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

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AN INQUIRY.

TUNE—"Do They Miss me at Home?"

HAVE you heard how on Calvary's mountain,
A Lamb for poor sinners was slain?
Did you know that in Judah a fountain
Was open to cleanse from all sin?
Have you heard of the glad proclamation?
Have you seen the bright banners unfurled?
Have you seen the best car of salvation,
In majesty move through the world?

Did you know that the Saviour had risen,
First fruits unto God from the dead?
Did you know that the grave was a prison?
Man enters its portals with dread.
Did you know that the voice of God's thunder
Will shake the broad plains of the earth?
The prison-house doors burst asunder,
That the just might receive their new birth?

Did you know that the Saviour's appearing,
As promised, would surely take place?
Have you felt that the goal we are nearing
Would soon tell the doom of our race?
Have you heard the deep groans of creation?
Have you heard any rumors of war?
Is nation now striving with nation?
Oh! what are the tidings afar?

Has your heart ever melted with pity,
Or sighed at humanity's woes?
Have you told dying souls of that city,
Which Heaven one day will disclose?
Have you told them of life's flowing river,
That every disease can destroy?
Have you told them they might live forever,
In a world of ineffable joy?

If you've not thought of these, fellow-mortals,
Why do you not wake and prepare,
When Heaven shall open its portals
A crown of bright glory to share?
When the conqueror's palm shall be given,
And the story of triumph be told,
May we enter the kingdom of Heaven,
And walk the broad streets of pure gold.
—J. P. Lewis.

The Sermon.

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

THE SANCTUARY OF THE BIBLE.

BY ELD. J. N. ANDREWS.

THE eighth chapter of Daniel is a prophecy of wonderful interest; for it gives the prophetic history of the world from the rise of the Persian Empire till the final destruction of all earthly kingdoms by the God of Heaven. The succession of earthly empires was presented to the prophet under the symbols of a ram, a goat, and a little horn that became exceeding great. And when these had been shown to him, he was told by the angel Gabriel that the ram represented the kingdom of Media and Persia; and that the goat was the kingdom of Grecia; and the horn which became exceeding great, though not called by name, was identified by several decisive facts, among which are these: That it should be the great destroyer of the people of God, and that it should put to death the Prince of princes. These facts show that the Roman power is intended.

In connection with these symbols which represent the great empires that have since arisen, the prophet learned the duration of his vision. For he heard Gabriel ask Michael, "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?" And Michael, who answered the question to Daniel, said; "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Verses 13, 14.

Now, it is plain that the period of twenty-three hundred days cannot be under-

stood to mean so many literal days; for this would not make quite seven years, and would cover only a very small part of the duration of one of the three great empires of this vision. But we should remember that in this vision the great empires of the world are represented by symbols, and thus are given on a scale which brings them distinctly before the eye of the observer. It is necessary that the time should be given on a scale that corresponds with this in order not to involve an absurdity. For the Persian, Grecian, and Roman Empires have in all continued between 2000 and 3000 years. Now when these empires were represented by beasts, if the time that the empires were to continue was given without a corresponding abatement, then we should have these beasts living a thousand years apiece! This would be absurd. But it would not be absurd to represent them as living and acting that number of days.

The days must therefore represent longer periods of time. If we compare spiritual things with spiritual, we shall find the key to the interpretation of these days. For the different inspired writers were all led by the same Spirit of truth. They were like so many workmen engaged in building a temple. If we can find the rule which governed one of them, we shall find that same rule governing all the rest in like circumstances. Now God gave this rule to Ezekiel in the interpretation of the symbols of his own vision: "I have appointed thee each day for a year." Eze. 4:6. We shall find in Gabriel's explanation of this vision of Daniel given in the ninth chapter, that the days in Daniel's prophecy are so many years.

This period of two thousand and three hundred days was certainly given for the benefit of the people of God. But it cannot benefit them unless they are able to understand it. We have indeed ascertained that it must be two thousand and three hundred years. But if we do not know when this period commences, we shall be none the wiser for having the period given in Daniel's prophecy. But there is a certain great event to take place when this period expires and God designed to give his people knowledge of the time. The event is called the cleansing of the sanctuary. We shall find the subject one of very deep interest when we come to examine the Bible to learn what it teaches respecting the sanctuary and its cleansing.

But the date of this great period is not given in the eighth chapter of Daniel. In that chapter, however, the commandment is given by Michael thus: "Gabriel, make this man to understand the vision." Verse 16. And yet, in verse 27, he tells us that he "was astonished at the vision, but none understood it." The angel in explaining to him this vision set before him the destruction of the mighty and the holy people, and the cruel death of the Son of God. The prophet could bear no more, for he "fainted and was sick certain days," so Gabriel reserved the remainder of the explanation till another time.

But in the ninth chapter we find Daniel earnestly seeking God with reference to his sanctuary. Verses 3, 17. He seems to have connected his own vision of the sanctuary with that of Jeremiah respecting the desolation of the temple at Jerusalem. Verse 2. His mind was upon the subject of time. He knew that the seventy years of Jeremiah's prophecy were just expiring, and he was intently studying that period, doubtless in connection with the period which Michael told him marked the cleansing of the sanctuary. It was necessary that he should now be made to understand the reckoning of the great period revealed to him in his vision of the eighth chapter.

And so while he was engaged in importunate prayer for the people of God and for his sanctuary, the angel Gabriel touches him, saying, "I am now come forth to give thee skill and understanding." Verse 22.

And calling attention to the vision which he had been commanded to explain to him, he says: "Therefore understand the matter, and consider the vision." Verse 23, compared with chapter 8:16.

Thereupon he gives to Daniel the key to the reckoning of his great period. "Seventy weeks," says he, "are determined upon thy people and upon thy holy city," etc. Verse 24. The word *determined* does not express the full sense of the Hebrew word used by the angel. The word spoken by the angel was "cut off." The translators, not seeing the propriety of such a word in this place, for they did not note the fact that the ninth chapter is the key to the eighth, and so thought nothing of the long period in that chapter, could not understand how the seventy weeks could be said to be cut off, and so they departed from the literal meaning, and said that seventy weeks were "determined," that is, appointed, upon thy people and thy city. But with the prophet, the case was different. The angel had bidden him "consider the vision." And nothing was more natural when told that seventy weeks were cut off than that he should recur to the long period revealed to him without a date in that vision.

This shorter period being cut off from that long period gives us the key to the reckoning of that period from which it is cut off. When we ascertain the date of the seventy weeks, we have also ascertained the point from which the twenty-three hundred days are to be reckoned. And this date the angel next gives us.

"Know therefore," said Gabriel, "and understand that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks and threescore and two weeks." Verse 25. The commandment for the restoration of Jerusalem, which city then lay in ruins, is the event which marks the commencement of this period. Cyrus gave the Jews permission to return and build the temple, but did not say anything respecting the city itself. Ezra 1. This decree Darius renewed when the Jews were hindered by their enemies, and he provided means for the expense of finishing the temple. Ezra 6. But Artaxerxes added to the work of Cyrus and Darius the full restoration of the city to its ancient privileges, and the re-establishment of the law of God as the law of the city; and he authorized the rebuilding of its walls. Ezra 7:11-26; 9:9. The commandment is the prophetic commandment of the God of Heaven (Isa. 44:26-28; 45:13), and was carried into effect by Cyrus, Darius, and Artaxerxes, whose successive action is recognized as the legal establishment of that commandment by the authority of the Persian Empire. Ezra 6:14.

The decree of Artaxerxes, which marks the going forth of the commandment, was in the year B. C. 457 (see margin of Ezra 7), a date which has been established by the infallible testimony of many eclipses. Sixty-nine weeks, or 483 prophetic days, extend from this date to the Messiah, that is, to Christ. This period was fulfilled in exactly 483 years, which proves that we have made no mistake in reckoning Daniel's days as years, nor in fixing their date at B. C. 457.

It was in the fall of A. D. 27, just 483 full years from the going forth of the commandment in B. C. 457, that our Lord began his ministry. And this was the announcement which he made: "THE TIME IS FULFILLED." Mark 1:15. He did in these words refer to the sixty-nine weeks which marked the commencement of his ministry, and he announced the fulfillment of that period. For the period extends not simply to the birth of the Saviour, but to his anointing, which took place at his baptism, the word Messiah signifying the anointed one. See John 1:41; Acts 10:40, 41; Luke 3:21, 22; 4:14-21.

The sixty-nine weeks did, therefore, end with the beginning of our Lord's ministry

in the fall of A. D. 27. One week of the seventy remained in which the covenant was to be confirmed with many. Verse 27. In the midst of this week, the sacrifice and oblation were to cease. This must signify that he should take these away by becoming himself the great sacrifice for sin which these typified. Heb. 10:1-13; Col. 2:14-17. And so it was that our Lord preached during three years and a half until the spring of A. D. 31, when he was crucified for the sins of men. This date, Dr. Hales, one of the most distinguished of chronologists, establishes by conclusive evidence. See his "Analysis of Chronology," second edition, vol. 1, pp. 94-100. There remained of the period which was specially assigned to the Jews three and a half prophetic days to complete the seventy weeks. The termination of this period in A. D. 34 marked the close of the exclusive work for the Jews, and the commencement of the work for the Gentiles in the conversion of Saul, who was at once commissioned to them. Acts 26:15-17. Here ended the seventy weeks which were cut off from the 2300 days. When these 490 days were finished, there remained 1810 days before the time should come for the cleansing of the sanctuary. As the 490 ended in the fall of A. D. 34, the remaining 1810 days ended in the fall of 1844.

In the great Advent movement under the preaching of William Miller and his fellow-laborers, the evidence was brought out with great clearness that the 2300 days would end in 1844. He believed that the sanctuary was to be cleansed in our earth. He found no testimony in the Bible that the earth is the sanctuary, but he did find that the earth is to be purified by fire (2 Pet. 3:7-13), and so he inferred that this was the sanctuary which Michael said should be cleansed at the end of the 2300 days. He therefore concluded that this period was given to mark the time of Christ's coming. And as it was sufficiently evident from the several great lines of prophecy in Daniel and Revelation, and from the signs of the times, that the advent of Christ was at the doors, the time was preached in connection with the signs with very great solemnity and power.

But though it could be clearly shown that the 2300 days actually ended in 1844, the Advent people were doomed to a great disappointment. The ending of the 2300 days was not the time appointed of God for the coming of Christ, nor for the burning of the earth. But the great advent disappointment made it necessary that two important questions should be carefully studied.

1. What is the sanctuary of the Bible?
2. What is meant by the cleansing of the sanctuary?

The fact that the cleansing of the sanctuary is an event located in prophecy in the very conclusion of one of Daniel's great prophetic chains, shows that it is an event of deep interest to mankind. And as we live at a time when the 2300 days are in the past, we are most deeply concerned to understand the nature of the work called the cleansing of the sanctuary.

The Bible is full of the subject of the sanctuary, and we shall find it a theme of intense interest if we give it careful study. The Bible doctrine of the sanctuary is this: That the sanctuary is the place where the High Priest stands to offer blood before God for the sins of those who come to God through him. The central object in the sanctuary is the ark which contains the law of God that man has broken. The cover of this ark was called the mercy-seat, because mercy came to those who had broken the law beneath it, when the high priest sprinkled the blood of sin-offering upon it, provided they accompanied his work by repentance and faith. Last of all was the work of cleansing the sanctuary when the high priest by blood removed the sins of the people from the sanctuary into which they had been borne by the ministrations of the priests before God.

We now invite attention to the testimony of the Bible respecting the sanctuary.

1. There are two covenants; the first, or old covenant, extends from the time of Moses to the death of Christ; the second, or new covenant, begins at the death of Christ and extends forward to the consummation. Gal. 4:24-26; Heb. 8:7-13; Luke 22:20.

