thus lead his victims unsuspectingly into the snare.

It was his influence, exerted long beforehand, that led the Jews to reject Christ. They drank at the fountain of perverted truth carefully prepared by his Satanic majesty. Gradually their perceptions became blunted, so that when Christ sought to correct their false impressions, their hearts were impervious to his clear and pointed testimonies. It was the design of Satan that when Christ came they should occupy just this position; and the way was thus prepared for them to reject and crucify Him whom God sent to save them, and to become henceforward the abettors, not of truth, but of falsehood; not of Christ, but of Satan and his nefarious cause.

It required several centuries for Satan to set this fatal snare, and to spring it upon the Jews, and so to do his work that the nation would even remain ignorant of the facts in the case, though fully declared and explained by a then future revelation from Heaven. Yet such a work he did accomplish more than eighteen centuries in the past, and it has been written upon the page of Inspiration as a warning to all future generations to beware of the snares of the devil.

Beware! The trap may be set with such consummate skill that you may not perceive it. You may be drawn into it by the very means by which you hope to be saved from it. You may be caught in its fatal jaws, and not take in the situation till the day of Judgment.

Those suggestions of Satan by which he seeks to ruin men are always accompanied with pleasing considerations. Thus he said to the woman, "Thou shalt not surely die;" and to Christ, "You have no need to die to redeem the world; just fall down and worship me, and all shall be yours." Not less false and fatal are the modern and much-cherished views of the world's conversion, a temporal millennium, and a good time coming this side of the resurrection. The fact that these views are popular, and generally received by the churches of the present time, weighs nothing against the fact that they are of modern origin, and are not found in the Bible.

Is it not plain, then, that those who give heed to these doctrines are giving heed to seducing spirits and doctrines of devils? How can this be, says the objector, when so many great and good men advocate these views? It was the saying of an eminent divine, "Satan never employs common sinners to do his special work, so long as he can get church-members and ministers to do it." Should religious teachers awake to the dangers of the time, their theory of a world's conversion and temporal millennium would vanish like the early dew and morning cloud before the rising sun. Instead of a good time coming, they would see an evil time already begun. They would behold the noble structure of Christianity, which can count her martyrs by the million, assailed by new and threatening forms of infidelity, which demand counteracting efforts from its friends,—efforts which they do not seem to be putting forth. They would see an army of invaders entering her very citadel, without a well-set guard to oppose its march, or scarcely a sentinel to give the alarm. They would see the old and established doctrines of the Bible one after another falling to the ground, and giving way to the encroachments of a false philosophy and blind unbelief. May God pity the millions of men and women who, but for the delusions that are woven into popular Christianity, would embrace a better hope.

It is the design of Satan, in order to meet the exigencies of the present time, to lead the old and the young to embrace and profess sentiments of infidelity. And who can say that his success has not been satisfactory to himself? The forms of unbelief and skepticism are greatly multiplied in these last days. The bottomless pit is indeed opened, and the smoke of the pit is as the smoke of a great furnace, and the moral atmosphere is darkened by reason of the smoke of the pit. Every form of false religion that Satan has invented is set in motion, and he cares little which men choose, as each is deceptive, and fatal to the chooser. Perverted Christianity, in some form, is brought to every man's door, and offered without money or price.

We are living in the day of God's preparation. A mighty work is being done in the earth. The trumpet calls to battle. The gathering note is sounding. God is testing the qualifications and strength of his people, as in the days of Gideon, for the mightiest conflict the world ever saw. It is the last conflict. Previous conflicts have decided matters of smaller note, but this is to

decide the eternal destiny of individual humanity. The most potent truths ever proclaimed in the ears of man by the command of God are being met by the most crafty and powerful opposition of Satan. He has, to some extent, called to his aid the pulpit, the press, and all grades of fallen Christianity. These compose the van of the army of opposers; the rear is made up of backsliders, infidels, and scoffers,— "commixture strange," as Pollok said of a certain character, "of Heaven, and earth, and hell."