2. The first covenant had a sanctuary which was the tabernacle erected by Moses. Heb. 9:1-7.

3. The new covenant has a sanctuary which is the temple of God in Heaven, into which our High Priest entered when he ascended up on high. Heb. 8:1-5.

4. When Moses erected the tabernacle, he was commanded by God to make it according to the pattern which he showed to him; and this pattern must have been a representation of the temple of God in Heaven, for the earthly sanctuary is declared to be a pattern of the heavenly. Ex. 25:9, 40; Heb. 8:5; 9:23.

5. The earthly sanctuary consisted of two holy places; the first of which contained the table of shew-bread, the candlestick with seven lamps, and the golden altar of incense; and the second contained the ark of God's testament with the tables on which the ten commandments were written by the finger of God, and over which was the mercy-seat with the cherubim of glory overshadowing it. Ex. 40:18-28; Heb. 9:1-5.

6. The temple of God in Heaven is not only spoken of as the original from which the earthly sanctuary was copied (Heb. 9:23, 24; 1 Chron. 28:11, 12, 19), but it is also spoken of as consisting of holy places, in the plural. See Heb. 8:2; 9:8, 12, 24; 10:19, in each of which verses the original is holy places, in the plural, and they are so rendered in various translations.

The word sanctuary in the Bible, except in the few cases where it is used figuratively, refers always to the place where the high priest ministers before God for the sins of the people. It was first the tabernacle erected by Moses; then it was the temple built by Solomon, which was a more glorious structure than the tabernacle, but with the same two holy places; and when the typical sacrifices ended in the death of Christ, who is the true sin-offering, the earthly sanctuary, or holy places, ceased to be the center of God's worship, and Christ entered the temple in Heaven as a great High Priest—the minister of the sanctuary and of the true tabernacle which the Lord pitched, and not man. The temple of God in Heaven is the sanctuary from which the psalmist says the Lord beheld the earth (Ps. 102:19), and which Jeremiah speaks of as being where the throne of God is found. Jer. 17:12; Rev. 16:17.

The ministration in the earthly sanctuary could not actually take away sins, for it had only the blood of bulls and goats to offer. Heb. 10:4. It was ordained for the purpose of instructing men with reference to the work of Christ, and of encouraging them to look forward to his work. It is a shadow or representation of the service of Christ in the sanctuary of God in Heaven. Heb. 8:5; 10:1; Col. 2:17. It took one year to complete the round of service in the earthly sanctuary, at the end of which the cleansing of the sanctuary took place. The round of service was repeated each year, even as a shadow is renewed each day. But the ministration of Christ which casts this shadow fills out each part of the work once for all, and is not repeated. We shall therefore find the study of the service in the earthly sanctuary full of instruction as to the work of Christ in the sanctuary above.

The ministration in the first apartment occupied the entire year, with the exception of one day, which was devoted to work in the second apartment, or most holy place, to close up the work which had been wrought in the first apartment. The work in the first apartment was on this wise: When a man repented of his sin he brought a sin-offering to the priest to the door of the sanctuary. Then he confessed his sin to the priest, and put his hand upon the head of his offering to indicate the transfer of the guilt from himself to his offering. Then the victim was slain because of that guilt thus transferred to it, and the blood, representing the life of the victim, was taken by the priest and carried into the sanctuary and sprinkled there before God. This act was the offering of the life of an innocent victim in the place of the life of him who had broken the law of God, and it was the transference of that man's guilt from himself to the sanctuary of God. See Lev.

4 and the parallel scriptures. This was the most important feature of the work in the first apartment, and by it the guilt of the penitents was transferred from themselves to the tabernacle.

On the tenth day of the seventh month, which was called the day of atonement, the ministration was transferred to the second apartment, or most holy place. Lev. 16. By God's direction, the high priest on this day caused two goats to be brought to the door of the sanctuary. On these he was to cast lots. One was for the Lord, the other was for Azazel. Then he slew the goat upon which the Lord's lot fell, and took his blood to present it before God as a sin-offering in the most holy place, sprinkling it upon the mercy-seat. He did this for two purposes: 1. To make atonement for the people. 2. To cleanse the sanctuary by removing from it the sins of the people of God. Lev. 16:15-19.

The sanctuary being cleansed, the high priest comes out of the building, and having caused the other goat to be brought, which was for Azazel, he lays both his hands upon his head, and confesses over him all the transgressions of the children of Israel in all their sins. These he puts upon the head of the goat and sends him away by the hand of a fit man into the wilderness. And it is said that "the goat shall bear upon him all their iniquities unto a land not inhabited." Verses 20-22.

The work of the high priest on this great day of atonement was for the purpose of completing the work which had been partially accomplished in the first apartment. By the work in that apartment, the sins had been transferred to the sanctuary through the blood of sin-offering. By the work in the second apartment, the sanctuary is cleansed and the sins of the people of God blotted out. Such was the work in the earthly sanctuary, and such was the cleansing of the sanctuary as set forth in the example and shadow of heavenly things.

The earthly sanctuary was only made as the pattern of the sanctuary in Heaven. Heb. 8 and 9. Itself and its services pertained only to the first covenant. Heb. 9:1. With the introduction of the new covenant came the real sanctuary of God, the tabernacle which the Lord pitched, and not man. Heb. 8:1, 2. While the first tabernacle stood, it signified that the way into the holy places of the heavenly temple was not opened. Heb. 9:8. But when our Lord ascended on high, he became a great High Priest, and by his own blood he entered the temple of God. Verses 11, 12. The order of his ministration is clearly indicated by the service in the two apartments of the earthly sanctuary. Heb. 8:5; 9:8-12; 10:1. And we are able to trace the ministration of Christ in these two apartments of the temple above in the New Testament.

Thus, when John looked into the temple of God in Heaven, he saw the Father sitting upon the throne, and before the throne were seven lamps burning. Rev. 4. In this place also he saw the Son of God. Rev. 5. Before the throne also stood the golden altar of incense. Rev. 8:3. These things do clearly mark the first apartment of the heavenly sanctuary, and show that this was the place where our Lord began his ministration as our High Priest.

But there is a time when his ministration is to be within the second apartment. This is marked in John's statement of the events under the seventh trumpet: "And the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." Rev. 11:19. The ark marks the second apartment as the seven lamps and the golden altar of incense do the first. The second apartment is therefore opened under the seventh angel, and the days (or years) at the beginning of his voice constitute the period in which the mystery of God or work of the gospel for fallen man is finished. Rev. 10:7; Eph. 3:4-6. It is certain, therefore, that as there was a time each year devoted to the finishing up of the round of service in "the example and shadow of heavenly things" so is there such a period in the conclusion of Christ's ministration, when once for all our High Priest finishes his work of priesthood; and as this work in the former dispensation took place in the second apartment, so also under the new covenant does this work find its accomplishment within the second vail by the ark of the ten commandments. The work in the second apartment of the earthly sanctuary does not therefore represent the work of the whole gospel dispensation, but only of that

part of it devoted to the finishing of the mystery of God.

The work within the second apartment was for the cleansing of the sanctuary, and this was performed by the high priest with blood, and when it was accomplished the sins of the people were blotted out. It was, therefore, an event of the greatest importance to the people of God. The heavenly sanctuary is to be cleansed, and for the same reason that the earthly sanctuary was cleansed. So Paul testifies in Heb. 9:23. The same word which Paul uses to express the purification in this text is used in the Septuagint version of Daniel 8:14, for cleansing. The prophecy of Daniel shows us that the sanctuary of God is cleansed in the last days of the new covenant dispensation. The sanctuary of the new covenant is in Heaven. Heb. 8:1, 2. This heavenly sanctuary is to be cleansed, for Paul affirms it. Heb. 9:23. The time marked for its cleansing is that fixed by John for the opening of the temple in Heaven and for the finishing of the mystery of God. Rev. 11:19; 10:7. The cleansing of the sanctuary is the removal from it of the sins of the people of God that had been borne into it by the High Priest, and their blotting out from the record that stands against the saints, preparatory to their being placed upon the head of the scape-goat, or Azazel.

Now this Azazel, as the word is in the original, or scape-goat, as some translations render it, can be no other than Satan. For the being that receives the sins of the righteous after the High Priest has finished his work in the sanctuary, can be no other than Satan, the author of sin. The word Azazel was understood by the ancient people of God to mean Satan. When, therefore, the goat was sent into a land not inhabited, it represents the fact that Satan at the conclusion of Christ's work as priest shall be cast into the bottomless pit. Rev. 20.

The treading under foot of the sanctuary is not performed by literally trampling it in the dust. It is trodden under foot in the same manner that men are represented as treading under foot the Son of God who ministers in that sanctuary. Heb. 10:29.

But does Daniel's vision really take in the heavenly sanctuary? We know that the earthly sanctuary as understood by him was the temple of God. Dan. 9:17, 26. His view was in exact harmony with that of Paul in Heb. 9:1-5. And ought we not to understand that the entire 2300 days belong to the temple in old Jerusalem? Such is the view taken by some, and yet it is not at all in harmony with the statement of Gabriel. The entire period of 2300 days does not belong to old Jerusalem; for Gabriel said, "Seventy weeks are determined upon thy people, and upon thy holy city." The words literally translated from the Hebrew are, "Seventy weeks are cut off upon thy people, and upon thy holy city." Dan. 9:24. So we have the highest authority for saying that only 490 of the 2300 days pertain to the earthly sanctuary. And it is worthy of notice that the actual transition from the earthly sanctuary to that of the new covenant, which is the heavenly, is in close proximity to the end of the 490 days.

And this is not all. Gabriel introduces the heavenly sanctuary itself, for the last event mentioned under the seventy weeks is the anointing of the most holy. In the Hebrew, this is the anointing of the holy of holies. This cannot mean Christ, but must mean the sanctuary of God. It cannot mean the earthly sanctuary, for that was left of God at this very time (Matt. 23:38), and was with all the typical system here set aside. The anointing of the sanctuary was that which prepared the way for the ministration therein. Lev. 8:10. The ministration in the earthly sanctuary was now finished, and that in the heavenly was about to commence. The sanctuary, therefore, which at this time was anointed was that which at this very point took the place of the earthly sanctuary. It was the temple of God in Heaven which Gabriel thus brings to Daniel's view. The 2300 days do, therefore, embrace the closing period of the earthly sanctuary and the entire history of the ministration in the sanctuary of the new covenant. They end in the last days of the new covenant dispensation, and the cleansing of the sanctuary is the consummation of the work of our great High Priest therein.

The nature of that work we will now briefly indicate. The work of the judgment is divided into two parts. The first part is the *investigative* judgment, which

takes place in the heavenly sanctuary, God the Father sitting in judgment. The second part is the *execution* of the judgment, and is committed wholly to Christ, who comes to our earth to accomplish this work. John 5:22-27; Jude 14, 15. It is while the investigative judgment is in session that the cleansing of the sanctuary takes place. Or, to speak more accurately, the cleansing of the sanctuary is identical with the work of the investigative judgment.

This part of the judgment is described in Daniel 7:9-14. God the Father sits upon the throne of judgment. Those who stand before the Father are the angels. Compare Rev. 5:11. It is not upon earth, for the Father does not come to our earth. It is before the second advent of Christ, for Christ comes to our earth as a king sitting upon his own throne (Matt. 25:31, 34; Luke 19:12, 15; 2 Tim. 4:1), but this tribunal of the Father is the very place where he is crowned king. Dan. 7:13, 14. It is the time and place where our Lord concludes his priestly office, and must, therefore, be in the second apartment of the sanctuary above. Rev. 10:7; 11:15, 18, 19.

When the Saviour comes, he gives immortality to the righteous dead. 1 Cor. 15:23, 51-55; 1 Thess. 4:15-17. The rest of the dead are left until the resurrection of the unjust. Rev. 20. But those who are thus made immortal were *previously accounted worthy* of that great salvation. Luke 20:35. There can be no examination afterward to ascertain whether they shall be saved or lost, for they are put in possession of eternal life at the moment when the trumpet sounds. And such, also, is the case with the living righteous. They are changed to immortality in the same moment with the dead in Christ. 1 Thess. 4:15-17. These are previously judged worthy of this great salvation (Luke 21:36), and can never afterward be subjected to trial for the determination of this point. The decision who shall have eternal life has, therefore, been made before Christ descends to execute the judgment.

The books are examined before the deliverance of the saints. Dan. 12:1. The opening of the books is described in Dan. 7:9, 10. The book of life shows who have ever set out in the service of God. Luke 10:20; Phil. 4:3. The book of God's remembrance shows the record of their faithfulness in his cause, and whether they have made clean work in overcoming. Mal. 3:16. Other books contain the record of men's evil deeds. Rev. 20:12, 13.

As the object of this final work in the sanctuary is to determine who are worthy of everlasting life, no cases will come before this tribunal except those who have had their names entered in the book of life. All others are left out of this investigation as having never become partakers in Christ's atoning work. The investigation will determine who have overcome their sins; and these will have their sins blotted from the record, and their names retained in the book of life. It will also determine who have not overcome and these will have their names blotted from the book of life, Rev. 3:5, and their sins will be retained in the record, to be visited with retribution in the resurrection to damnation.

The righteous need a high priest until their sins are blotted out. They cannot be blotted out till the Judgment; for God has decreed to bring every work into judgment whether good or evil. Eccl. 12:13, 14; 3:17. He certainly cannot bring any record into judgment after he has blotted it out. The blotting out is therefore the last act of our High Priest, and is done when the Father has accounted each person worthy of this; which will only be when the High Priest has shown from the record in the book of God's remembrance that he has actually overcome. The blotting out of sins (Acts 3:19) is therefore the great work which brings our Lord's priesthood to a conclusion. As this is an individual work, it evidently begins with the first generation of the righteous, and so comes down to the last, that is, to those who are alive at the coming of Christ. It is the time of the dead that they should be judged. Rev. 11:18, 19. The first angel gives notice to the inhabitants of the earth that the hour of God's judgment has come. Rev. 14:6, 7. The living are still in probation when this solemn announcement is made to mankind.

The proclamation of the third angel, which is made while Christ is closing up his work in the sanctuary, is designed to prepare the living for the decision of the Judgment. When the cases of the living

are reached, probation closes up forever. The decree goes forth from the throne of God, "He that is unjust, let him be unjust still; . . . and he that is holy, let him be holy still." Rev. 22:11. The sins of the overcomers being blotted out, and the sanctuary cleansed, the Son of God is no longer needed as a great High Priest. He therefore ceases from that office forever and becomes a king for the deliverance and glorification of his people, and for the destruction of all transgressors. Dan. 7:13, 14. Satan, the author of sin, receives its dreadful burden when the work in the sanctuary is closed and will bear it with him to the lake of fire.

It is of infinite consequence to us who live in the time when Christ is closing up his priesthood, that we understand the work which he is performing, and that we so walk in the light as to share in his great salvation.

The Truth.—No. 1.

In the scriptural sense of the term, the truth is not merely something to be spoken, but something to be done. Says Jesus, "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth, cometh to the light, that his deeds may be made manifest, that they are wrought in God." John 3:20, 21. Doing the truth is directly contrary to doing evil; and doing evil is sin, which is the transgression of the law; hence the deeds of truth are obedience to the law.

The word of God is truth. "Sanctify them through thy truth; thy word is truth." John 17:17. Nothing can have a higher claim to be called the word of God than the ten precepts which he spoke with his own voice. Hence the Spirit of God testifies through David, "Thy righteousness is an everlasting righteousness, and thy law is the truth." Ps. 119:142. "Thou art near, O Lord; and all thy commandments are truth." Verse 151. The commandments, all of which are declared so emphatically to be the truth, are those which were spoken from Mount Sinai. "Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws [Hebrew, *laws of truth*, margin.], good statutes and commandments; and madest known unto them thy holy Sabbath, and commandedst them precepts, statutes, and laws, by the hand of Moses thy servant." Neh. 9:13, 14. The laws of truth were spoken by God himself, and written with his own hand, while the "precepts, statutes, and laws" peculiar to that dispensation, and to the Jewish commonwealth, were given "by the hand of Moses."

The ten commandments are the truth, because they contain the only true principles of right between man and his Maker, and between man and his fellow-man. The precept, "Thou shalt have no other gods before me," though negative in form, teaches the great truth that there is but one living and true God. That being the truth, idolatry of every kind, and profanity, or irreverence toward his sacred name, are manifestly wrong. And the fourth commandment expresses a great truth affirmatively, without a knowledge of which the one only true God could not be known. That truth is, that he is the maker of all things. This necessary, fundamental truth cannot be learned from any one or all the other nine. See Ex. 31:13, 17; Eze. 20:12, 20.

These commandments being the truth, to abolish them would be to abolish the truth. Those who contend for their abolition can hereby see the tendency of their efforts. And we ask those who believe that the Sabbath of the fourth commandment has been changed, Can that which is truth be changed and be the truth still? Would not the truth of God when changed become a lie? Paul teaches that those who broke the first commandment by worshipping the creature, instead of the Creator, turned the truth of God into a lie. Rom. 1:25. Let us test this matter. The fourth commandment says, "Remember the Sabbath day to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it."

Insert the "first day" in place of the seventh, and we have the following: "Remember the Sabbath day to keep it holy. . . . The first day is the Sabbath of the

Lord thy God. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the first day; wherefore the Lord blessed the Sabbath day and hallowed it."

All can see at once that this is not the truth. To say that God rested upon the first day of the week, and blessed and hallowed it, is false; and "no lie is of the truth." It is not possible to change the rest-day of the Creator to any one of the six days on which he did not rest. The truth that he rested on the seventh day, and that he blest and sanctified that day, because he had rested on it, is the truth still. This truth must be changed before any other day can become the Sabbath day, *i. e.*, the rest-day of God.

R. F. COTTRELL.

Astronomy on the Falling Stars of November 13, 1833.

It is an acknowledged principle that truth cannot contradict truth; and we believe that true science always harmonizes with the Bible. Before me is Asa Smith's Illustrated Astronomy, published in New York. On page 23, I find the following interesting testimony relative to the wonderful display of falling stars or meteors which occurred November 13, 1833:—

"Q. When was the greatest meteoric display ever known? (See Note 2.)

"A. On the nights of the 12th and 13th of November, 1833.

"Q. What was the altitude of the meteors on this occasion?

"A. Professor Olmstead says they were not less than 2238 miles above the earth."

The following is the note referred to in the first question:—

"Note 2. We now come to by far the most splendid display on record; and as it was the third in successive years, and on the same day of the month, it seemed to invest the meteoric showers with a periodical character; and hence originated the title of November meteors. An incessant play of dazzlingly brilliant meteors was kept up in the heavens for several hours. Some of these were of considerable magnitude and peculiar in form. One of large size remained for some time almost stationary in the zenith, over the Falls of Niagara, emitting streams of light. The wild dash of the waters, as contrasted with the fiery uproar above them, formed a scene of unequalled sublimity.

"In many districts the mass of the population were horror-struck, and the more enlightened were awed at contemplating so vivid a picture of the Apocalyptic image—that of the stars of heaven falling to the earth, even as a fig-tree casting her untimely figs, when she is shaken of a mighty wind.

"A planter of South Carolina thus describes the effect of the scene upon the ignorant blacks: 'I was suddenly awakened by the most distressing cries that ever fell on my ears. Shrieks of horror and cries for mercy. I could hear from most of the negroes of three plantations, amounting in all to about six or eight hundred. While earnestly listening for the cause, I heard a faint voice near the door calling my name. I arose, and taking my sword, stood at the door. At this moment, I heard the same voice still beseeching me to rise, and saying, 'O my God, the world is on fire.' I then opened the door, and it is difficult to say which excited me the more, the awfulness of the scene, or the distressed cries of the negroes. Upwards of one hundred lay prostrate on the ground, some speechless, and some with the bitterest cries, but with their hands raised, imploring God to save the world and them. The scene was truly awful; for never did rain fall much thicker than the meteors fell toward the earth; east, west, north, and south, it was the same.'"

D. T. BOURDEAU.

Authority for Sunday-Keeping.

It is everywhere known that the Roman Catholic Church observes the first day of the week as the Sabbath, but on what authority they do this may not be as widely known. Testimony taken from their own writings will best show their authority.

In a Catholic work, entitled, "Treatise of Thirty Controversies," we find the following: "The word of God commandeth the seventh day to be the Sabbath of our Lord, and to be kept holy. You [Protestants], without any precept of Scripture, change it to the first day of the week, only authorized by our traditions." In another Cath-

olic work entitled, "Abridgment of Christian Doctrine" is the following question: "How prove you that the church hath power to command feasts and holy days?"

"Ans. By the very act of changing the Sabbath into Sunday, which Protestants allow of, and therefore they fondly contradict themselves by keeping Sunday strictly and breaking most other feasts commanded by the same church."

In still another work, "Catholic Christian Instructed," is the following question: "What warrant have you for keeping the Sunday preferable to the ancient Sabbath which was the Saturday?"

"Ans. We have for it the authority of the Catholic Church and apostolic tradition."

We might multiply these quotations to almost any length, but these must suffice.

In view of the absence of all Bible testimony to sustain the first day of the week as the Sabbath, and of the foregoing testimonies from Catholic writers, together with many others from the same source, to which all may have access, may we not cease our inquiries as to who changed the Sabbath? What need have we of further witness? A prediction of what this corrupt ecclesiastical power would attempt to do with the commandments of God is found in Dan. 7:25. In 2 Thess. 2, St. Paul refers us to his many and overt acts of sin and blasphemy. The acts of this power were once prophecy, they are now written on the page of history. He has attempted to take position in the temple of God, and to show that he is God. He has tried to put down the Bible and enforce a false theology upon the world and upon the church. And, alas! too well has he succeeded. He has cast a moral darkness over the world that three centuries of reformation have failed wholly to dispel.

Let every honest soul strive to cast off the works of darkness and come up to the help of the Lord in this good work of reformation, that he may be found at last gathering with Christ and not scattering abroad. See Matt. 12:30.

ALBERT STONE.

Eden, Vt.

Bismarck and the Pope.

In an article on this subject, *The Methodist*, of Feb. 14, 1874, thus speaks:—

The German contest with the Roman Catholic ecclesiastics has been falsely colored to the public mind by the papers and speakers treating it as a conflict of opinion, as a contest of the civil power with a religious body, as a war upon the rights of conscience. It is nothing of the kind. If in one sense the Roman Catholic church is a religious body, it is most distinctly and in a more important sense a political organization, of unlimited ambition, and totally unscrupulous as to its means. It is, in fact, a ring, aiming at universal control. It does not undervalue its spiritual authority, but makes it a means to an end—the support and extension of its temporal influence.

The pope has been in his day the supreme temporal sovereign of the world. He has dictated who should be first in Europe. He has claimed and received the homage of the rulers of nearly every State on the continent. He has set up kings and put them down. He has made an emperor of Germany undergo penance and do him personal service. Bismarck remembers this, and is determined that it shall not happen again. He believes, no doubt, that the pope looks regretfully back to the old times when he exercised these autocratic prerogatives, and would be glad to have them restored if he could. The promulgation of the dogma of infallibility, and the acts done in pursuance of it, are of a character to strengthen such an opinion. * * * * *

The Roman Catholic church has proved an element of political mischief and a stirrer up of disloyalty in every country in which it has obtained a foothold. From the earliest times, it has been its custom to release from their allegiance the subjects of those kings who would not obey its behests; and it would enforce such releases by excommunication and interdict. Today, it sets up the Carlists against order and liberty in Spain, and intrigues to destroy the French Republic. Bismarck's measures are mild and constitutional acts to those which have been inflicted by contemporary Roman Catholic governments. Italy has taken from the church millions of property. Mexico has confiscated the religious estates, and banished the religious

orders. Brazil is enforcing measures of personal prosecution and arrest of offending bishops precisely similar to those which Germany has hesitatingly adopted against Archbishop Ledochowsky.