Our Lord, in the 24th of Matthew, predicted that this solemn message of his second coming would develop a class of ministers who would lend the dignity of their office, and cast their influence, against the last closing message of God to man. They are denominated "evil servants," who meet the teachings of Christ on this subject with a positive denial. They are the leading spirits in setting forth the most damaging heresies ever taught by any class of men, at the same time claiming to be the chosen ambassadors of Christ. But the Saviour does not neglect to set forth their doom. Matt. 24:50, 51.

This class of opposition to the Bible doctrine of Christ's second coming gives courage and strength to unbelievers and infidels to cast reproach and obloquy upon the most solemn and weighty truths of the word of God. It may prolong the controversy, and perplex some honest minds that have not learned the depth of Satan's devices, and will doubtless cause many to remain ignorant of the will of God and finally perish. Satan will still carry on his nefarious work for a little time. He will deceive some, perhaps many, and will worry whom he cannot devour. Let us not be ignorant of his devices. The truth has been tested by his assaults, and the servants of the Lord may take courage. He has not moved a pin from the frame-work of the plan of salvation, or caused the pillars of creation to tremble. His career will soon be ended. His time is short; his doom is sealed.

The decrees of redeeming grace will destroy both the devil and his works. The fire of God will devour him, and he will be brought to ashes upon the earth in the sight of an assembled universe, and never shall he be any more. Eze. 28:13-19.

ALBERT STONE.

#### WHAT WAS DONE AT BASLE.

THERE was a large gathering of clergymen and others in the Reformed Dutch Collegiate church, Fifth Avenue, corner of Twenty-ninth Street, last evening. The subject under consideration was the recent conference of the Evangelical Alliance at Basle, Switzerland. The Rev. Samuel I. Prime presided, and introduced each speaker. The Rev. Dr. Philip Schaff was the first, and he gave a short account of the work of the conference and the interest taken in it, concluding with some predictions respecting the next conference, which will be held in Vienna, and the effect it will have in promoting religious liberty in Austria. The Rev. Dr. Talbot W. Chambers, of the Reformed Dutch church, spoke briefly of the work of the conference in Paris years ago, and was followed by the Rev. Dr. Anderson, of the Baptist church on Madison Avenue, who briefly described the session devoted to the consideration of the Sunday-school movement. The Rev. Dr. Patten described the measures which are being taken in Europe to secure a better observance of the Sabbath, and the elements of opposition encountered. The Rev. Dr. John Hall spoke of the respect for evangelical scholarship which the conference had engendered. He was followed by the Rev. Dr. Tiffany, of St. Paul's Methodist church; and then President Brown, of Hamilton College, closed with the benediction.

It appears, from the above extract from a secular paper, that the Evangelical Alliance takes a lively interest in religious liberty, the Sunday-school work, and the better observance of the Sabbath. All this is noble and praiseworthy, if it is done in sincerity and truth; and no doubt there are members of this Alliance who are sincerely working to the best of their ability for what they believe to be the truth. But in all this assembly of learned men, there are certainly some who in their hearts know full well that Sunday is not the Sabbath of the Lord; they know, too, that it is a great mistake to suppose that it is consistent with the religious liberty they speak of to invoke the secular arm in favor of any religious institution, so as to compel men to observe such an institution as the traditional Sunday. The elements of opposition they speak of no doubt include the efforts of Sabbath-keepers to re-instate the true Sabbath of the Lord. Such men they intend to put down. Is this religious liberty?

Then, too, the Sunday-school movement,—does not their interest in that signify a systematic effort to deceive the young as to the true Sabbath, and the near coming of Christ? What would good Robert Raikes say, if he could compare one of his schools with the shams of 1879?

JOSEPH CLARKE.

\* From a sermon to the church in Newark, Ohio, December 1878, on the occasion of the dedication of their house of worship.