It is frequently said that our country is free from the danger of such difficulties as afflict others, because church and State are separate here. The remark is as fallacious as were the boasts of the old Fourth of July orations. The Roman Catholics accept the disseverance of church and State because it is a temporary advantage to them, and they will use it; when they think it is time, they will call for something else. Already politicians consult their wishes and pay deference to them, while they habitually disregard Protestant sentiment. They have for years intrigued against our common schools. They had, only three years ago, advanced so far toward being supported by the public in this city that they were commonly referred to as "our established church." Their priests grow bolder in uttering their claims, their press becomes every day more insolent. If they ever feel that they have strength enough, they will attempt to deal with us as they have dealt with others, and our politicians may be weak enough to permit them. Happy will we be if we always escape such conflicts as vex Germany and Italy and Brazil.

THE LIFE OF MAN.—How graphically the varied aspects of the leaf picture the various aspects of man's life! The tenderness of its budding and blooming in spring, when that rich golden-green glints on it that comes only once a year, represents the bright beauty and innocence of youth, when every sunrise brings its fresh, glad hopes, and every night its holy, trustful calm. The dark greenness and fresh vigor of the summer leaf portray the strength and self-reliance of manhood; while its fading hues on the trees, and its rustling heaps on the ground, typify the decay and feebleness of old age, and that mysterious passing away which is the doom of every mortal. The autumn leaf is gorgeous in color, but it lacks the balmy scent and dewy freshness of hopeful spring; life is rich and bright in its meridian splendor; deep are the hues of maturity, and noble is the beauty of success; but who would not give it all for the tender sweetness and promise of life's morning hour? Happy they who keep the child's heart warm and soft over the sad experiences of old age, whose life declines as these last September days go out with the rich tints of autumn and the blue skies of June.

Strong Believers.

LUTHER was a tower of strength because his whole trust was in the Lord. Baxter was a burning flame because he lived hard by the mercy-seat, whereon the glory dwelt between the cherubim. Whitefield was "the voice of one crying in the wilderness" because, like John, his cry was, "Behold the Lamb of God!" Chalmers foamed like a cataract because the deep rapids came rushing down upon him from the everlasting mountains. Hall's words were molten in the furnace where his faith was tried with fire. These were great preachers because they were strong believers; and they were strong believers because they loved the truth, kept their hearts with all diligence, and walked in the light of Heaven. There is no age in which such preachers would not have power.—*Eclectic Review*.

Keep a List.

1. KEEP a list of your friends; and let God be the first in the list however long it may be.
2. Keep a list of the gifts you get; and let Christ, who is the unspeakable gift, be first.
3. Keep a list of your mercies; and let pardon and life stand at the head.
4. Keep a list of your joys; and let the joy unspeakable and full of glory be first.
5. Keep a list of your hopes; and let the hope of glory be foremost.
6. Keep a list of your sorrows; and let sorrow for sin be first.
7. Keep a list of your enemies; and however many they may be, put down the old man and the old serpent first.
8. Keep a list of your sins; and let the sin of unbelief be set down as the first and worst of all.

The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MARCH 10, 1874.

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

EDITORS.

Progress of the Work.

It is a source of great satisfaction to know that the cause of truth is steadily advancing. The truth of God is more precious than fine gold. It comes from the throne of God, and it is as pure and elevated as is the divine nature. God sends it forth into the world to enlighten those who sit in darkness. Whoever will follow its guidance will make his way at last to that very throne from which the truth first shone forth.

The extension of the knowledge of the truth is therefore a cause of the sincerest joy. And it is apparent that God is adding his blessing to the efforts of his servants to advance the work, and is giving to them wisdom to devise the most efficient means for this object. The press is, under God, the right arm of our power. We are taking steps by means of the tract and missionary work to bring the truth before many thousands of the people. God is in this work. His providence is opening the way; his Spirit is leading his servants; and the people generally have a mind to work.

The February number of the *True Missionary* is a most excellent number. The two articles from Bro. White, headed, "A Great Work" and "Our Institutions," are to me most cheering. They set forth the progress of the work, and breathe the spirit of true consecration to it. It is wonderful to see how the way is opening before us to bring men to the knowledge of the truth. We must sacrifice, we must labor, we must toil, and we must never faint. Now is the time to have part in the work of ingathering in the great harvest. "He that reapeth receiveth wages and gathereth fruit unto life eternal." We can all respond to these calls by giving of our means, and by putting forth personal effort to distribute reading matter to those who have a willingness to read. There are very few so poor that they cannot do something. When we deny ourselves in some things, that we may be able to help in the cause of God, it is noticed by the Lord. God regards not the greatness of the sum given as he does the greatness of the heart which gives. And he estimates this by the cost to ourselves, and by the interest which we take in his work.

Those who sacrificed their means in the cause of present truth when it was in its feebleness made an investment that will bring to them immense returns. We cannot hope that money given now will tell as much as though it had been given then. But it will tell nevertheless, and it is one of the greatest of all privileges granted to us in this life that we can put our means into the cause of God. That cause God could sustain without us, but he has given to his people the privilege of sustaining it, that they may secure to themselves an infinite reward. And having committed this to us, he holds us responsible to fulfill our sacred trust.

And we have now in the present aspect of things the greatest possible encouragement to make sacrifices for God, and to actively labor in his cause. In time past, men have given because they had faith, when the appearances were by no means encouraging. Now we see the hand of God set to the work and that he is opening the way so that all may have an opportunity to work for him. Many are gladly responding. Those who from worldliness, or carelessness, or love of ease, or from any other cause, neglect or refuse to take part in the sacred work will make a great and fatal mistake. Let us all come up to the help of the Lord. We now have opportunity to do it. God is willing to accept our poor services if rendered with a cheerful and self-sacrificing spirit. God is infinitely gracious to give to us the privilege of sharing in his work. Let us show that we have a heart to sacrifice in the cause of Him who gave his Son to die for us. J. N. A.

ENCOURAGE charity and brotherly love between rich and poor, between relations or friends, and especially between enemies, or those that have been such.

The Religious Amendment.

SEVENTH-DAY Adventists have reason to take more interest than any other class of people in the land in the religious amendment movement, now in progress in this country, inasmuch as if it accomplishes what is proposed, it will set the seal to the truthfulness of our position on one of the most important prophecies of the Bible—a prophecy which constitutes the very burden of our message. Rev. 13:11-17; 14:9-12. It is a matter of interest to us, therefore, to become familiar with its history and progress.

The following particulars in regard to it, we gather from the report of the proceedings of the late Convention, published in the *Pittsburgh Commercial* of Feb. 6, 1874:—

"The present movement to secure the religious amendment of the Constitution, originated at Xenia, Ohio, in February 1863, in a convention composed of eleven different religious denominations, who assembled for prayer and conference, not in regard to the amendment of the Constitution, but the state of religion. Meetings—small in numbers—were held shortly after in Pittsburgh and elsewhere. At first, the association was called a 'Religious Council'; now it is known as the 'National Association to Secure the Religious Amendment of the Constitution of the United States,' and is becoming more popular and increasing largely in numbers.

"The first National Convention of the Association was held in the First United Presbyterian church, Allegheny, Jan. 27, 1864, at which a large delegation was appointed to present the matter to the consideration of Hon. Abraham Lincoln, President of the United States. An adjourned meeting was held in the Eighth street Methodist Episcopal church, Philadelphia, on the 7th and 8th of July of the same year; and another in the same city, in the West Arch street Presbyterian church, Nov. 29, 1864.

"Conventions were held in New York in 1868, Columbus, February, 1869, and Monmouth, Ill., April, 1871.

"National Conventions were held in Pittsburgh, 1870; Philadelphia, 1871; Cincinnati, 1872; and New York, 1873. The National Convention which meets this afternoon [Feb. 4, 1874] in Library Hall, is, we believe, the fifth in order."

In his opening address, the President of the National Association, and Chairman of this fifth Convention, Hon. Felix R. Brunot, said that their "cause had made the progress of twenty years in five;" and the General Secretary, D. McAllister, said of the past year that it had "numbered a larger array of accessions to our rank, than any two, or three, or perhaps five preceding years."

The *Index* of Feb. 12, 1874, speaking of the inevitable and irrepressible agitation that is approaching on this subject, says:—

"Yet in this one point the Christianizers show an unerring instinct. The great battle between the ideas of the State and the ideas of the church will indeed be fought out in the organic law of the nation. The long and bitter conflict of chattel-slavery with free industry began in the world of ideas, passed to the area of politics, burst into the hell of war, and expired in the peaceful suffrages by which Freedom was enthroned in the Constitution. The old story will be repeated, for it is the same old conflict in a new guise,—though we hope and would fain believe that the dreaded possibility of another civil war is in fact an impossibility. But that the agitation now begun can find no end until either Christianity or Freedom shall have molded the Constitution wholly into its own likeness, is one of the fatalities to be read in the very nature of the conflicting principles. The battle of the Amendments is at hand; a thousand minor issues hide it from sight; but none the less it approaches year by year, month by month, day by day. Cowardice to the rear—courage to the front!"

The sentiment here expressed, that "the agitation now begun can find no end until either Christianity or Freedom [by which the *Index* means infidelity] shall have molded the Constitution wholly into its own likeness," is becoming the settled conviction of many minds. It is not difficult to foresee the result. Infidel, the Constitution can never become; hence, it will become wholly the instrument of that type of Christianity which the Amendmentists are now seeking.

U. S.

Religious Declension of these Days.

(Concluded.)

If the church is the salt of the earth and the light of the world, as our Saviour declares, a rejection of truth on the part of the church, and a low standard of piety in religious denominations, would inevitably aggravate those evils which find their natural home in the unregenerate heart, and flourish in worldly circles. Hence the way is prepared for the fulfillment

of Paul's words to Timothy, that in the last days evil men and seducers shall wax worse and worse.

Corroborative of the position taken in these articles, we find a general acknowledgment, all over the land, of the unparalleled degeneracy of our times. Testimony on this point might be multiplied to almost any extent. We give only a few from more prominent persons and journals, which may be taken as representatives of the whole. Isaiah speaks of a time coming when "judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter." Isa. 59:14. Is not that time already here? Of the New York judiciary, Henry Ward Beecher speaks in the following scathing terms:—

"All the framework of society seems to be dissolving. On every side we find men false to the most important trusts. Even the judges on the bench are bought and sold like meat in the shambles. One must go into court with a long purse to obtain justice. The judiciary of New York stinks like Sodom and Gomorrah. Men say they hardly know a court in which to trust a case. It is no longer an honor to sit on the bench; for if the judge be an upright man, his character will be contaminated by the great majority of his associates."

Says the *Christian Herald*:—

"It is a fact that about in the same ratio that the cause of experimental religion declines, immorality and vice increase."

The *Philadelphia Times* says:—

"Honesty has fled from the world, and sincerity has fallen asleep. Piety has hidden herself, and justice cannot find the way. The helper is not at home, and charity lies sick. Benevolence is under arrest, and faith is nearly extinguished. The virtues go a begging, and truth has long since been buried. Credit is turned lazy, and conscience is pinned to the wall."

Says the *Hornellsville Times*:—

"The records of the past have never presented a more fearful and corrupt state of society than now exists throughout most parts of the United States. The newspapers from every quarter are becoming more and more loaded with the records of crime."

The *North American* says:—

"From the terrible evidences of human depravity which develop themselves from day to day, we begin to think that our cities are rapidly descending to the level of Sodom and Gomorrah."

The *New York Herald* says:—

"Crimes of all descriptions are on the increase, especially those of the blackest dye, the increase being much greater than the proportionate increase of population."

Says the *Expositor*, a political paper:—

"Crimes, unprecedented in number and unequalled in atrocity, fill every section of our country with horrors, exhibiting a hardened barbarity, in their details, only to be exceeded in the bosom of demons," &c.

Says the *Scientific American*:—

"It is admitted by all parties that crimes of the most outrageous and unprecedented character abound throughout the country, and probably throughout the world, to a degree wholly unparalleled."

Says the *New York Tribune*:—

"The telegraph wires bend under their weight of woe; the old earth quivers with throbs of agony from the center to the pole; cities are shaken down, countries are engulfed, fair domains are overflowed with red-hot lava; wife is arrayed against husband, mother against child, son against father; a hecatomb is sacrificed on one railway, half as many on another, and on still another the width of a hair stands between a thousand and sudden death. In social life, our newspapers are smothered all over with reports of divorce and separation trials, of infidelity and disgrace, of gigantic crimes undertaken, half accomplished, or completed. What shall be the end of these things?"

The *Christian Inquirer* says:—

"Such an intense and insane rush and struggle for wealth, such reckless, ruinous extravagance of expenditure, such a delirium for vulgar display, this country has never seen. And alas! not only taste, refinement, purity, and piety, have gone down before the tide, but even honesty, &c. * Every vice has increased in an alarming degree. Intemperance—not only are our streets and public places full of it—not only do young men and old men and mere boys fall before it by scores and hundreds, but even women, beautiful, accomplished, beloved wives and daughters, carry its fire-blush on their cheeks, and reel and totter under its influence on the sidewalks. There are more gaming places in the city to-day than there were dry goods stores twenty years ago; and the gamblers include all classes, from the boy of fifteen to the roue of fifty. But why enumerate? Every vice on the black catalogue of transgression has more than doubled in volume and in victims within these five years, and our youth, the pride and hope of our land, are falling beneath the subtle destroyer faster than ever they fell in Southern campaign."

Says Dr. Griffon:—

"The world! the world! the world! This is the object which engrosses every care; this is the supreme deity that is adored. Buy and sell, and get gain—out with the thoughts of death—away with the Judgment and Heaven—my farms, my merchandise; I will have them, though the earth trembles under my feet, and Heaven weeps blood upon my head."

As it was in the days of Noah, when general unbelief prevailed, and the earth was filled with violence; and as in the days of Lot, when men and women gave themselves up to the most brutal instincts, and bought and sold, and planted and builded, and labored to see who could plunge most deeply and recklessly into the spirit and follies of this world, so, said Christ, it should be in the days when the Son of man should appear in judgment and glory. Men will freely testify that every outline of the picture is fulfilled, but they overlook the fact that these things indicate beyond dispute the rapid approach of the end of all things; and they fail to make their peace with the Son of God, that they may be ready for his coming. U. S.

The Work among the Swedes.

THIS work is becoming very encouraging to the true friends of the cause. It seems that the Lord is specially stirring the hearts of many of this people in different parts of our land. We know of openings in many directions among them, and since the establishment of the Swedish paper, they are largely increasing. Bro. Lee has had large success among them during the last year. And we learn that his present meetings are likely to bring many more out in the truth. He has more calls than he can possibly fill. We hope others of his nationality will feel the burden of the work upon them and go to work for the Lord.

The paper is starting very encouragingly, and there will soon be tracts to help in the work. Bro. Chas. Carlstedt, who edits the paper, is giving his time and strength to the work at Battle Creek, and others are laboring in connection with him at the Office.

There seems to be a special interest to hear and learn the truth among this people, above all others, at the present time. Now is the time to press the work while the interest is up. Far more can be accomplished at such a time; for we can reach the people when their curiosity and interest are excited. If there should be a settling down of the interest, it would require a greater effort.

In the first issue of the *True Missionary*, Bro. White appealed for a fund of \$2500 to properly support this work among the Swedes, he and sister White offering to be two of one hundred persons to raise this sum. This seems to be a very worthy enterprise, and one of great promise. Of course the paper just starting, with only a few subscribers at present, cannot be self-supporting. There are tracts to be translated and printed, involving expenses which must be met. We hope our Swedish brethren will feel the responsibility upon them of doing all they can to aid this work in its infancy. And we learn they are contributing toward it liberally in proportion to their ability.

But we look to our American brethren who have means to aid in this most worthy enterprise. We can encourage and foster it by manifesting a proper interest in it during its infancy, or we can discourage it by our neglect. But little notice has been taken yet of Bro. White's appeal. So we feel called upon to lay this matter before the old subscribers of the *REVIEW*, and the old friends of the cause generally. Let us remember this work is to go to "peoples, nations, tongues, and kings." Here is an opportunity to take a share in it. Let the responses come in liberally.

Geo. I. BUTLER, *Pres. Gen. Conf.*

Battle Creek, Mich., March 8, 1874.

The Atonement.—No. 6.

ANDREW FULLER, the justly celebrated Baptist author, remarked that the "atonement has respect to justice, and justice to the law, or the revealed will of the sovereign, which has been violated, and its very design is to repair its honor." This is both reasonable and scriptural, and is proof of the correctness of what has been observed, that the acts of abolishing the law and pardoning the transgressor cannot go together. The doctrine of the perpetuity of the law of God, now so often assailed, is not only an important one, but is essential to the very existence of an atonement. For if the law of God were abolished by the gospel, justice would be trampled under foot. But the Bible is not thus inconsistent with reason. God is infinitely just, and he has set forth his Son as our substitute, that he might be just and the justifier of him who believeth in Jesus. Rom. 3:26.

The importance of the law in its relation to the atonement will justify further remarks in its vindication, and as objections are stronger with some persons than even positive proof, it will not be taken amiss to notice a few objections urged against its perpetuity.

Luke 16:16. "The law and the prophets were until John; since that time, the kingdom of God is preached, and every man presseth into it."

It is unjustly inferred that the question of the existence of the law is here introduced. The translators saw that the passage was elliptical, but violated the laws of language by inserting the word "were," which does not make the sentence complete; the verb "is" being the antithesis of "were," the word "preached" is redundant. The following must be the correct view. The word or words understood or to be supplied must be antithetical to the words "is preached;" and therefore "were preached" would complete the sen-

tence. The omission of these words prevents tautology, while nothing would require the omission of the word "were" if it alone belonged there. "The law and the prophets were preached until John; since that time, the kingdom of God is preached." Now no one will claim that the law and the prophets ceased with John; even the ceremonial law remained in force later than the time of his death. Thus it is evident that the subject of the existence or continuance of the law and the prophets is not introduced in this scripture; therefore there is no objection in it.

Rom. 6: 14. "For sin shall not have dominion over you; for ye are not under the law, but under grace."

It has been inferred from this that because we are under grace, we are under no obligation to keep the law; and that by the introduction of a system of grace the law was abolished. But such an inference is very erroneous; for if the law which condemns (see Rom. 3: 19, 20; 5: 13) were abolished by grace, then none can be under the law, and all must be under grace. But sin has the dominion over a majority of mankind, showing that they are not under grace; therefore they are under the law, and therefore the law is not abolished. The Christian was not under grace till he was converted, or till he became a Christian; or was changed from sin to obedience: and was therefore under the law till his conversion. But it says, "Sin shall not have dominion over you." Now sin is the transgression of the law; and it is further said that "to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness." Therefore, we are only under grace when the transgression of the law has no dominion over us; and only in the way of righteousness, when obedient to the law. This text, so far from helping the objector, plainly harmonizes with those scriptures which teach that Jesus came not to destroy the law, but to put away sin, the transgression of the law, from his people. Matt. 1: 21; 5: 17; 1 John 3: 4-8; Heb. 9: 26.

Rom. 10: 4. "For Christ is the end of the law for righteousness to every one that believeth." There are three points in this text which claim our attention. 1. Christ is not the end of the law in the sense of abolishing it; for he says himself that he came not to destroy it, and Paul says it is not made void. The word "end" is here used as it is in James 5: 11: "Ye have heard of the patience of Job, and have seen the end of the Lord," that is, the design or intention of the Lord. See also Rom. 14: 9. Paul says the commandment was ordained unto life; which agrees with the scriptures I have quoted in reference to the law. But we have merited death by transgression, for "the wages of sin is death." Christ now fulfills the object or design of the law, by granting the forgiveness of sin, and bestowing eternal life.

2. He is the end or object of the law for righteousness. Unrighteousness is sin, and sin is the transgression of the law; this shows righteousness to be the equivalent of obedience. And Christ brings the sinner to obedience, as it is said in Rom. 5: 19, "By the obedience of one shall many be made righteous," or obedient. He kept his Father's commandments, and calls upon us to follow him. He said, "Thy law is within my heart," and promises in the new covenant to write it also in the hearts of his people. Ps. 40: 8; Heb. 8: 10.

3. This, to every one that believeth. He is not the end of the law in any sense to the unbeliever. This proves that it does not mean the abolition of the law; but it shows that the object of the law is not accomplished in the unbeliever.

Gal. 3: 13, 14. "Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ."

If Christ abolished the law it would not then be true that he redeemed us from its curse, for, as we have seen, abolition of law and pardon cannot go together. And we have also seen that to abolish the law which curses the transgressor, or condemns sin, is subversive of government, and does not reform the evil-doer, or save him from sin. Again, this redemption from the curse of the law is necessary, that the blessing of Abraham might come on the Gentiles. Two important ideas are presented in this declaration, 1. The curse of the law rests on the Gentiles, which proves that the Gentiles were and are amenable to it, as is also proved by Rom. 3: 9-19. 2. The curse of the law stands between the transgressor and the blessing of Abraham. Of course the law is the basis of the Abrahamic promises or blessings. Some deny that the blessing of Abraham has any relation to obedience to the law; but if they were right, the declaration of this text could be true. If they were not related, the curse of the law could no more deprive of the blessing of Abraham than the curse of British law could deprive me of American citizenship. But the blessing of Abraham is the blessing of the gospel; therefore the Scripture teaches that the transgressor of this law is not entitled to the blessings of the gospel. True, Christ will redeem them if they come to him by faith; but faith will not make void the law, nor will Christ be the minister of sin. Rom. 3: 31; Gal. 2: 17.

Some will not admit that the law of God has any agency in conversion; but David, in Ps. 19: 7, says, "The law of the Lord is perfect, converting the soul." True conversion is not merely

emotional: it is a turning from wrong to right. And how shall this be effected if not by being convinced of wrong by the rule of right, and thereby led to embrace the Saviour, who only can set us right? But "by the law is the knowledge of sin;" Rom. 3: 20; and we must all be instructed by the law in this knowledge before we come to Christ to any purpose. J. H. WAGGONER.

Sins of Presumption.

SINS of presumption are more heinous in the sight of God than sins of ignorance or sins of weakness, because they are committed deliberately and with a knowledge of duty. Under the old dispensation, those who were guilty of the sin of presumption were killed on the spot, or died without mercy; and those who commit this sin under the Christian dispensation are not less guilty before God, although a longer probation is given them, that they may repent and flee from the awful wrath of God which they justly deserve.

Peter cautions Christians against this sin when he says, "As obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as He which hath called you is holy, so be ye holy in all manner of conversation" (or conduct, according to the meaning of the word when the Bible was translated into English). 1 Pet. 1: 14, etc.

We cannot sin so cheaply as we could while in ignorance. And we should not presume to think that God will show us mercy while willfully persisting in ways and practices that we know to be sinful. Says the Saviour, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." John 15: 22. And in harmony with the sentiment of these words, is the following conclusion from James: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." James 4: 17.

Peter presents as a motive to shun the sin of presumption the fact "that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation [or conduct] received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Pet. 1: 18, 19. The idea that the precious blood of Christ was offered to redeem us from our sins of ignorance, is the strongest possible rebuke against falling back into those sins, and regarding any sin as a trivial affair.

The great preventive against the sin of presumption is to cultivate a tender conscience and genuine humility. Those who do this are approved of God, although Satan and sinners may insinuate that they are overnice, that their conscience is diseased and overexcited, and that they unnecessarily lower their dignity, as though man was above the Almighty. Says the High and Holy One who inhabiteth eternity: "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Isa. 66: 2.

It was for a want of this qualification that Saul presumed to officiate as a priest before the Lord, and that he preserved king Agag, the best of the sheep, and of the fatlings, etc., alive, against the commandment of the Lord, 1 Sam. 15; that the men of Beth-shemesh dared to look into the ark, and were destroyed, 1 Sam. 6; that Nadab and Abihu ventured to offer strange fire before the Lord, instead of offering sacred fire, fire of God's kindling, from the altar; and fire fell upon them from heaven and devoured them. Lev. 10.

It was through presumption that king Solomon multiplied unto himself wives, and went into Egypt after horses against the express commandment of God, and he shamefully ran into idolatry, and closed his life in shame and effeminacy. It is through presumption that many make light of present truth, and regard it as being composed of non-essentials, as though God dealt in non-essentials.

Oh! let us guard against what men call small deviations from God's word. It is by just such deviations that apostasy crept into the church, and that the huge monster of iniquity was formed. And can we expect to fully merge out of error and apostasy unless we are as particular in returning to the word of God as men have been slack in departing from it? D. T. BOURDEAU.

The True Missionary Spirit.

MUCH has been written showing the importance of consecration and devotion to the cause of Christ, if we would be successful in the missionary work. All that has been said and written upon this point is true, and much more might be said. The burden of the work should be felt and the importance of it realized by those that enter upon it. The heart must be drawn out after others to that extent that personal interests are laid one side if others can only be brought to a knowledge of the truth as it is in Jesus. Selfishness has no part nor lot in true missionary work. The motive that actuates the true missionary is pure, disinterested benevolence. It is the spirit that brought Christ down from Heaven. It is to do good to others without looking for a reward in this life. The reward will be in seeing them saved with an everlasting salvation in the kingdom of glory. "What is our hope, or joy, or crown of rejoicing?" says the apostle; "are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." 1 Thess. 2: 19, 20. Thus we are ever pointed forward

to the resurrection of the just for a reward. The language of the Saviour is very explicit upon this point: "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just." Luke 14: 12-14.

When pure religion is defined by inspired men, a class of works is referred to that cannot be performed unless this principle exists in the heart. James 1: 27; Matt. 25: 35-40. It should be the ruling principle of life. Everything of a worldly nature that we have to do with while here in this world will be used for the carrying out of unadulterated Christianity. The object of the farmer who plants his corn and sows his seed in the spring, and of those who engage in the various trades and occupations which have temporal ends in view, should not be that they may say to their soul: "Soul, take thine ease," but that they may bless others with the means thus obtained. And that which is appropriated for our own use should be for the purpose that our life and health may be preserved to exemplify the Christian religion, and thus be the means of gathering others to the fold of Christ.

This principle does not grow in the heart that is unrenewed by the grace of God. It is a heavenly principle originating in the bosom of God the Father and of his Son Jesus Christ. And where the Spirit of God and of Christ dwells, this spirit will be manifested, and its fruit will be seen. If no fruit is seen, this spirit is wanting. "If any man have not the Spirit of Christ he is none of his." But when this Spirit controls the heart, then "the Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together." "So then they that are in the flesh [or controlled by a selfish spirit] cannot please God." "For to be carnally minded [the minding of the flesh, margin] is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." Rom. 8.

Here the spirit of selfishness or carnal-mindedness is contrasted with the spirit of disinterested benevolence, which is the spirit of the gospel of Jesus Christ. And the Spirit of Christ never witnesses with a heart that is controlled by selfish motives; for there is no principle in it that God's Spirit has any sympathy with.

It is the object of the tract and missionary society to develop this unselfish principle. We do not say if you do a little to-day or to-morrow by way of giving your means or labor that that is the end of it. No, not by any means. The little that has been done is only by way of educating ourselves to do more. If we have sacrificed a little, it is only preparing the way to sacrifice more. If we possess the Spirit of Christ, our sacrifices will increase and not decrease. As the man who educates himself to any profession or trade becomes familiar with his calling, more is expected of him. This is reasonable and right. Thus our sacrifices will increase in proportion as we possess the Spirit of the man of Calvary, who left all to come into this dark world of sin to die for us.

Never should it be set forth as a prompting incentive for individuals to join the tract society that it will advantage themselves; that is, that they can procure reading matter at a less cost than they otherwise could. It is true that the Publishing Association has offered great inducements to the tract societies in reduction to them of the prices of our publications; but this is not that individual members may get the reading matter into their own houses and lay it by for a library. But it is to get the reading matter before others. If there are poor brethren who cannot purchase some of our important works, such as "The Testimonies," "How to Live," &c., the tract society should give them these publications. But it is no part of the missionary spirit for individuals to join the Tract Society to simply benefit themselves with reading matter.

A letter was received at the Review Office from a brother a few weeks ago, requesting them to send him a "History of the Sabbath" and a few other books for himself, stating that he belonged to a tract society in a Conference which was one thousand miles or more from where he then lived. This request could not be granted; for, 1. Orders for publications to the Office should always come through the president of the tract societies. The Constitution reads as follows: "He [the director] shall order all his books through the president of the tract society." "It shall be the duty of each director to see that a librarian is appointed in each church, and he shall commit to such librarian a suitable quantity of publications for that church." It is thus that individuals are supplied. 2. It would be taking advantage of the liberal offer made by the president of the Publishing Association, to appropriate such publications to our own individual use, thus violating the principles upon which mis-

sionary labor is based. The offer made to furnish the tract society with the "History of the Sabbath" at the price it does, is to place it in public reading rooms and in the hands of those who we hope may become interested in the truth. And we feel assured that no member of any tract society correctly understanding the spirit and object of his work would ever take advantage of such liberal offers to secure to himself publications.

Our hearts should be enlarged. A world lies in wickedness. Thousands upon our right hand and our left are perishing for want of the light of truth which God has mercifully permitted to shine in our pathway. And shall we become so engrossed in the cares of this life that we cannot devote time to labor for those for whom Christ died? Will we withhold means that God has committed to us to do good with, and see the cause of God languish which has cost the precious blood of the Son of God? Will we let our minds become entangled with trials and darkness so that we have no time or interest to labor for others? Or, when a system is adopted to spread this truth, shall we seek to advantage ourselves by it? God forbid. To sacrifice, to bear burdens, and to toil for others' good, is to follow in the footsteps of our Saviour and to walk in the path which will end in eternal bliss. S. N. HASKELL.

The Warning.

"WHEN the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first." Matt. 12: 43-45; Luke 11: 24-26.

When the sinner or the backslider is brought to repentance, and his heart is enlightened by the Holy Spirit, and light is diffused in the heart, then is the very time for watchfulness and prayer, that God, by his Spirit, may take full possession; for, no doubt, Satan will make great efforts to retake the citadel which he has lost; and he will with greatly increased force make war upon that soul so rescued from his grasp, and should he do this, and succeed in retaking his prey, the last state of that man is more hopeless than at first.

Let us beware of backsliding and apostasy; beware of indifference and lukewarmness. No time is of more importance than that following great religious awakening, when the Spirit has been striving, and the soul has been aroused, and the character has been partially changed, evil habits laid aside, and the carnal nature partially subdued, or for the time wholly reformed.

Satan, who for thousands of years has deceived our race, knows when and where to strike; he knows how to avail himself of the natural reaction of the carnal man; and if just then the soul is off its guard, or is careless and secure, great evil may ensue, and shipwreck may occur to the wavering soul; the seven spirits may now enter, and hold their ground. Be sure then to pre-occupy the ground. Let the Spirit of God occupy the whole soul and mind. JOS. CLARKE.

Iniquity Abounds.

WHEN in a land of Bibles and of boasted liberty and freedom like ours, we see in a single county (that of La Salle, Ill.) an organized gang of at least twenty robbers, plundering, and striking the inhabitants with fear and consternation; when preachers with a knowledge of our faith in the soon coming of Christ and the needed preparation to meet him, will one week acknowledge us as Christians, and in their very next sermon, call us devouring wolves while we are earnestly endeavoring to induce men to be converted to God, that they may flee from the wrath to come; and when under the same spirit men will say we ought to be killed, and will advise others to kill us; when we see so-called Christians acknowledge the truth, and then turn away from it through fear of reproach or of suffering temporal losses; when we see all this and much more, we are led to feel in our hearts that conscience is becoming a scarce article in the world, that truly iniquity abounds, and that it becomes us to prepare for worse scenes, and to be more in earnest in laboring to save those who can be saved. Only two days since, one of the most horrid and shocking murders was committed six miles from this place. D. T. BOURDEAU.

Serena, La Salle Co., Ill., Feb. 13, 1874.

'Twas an UNHAPPY DIVISION that has been made between faith and works. Though in my intellect I may divide them, just as in the candle I know there is both light and heat, but yet put out the candle, and they are both gone; one remains not without the other; so it is betwixt faith and works.—John Selden.

"OUT OF SIGHT, OUT OF MIND."—You cannot fix a person's attention to listen or think about Heaven who is all absorbed in the world. A world out of sight is all visionary to him.—This tangibility of earth suits the earthly best. We must use the means to become heavenly minded.

THE ETERNAL HOME.

No sickness there—
No weary wasting of the frame away;
No fearful shrinking from the midnight air—
No dread of summer's bright and fervid ray.

No hidden grief!
No wild and cheerless visions of despair;
No vain petition for a swift relief—
No tearful eyes, no broken hearts, are there.

Care has no home
Within the happy realms of ceaseless song;
Its billows break away and melt in foam,
Far from the mansions of the holy throng!

The storm's black wing
Is never spread athwart celestial skies;
Its wailings blend not with the voice of spring,
As some too tender floweret fades and dies.

No night distills
Its chilling dews upon the tender frame;
Nor moon is needed there. The light which fills
That land of glory from its Maker came.

No parted friends
O'er mournful recollections have to weep;
No bed of death enduring love attends
To watch the coming of a pulseless sleep.

No blasted bower
Or withered bed celestial gardens know;
No scorching blast or swift descending shower
Scatters destruction like a ruthless foe.

No battle word
Startles the sacred host with fear or dread;
The song of peace creation's morning heard
Is sung wherever angel minstrels tread.

With faith our guide,
White-robed and innocent to lead the way,
Why should we fear to plunge in Jordan's tide,
And find the ocean of eternal day?

—Sel.

Progress of the Cause.

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

California.

At the time of my last report, I was at Little River on the coast where several persons embraced the truth, and are now observing the Sabbath. Two were baptized. I felt well paid for my stay there, though I had to labor against strong opposing elements; for those who came out have taken hold of the whole truth, and received it with great gladness of heart. The family of Bro. Reuel Stickney did all in their power to make my stay with them pleasant. My health was greatly improved by the rest and recreation along the ocean beach. I can never forget the kindness of friends there, and I trust the seed sown in that place may yet bring forth more fruit unto eternal life.

On my return, I spent three days very pleasantly and profitably at the home of Bro. and sister White. I was greatly encouraged by their courage, and I rejoiced to find them in such good health and spirits. I was glad also to meet sister Van Horn and sister Hall. It seemed almost like being back in old Michigan, to see so many of the old hands in the cause. They all seemed to do what they could to make this lone pilgrim feel at home with them, and they succeeded well. I noticed that all these were workers! There is not a drone in that hive. The very height of their ambition and pleasure seemed to be in doing what they could to advance the cause of present truth. Their zeal for God made me feel that I could do a little more in the good cause. From this on, I want to feel at the close of each day that I have done what I could.

Since my return, I spent a few days at St. Helena trying to encourage them in their meeting-house enterprise both in word and deed. They have met with some opposition, but they seem to be doing nobly in the battle and are of good courage.

At the present, I am giving a course of lectures in the old Methodist church in this city. The prospect is good for several additions to our numbers here. The interest to hear is as good as ever, and several are hearing who never heard before. Our new meeting-house is now receiving the finishing coat of plastering, and will be ready for dedication in about four weeks. It is the neatest and best finished house in the city, and all seem pleased with it.

Bro. and sister White are earnestly requested to come and dedicate this house of worship, and speak a few times to the people. All of our people, and the public generally, are anxious to see and hear them. We think a visit from them would give a new impetus to the cause in this valley. May the Lord direct. M. E. CORNELL.
Napa City, Cal., Feb. 16.

Indiana.

The quarterly meeting at Ervin, Ind., was held according to appointment, Feb. 21, 22. Bro. S. H. Lane was present. Several attended from abroad. The roads were very muddy, and much rain fell during the meeting, keeping many of the friends from

coming, yet the house was well filled. The meeting was a source of strength to the cause in this part of the State. The brethren and sisters were encouraged, and many outside of the truth are much interested. One young man was baptized, and received into the Alto church.

The convention held at Pittsburgh lately, to secure the religious amendment of the Constitution, is making an impression on many minds that nothing else seemed to reach.

We are glad to know that the tract and missionary societies have been scattering the light, but regret that many fail to report. Let me ask you to make a note of what you do in the missionary cause, and do not neglect reporting for our next meeting. It would be well for all to become better acquainted with the harmonious system connected with this cause. To do this, the *True Missionary* must have a wider circulation in this Conference. Brethren, let us consider one another to provoke unto love and good works. Let your light shine. If you have been laboring in the missionary cause, report the result, that others may also be "provoked" to do something in the Master's cause. We all need the stimulus that might be obtained at the missionary meetings if all would help to make them a success. Who will try?

WM. COVERT.

Paulding Co., Ohio.

I COMMENCED labor last November in Paulding Co., Ohio. Gave sixteen discourses. Was taken sick and returned home. After I recovered my health, I returned, but found no interest to hear. I then went about twenty miles to another point, near the county town. Gave twenty-nine discourses. Eight or ten have commenced keeping the Sabbath; others are convinced, and say that we have the truth, and I think that some of them will embrace the truth. Baptized two, organized Sabbath-school, and appointed a leader. To the Lord be all the praise. I am of good courage in the Lord. Pray for me.

WM. COTTRELL.

Nebraska.

I CAME here the 9th of December, and gave a short course of lectures at Maple Creek. Two are keeping the Sabbath and others are interested.

About the 10th of January, I commenced lecturing at Hooper, and continued till the 23d of February, giving thirty-six discourses. The congregations were good, and manifested an interest to hear. There was a minister in the neighborhood who did all he could against us, keeping some from the meetings. Twenty-two signed the covenant, and s. b. was pledged to the amount of \$75.00.

C. L. BOYD.

Hooper, Neb., Feb. 25, 1874.

Michigan.

I SPENT Sabbath, Feb. 14, with the church at Cedar Springs, Mich. Had three meetings with them and the ordinances. On first-day, I visited Bro. Town and family, living about three miles out of the village, he being sick with the palsy, and not able to meet with the church. There are a few active members in this church who are circulating tracts, and doing what they can to advance present truth. They very much desire that the tent may go to Cedar Springs the coming season.

The 21st, met with the few brethren in Hastings, and attended the funeral of Alice P. Owen on first-day. Some here are becoming interested by reading our publications. How much consecration to God is needed by all professing present truth.

J. BYINGTON.

Kent Co., Mich.

I COMMENCED lectures in what is known as the Star school-house, eight miles west of Grand Rapids, Tuesday evening, Feb. 5. On account of poor health and some counteracting influences, have given but twenty-one discourses up to date. Many are convinced of the truth. Six have voted to keep the Sabbath (all adults), and it is hoped that several more will soon take their stand for the truth. Have sold and given away quite a number of pamphlets and tracts, and obtained five subscribers for the *REVIEW*. I have been conscious of the help of the Lord in these meetings, for which, I trust, I am duly grateful. My courage is good to labor what I can in this cause till the warfare is over.

CHARLES RUSSELL.

Walker, March 2, 1874.

DRUNKENNESS is the parent of most other vices. It quenches the salutary power of reason, and makes us the sport of raging passion.

In proportion as we ascend the social scale, we find as much mud there as below, only it is hard and gilded.

Twenty-fifth Year of Pius IX.

I MUST here tell you something about a Catholic display I witnessed in San Francisco, on Sunday, July 2, 1871, the twenty-fifth anniversary of the pontificate of Pius IX. The Catholic church have long claimed that "St. Peter was pope for twenty-five years, and that no other pope would reign so long but the last one, and that before his death Christ will come."* It is true no pope ever has attained to a reign of twenty-five years until Pius IX. So, of course, the twenty-fifth anniversary of his pontificate was an important event, celebrated with great pomp and display in various parts of the world. Perhaps the display in San Francisco was as great as anywhere.

The expense of this display, was stated to be some \$50,000, and over fifty thousand Catholics were in the great procession. Some idea may be formed of the vast procession when we tell you that it required two and one-fourth hours for it to pass any given point. There were thirteen bands of music accompanying the procession, at different intervals, and the procession was arranged in twelve different divisions as follows:—

In the first division were nineteen cars trimmed with yellow and white, each drawn by two horses, representing the nineteen centuries. On an elevated central portion of each car were the names of the popes claimed for each century. On the first car were the names, Peter, Linus, Cletus, Clement, the popes claimed for the first century. In this car there were twelve young ladies dressed in white, representing the twelve apostles, and it had also represented upon it a large painting of Christ delivering the keys to St. Peter. In the nineteen cars were represented, by young ladies dressed in white, two hundred and fifty-nine popes, a list of which, with the time of the reign of each, we will publish soon.

The second division of the procession was composed of soldiers and protective associations.

The third division consisted of several hundred Hibernian soldiers in full uniform of green, &c. This division was arranged in six subdivisions.

The fourth division was composed of parishioners and school children of St. Mary's Cathedral. In this division was a triumphal car drawn by six white horses. This car consisted of a large platform with four short pillars, each crowned with a bouquet of flowers. From the center sprang four pillars supporting a dome, the exterior of which was deep blue, spangled with stars of silver. Around the outer rim of the top were the signs of the zodiac. Beneath, on a tastefully decorated pedestal, was a gilded bust of Pio Nono. At the base of the car was the motto, "One fold, and one Shepherd." Beneath this was, "Christ our Lord is king, and the pope is the vicar of the King."

The fifth division was made up of Catholic Sunday-school children and convent girls. In this division was a car with twenty-five girls dressed in white, representing the twenty-five years of the pope.

Sixth division, many decorated cars, footmen, &c.

The seventh division contained the boys of the sanctuary, Society of St. Ignatius, dressed as they are when they serve at the altar, in scarlet skirts and caps, lace skirts over the scarlet, scarlet skull caps, twenty-four of them in all; also a car of twenty-five young ladies dressed in white, representing the years of the pontificate of Pius IX.

In the eighth division was a car with a picture of a rock surrounded with water, and on it the name, Peter. From the base of the rock and rising to its top were the names of eighteen of the most distinguished popes, one from each century. In this division was also a car filled with children, and on the car was the inscription in German:—

"The first of all the popes was Peter,
For five and twenty years he reigned:
No pope of all that followed have,
Save Pius IX., this length attained."

The ninth was the visitors' division, in which were large representations from Oakland, Vallejo, San Rafael, and other cities.

The tenth division contained many decorated cars; in one of the cars were twenty-five young ladies as before.

Eleventh division, soldiers, and a car with twenty-five young ladies, each bearing a white cross.

The twelfth and last division comprised two hundred and thirty-three teams.

In one division there was a car in which were men and boys of all colors and nationalities, and this motto inscribed upon the car: "The church of Rome claims all nations as her children." Throughout the procession there was a profuse display of yellow ribbon, and many thousands of white flags, stamped in yellow, with the popes tiara, and the crossed keys of St. Peter, resting upon an altar.

* St. Malachy's prophecy. Archbishop of Armagh, in Ireland, seems also to mark Pius IX. as the last pope.

The sight of the procession was imposing and well calculated to effect that for which it was gotten up—to move the people through their senses instead of their judgment. But, like the displays at St. Peter's, Rome, it ill comports with the saying of Christ that the kingdom of God "cometh not with outward show."

A speech was made on this occasion by the Hon. Zach. Montgomery, of Oakland, Cal., from which I shall make some extracts, as I wish to contrast it with one made by Aug. D. Splivalo at a celebration of Italy's Union, held in San Francisco, Aug. 6, 1871. Both of these men are Catholics in religion, but differing in their ideas of the temporal power of the pope; therefore they give us in their speeches both sides of that question.

Zach. Montgomery says: "John Maria Mastai Ferretti was appointed as pope under the title of Pius IX., June 16, 1846." He was born May 13, 1792, hence he was eighty-one years of age in May, 1873. "There are one thousand archbishops and bishops under his jurisdiction, and Pius IX. lies enthroned in the hearts of two hundred millions of his children throughout the world."† What is this temporal power of the pope, which he is called upon to surrender? Whence was it derived? What are its objects?

ROME BELONGS TO THE CATHOLIC CHURCH.

"More than a thousand years ago, after the downfall of the Roman Empire had left Italy for centuries a prey to the successful incursions of the Huns, the Goths, the Vandals, and the Lombards, and the other savage tribes, the Catholic powers of Europe, foremost among which was France, drove off the barbarian hordes, and with the consent and even to the great joy of the Italian people, they set apart a small spot of Italian territory as the property of the universal church, and then they clothed the head of that church with temporal sovereignty over that territory, for the purpose of securing and perpetuating to him and his successors, for all coming time, entire spiritual independence in their dealings with all the different nations and people of Christendom. It was upon the faith of that act which clothed the pope with temporal sovereignty over the pontifical States, and with the full understanding that it should remain as a guarantee and a shield for the free exercise of his spiritual functions throughout the nations, that Catholic charity all over the world has, from that time to the present, poured its choicest gifts into the lap of Rome.

"It was upon the faith of this act that St. Peter's, the grandest Roman structure that ever rose to honor God, or attest the genius of man, was built, at a cost of more than \$80,000,000, gathered, in great part, from the private purses of tens of millions of Catholics who never set foot on the soil of Italy. . . . As some eloquent writer has well expressed: 'Rome is not the property of the Romans, but of the Roman Catholics.' The pope holds his temporal power not alone for himself, nor for the people of the pontifical States, but he holds it in trust for the universal church. It belongs to that church."

He next proceeded to claim that the position of the popes' temporal dominion to the rest of the world is like the relation of the District of Columbia to the rest of the United States, not the property of the States, but of the general government, and "the Constitution declares that Congress shall exercise exclusive legislation over this in all cases whatsoever."

Again he says: "But if God Almighty, for the good of mankind, has granted infallibility to the popes' decisions in matters of faith, he never intended that mankind should leave it optional with ambitious tyrants to say whether these decisions, when made, should be published to the world, for its guidance, or whether they should be committed to the flames or lost in the rubbish of a prison, unseen by other eyes than those of their author."

"This same Almighty, as every Catholic believes, has placed upon the rock, Peter, the beacon light of faith for the spiritual illumination of the world; but it is for us to see to it that this sacred light be allowed to penetrate the hearts of ourselves and our children, and that no impious usurping hand dares to cast its black shadows between."

J. N. LOUGHBOROUGH.

† Pius IX. has witnessed the death of one hundred cardinals during his pontificate of a quarter of a century. Rome has only seventy cardinals at one time, so Pius IX. has witnessed the death of more than a full board of cardinals.

Increase of Skepticism.

For more than a quarter of a century, Adventists have been opposed to the majority of religious teachers concerning the conversion of the world. Adventists claim that the world is drifting away from God, from faith in the Bible as an inspired revelation, and from faith in Christ as a personal, living Saviour. Their opponents, on the other

hand, claim that the world is growing better, and that the Bible and Christianity are rapidly gaining ground. But, however desirable such a state of things might be, the facts in the case are sadly against it. The favorable view which is taken of this question is largely based upon the few thousands who are being converted from the heathens, while no notice is taken of the wide-spread and rapid increase of skepticism, spiritualism, Romanism, and formality in nominally Christian lands.

The *New York Tribune*, in an extra (No. 12, price 25 cts.) of 32 pages, has published in full a report of the Evangelical Alliance held in that city Oct. 2-12, 1873. Carefully prepared papers by the ablest ministers in all parts of the world were read before this Alliance. From these papers, I take the following statements relative to the state of religion in the different countries of the world. These men cannot be suspected of taking too gloomy a view of this question, but rather as confessing only what stern and abundant facts compel them to. Let us look at the condition of things in the different nations of Europe beginning with

HOLLAND.

"Rev. M. Cohen Stuart of Rotterdam spoke for Holland, and said:—

"Nearly four-tenths, it is true, of the population belong to the Roman Catholic church, and nowhere, perhaps, has the pope more pious devotees and zealous adherents. Neology, unbelief, and religious indifference, have sadly served the cause of the Roman See, its church daily increasing, if not in relative numbers, at least in power, boldness, and influence."

This is not a very flattering view for a Protestant to contemplate. After three hundred years' contention with the Romanists, the Catholics are now rapidly gaining on the Protestants. The speaker continues:—

"No, it is not the church of Rome, however daring and dangerous, which is the most dreadful enemy of Christianity in Holland. There is a tide of neology, a flood of unbelief, which no dykes or moles can keep back. Thousands, it is true, of the lower and middle classes, and these undoubtedly the best and soundest part of the people, steadfastly and stanchly cling to their old Bible faith, often with a strongly marked, ultra-dogmatic tendency, and with a narrow-minded stubbornness in some secondary points (an inveterate aversion, for instance, to hymn singing and to vaccination), still with a piety, on the whole, solid and sound. But a great many, a sadly increasing number, are more or less forsaking the gospel and becoming estranged from Christian truth. Materialism and irreligion are slaying their tens of thousands in the ranks of so-called Christians. So it is everywhere in Europe, so in Holland especially."

The upper and educated classes gone over to skepticism and tens of thousands more from the church following them! But what is the condition of the Protestant church there? Of this he says:—

"It is evident, indeed, that the utter confusion into which the Reformed Church of Holland has fallen cannot last very long, lest it should lead to a total disorganization and overthrow of the whole."

Not very encouraging that. Listen further:—

"It cannot, alas! be denied; bitter are the fruits of the reigning spirit of the age now already visible in Holland. Church attendance is fast decreasing. Levity and dissipation are progressing, and the old Dutch character is tending to degenerate."

Poor Holland! Not much hope of a speedy millennium there. Let us pass on to

GERMANY.

Here was the home of Luther, the birth-place of the Reformation, the land where it gained its strongest hold and most numerous followers. How does it stand there now? The learned and world-known Rev. H. Krummacker, of Brandenburg, spoke for that country. In his remarks, he said:—

"I do not seek to deny that in my country, as in others—yea, perhaps more than anywhere else—an incredulous and anti-Christian culture is in vogue, and that the symptoms of that sad fact show themselves, alas! too frequently, among the people, in the Parliament, in the literature, in the daily papers. The alienation of thousands upon thousands from any kind of worship, especially in our large cities; the intoxication of the masses with the idea of socialism; the hunt after riches, which has spread even to the highest classes; the war waged by many writers under the pretext of science, especially of natural philosophy, against the fundamentals of religious truth; the favor which these representations of unbelief venture to expect from persons of rank and from the common people—as, for instance, David Strauss, who has written his second 'Life of Jesus' for the German nation, and his 'Life of Voltaire' for a German prin-

cess, a daughter of the royal house of England, the lately so painfully tried Princess Alice of Hesse—all these are dark shadows of the religious and moral life in Germany, the same shadows which are at present darkening the whole civilized world. The newspapers and the popular sentiment, ruled by them, usually take the part of the opponents of the gospel."

What a picture for that highly favored nation, once so celebrated for its faith and piety! But now the masses are gone over to socialism, and unbelief and opposition to religion is popular in all classes. He thus laments the deplorable effects of the late war:—

"The unparalleled victory which God granted to the nation in the late war has not regenerated us in faith and elevation of our souls to him. On the contrary, the new epoch that has been inaugurated, as far as human eyes can see, proves itself to be an ever-proceeding dissolution of positive faith and Christian interest; and this is not only the case in a few parts of the country, but throughout the whole of Germany. Two or three years have passed since then, and today it will no longer be rash to assert that the expectation that a religious revival would be the fruit of the great national events, as was originally fostered, has not been realized. A deepening and increase of Christian life has not been associated with the political and national progress. This is, I think, a fact of history. This fact is a deplorable one—or must we use stronger and harder expressions, and say it is hopeless, it is desperate?"

"It is true the number of candidates for the service of the church, the school, and the 'Tunere Mission,' has alarmingly diminished during the last few years."

Alas! for any sign of an early millennium here. Let us pass on to

SWITZERLAND.

This was the land of the great reformers Zwingler and Calvin. What a rich harvest of souls the Reformation here gathered! What glorious anticipations were indulged for the future of this country. But now listen to the sad tale of one of its prominent ministers, the Rev. Eugene Reichel of Montmairail. In his speech before the Alliance he said:—

"On the other hand, we have to contend with a rank infidelity—a second mighty source of evil in Switzerland. It is not a thing of yesterday. For a long time already a deplorable unbelief has led captive the masses of the people. They have left their churches to engulf themselves in the vortex of business and worldly pleasure. This state of things in a measure paralyzes the efforts of the servants of Jesus. On every side, infidelity is become rampant and much more aggressive than in former years. Better organized than once, and finding an efficient support both in the indifference of the people and the countenance afforded by government, this insidious foe closing up its ranks is not slow to assail the truth."

Of a certain party there professing to be Reformers, he says:—

"When, however, we eagerly draw near to inquire into the spirit of the 'Reform,' we discover at once that all its parade is but the flimsy disguise of a deadly hostility to the gospel, and its rallying watchword only a reiteration of the ancient enmity to Christ so expressively set forth in the language of the parable, 'We will not have this man to reign over us!' Such, alas! is the utterance of the lower classes, of the public press, of the legislature, and, I am sorry to be obliged to add, even of the pulpit itself."

The masses led captive by infidelity; the lower classes, the public press, the legislature, and even the pulpit arrayed against Christ!! We will not dwell here, but hurry on to

ITALY.

Of course we do not expect much of Italy, and we shall not be disappointed. But why should we not expect religion to be flourishing here? It was planted here by Paul himself and has had eighteen hundred years in which to grow and spread. If the gospel is designed to convert the world, why has it not at least held its own where it was planted by the apostles? We leave others to answer if they can. Rev. Matteo Prochet of Genoa, in his account of Italian affairs, said:—

"A very complicated state indeed it has been for some years past, and is now so more than ever. 'The Roman Catholic religion is the religion of the State,' says the first article of the Italian Constitution, and in fact 25,000,000 Italians have been baptized by the priests, are on the priests' rolls, and entitle Italy to the name of a Roman Catholic country. We find an enormous proportion of the population which, while it remains outwardly Roman Catholic, belongs really to the religion of I don't care, or is

no religion at all. We have still to look at a party which is making awful progress in Italy. I mean the unbelievers. The number of those who have come to the rejection of all religion from a more or less philosophical and logical inference, from assumed principles, is comparatively small; but their influence is increasing every day and pervading the masses. Whether their names be free-thinkers, positivists, or naturalists, they all find themselves on the same platform—'No personal God, Creator, or Judge; man's conscience his only rule; the religion of humanity the common bond that will one day bind together all nations in one family.' Confounding Romanism with Christianity, it is an easy work for them to show the former in complete opposition to every freedom, and to find adherents among a people which is the more eager for liberty that it has been longer deprived of it. Add to this the natural tendency of man to say in his heart, 'There is no God,' and you will readily realize the importance of the impending danger, more dreadful than superstition itself."

As is well known, Protestantism has scarcely a foothold in Italy. Of them the speaker said, "Their influence is of very little value." Seventeen millions of the population cannot read. While nearly all are nominally Catholics, yet an "enormous proportion" have no regard for any religion, and the prevailing skepticism of the age "is increasing every day and pervading the masses." It must be a hopeful soul indeed who can see any immediate sign of the wished-for millennium here. Let us now take a peep at religion in

GREECE.

Here, so far as faith in the Bible is concerned, the old Greek church holds everything under its power. This church, as all know, is as far gone in ignorance, corruption, and apostasy, as the Catholics themselves. Rev. Mr. Kalopathakes spoke for Greece, concerning which he said:—

"God has enabled us thus far to establish but one church, but that little church is something that troubles the Greek church."

Only one little church in all Greece! Again he says:—

"You have no idea of the power of that national feeling. It makes religion and nationality one, one and inseparable. He that gives up his church is looked upon as an outcast. He is looked upon as worse than Judas. You can imagine how one stands before a whole nation in that light. If he has an office under the Government he has to lose it. If he is a professor or a teacher, he has to lose that. If it is a young lady, she has very little chance to get married to a young man. You see, therefore, the difficulties against which the Protestant has to contend."

True, we do not know that unbelief is as wide-spread there as in other countries, yet he says that there is a large class "who believe nothing at all." From here we go to

SPAIN.

Here, too, we find the masses of the people turning away from all religion. Rev. F. Fliedner of Madrid, speaking for Spain, said:—

"Salmeron, the last President, protested against Spain being called still a Catholic country, and it is true that not only a great part of the country is indifferent to religion, but that also there exists among the lower classes a bitter hatred against the Roman Catholics. In the last revolution in the South, they put the Archbishop of Granada in prison, destroyed some churches and nunneries, and the famous processions of the Holy Week did not dare to come forward. Only in Valladolid the people said: 'Our Holy Virgin is republican, too.' They adorned her with the red cap, and carried her around. We do not require to enlarge on the harm which such exercises must do to religion in general, and to the evangelical movement in particular."

Catholicism and opposition to all religion are all we find here.

D. M. CANRIGHT.

(Concluded Next Week.)

Be Filled With the Spirit.

"Be not drunk with wine, wherein is excess; but be filled with the Spirit." Eph. 5:18.

The human heart is so darkened by sin, and so taken up with the love of the present world, that it is a hopeless, fruitless attempt to serve God without his special aid, which is given mostly by the influences of the Holy Spirit attending the word and providence of God.

It appears from the above quotation that as wine, by its stimulating properties, fills the human frame, so may the influence of the good Spirit, but with this great difference: The wine degrades and lowers man in the scale of being, while the Spirit elevates, enlarges, strengthens, all that is good.

Christianity, without the Spirit of God, is an empty, dry theory, and the mind, which is taken up with knowledge without the good influence

of God's Spirit, is like an observatory without a telescope, or a lantern without oil.

The Spirit of God is a reality. It is as really a living reality as God himself, and is the great moving agent of God in the establishment and continuation of Christianity in the world: "I send the Comforter," says Jesus, and how futile would have been the efforts of the apostles without the special, powerful aid of the Spirit, and how powerless are the efforts of many even now for the want of this aid.

From the above quotation, we certainly infer that we may be filled with the Spirit. Oh! how cheering this influence is to our hearts; and how good will be the fruits. The absence of the Spirit has caused all our present indifference; and its presence will cause all our hardness and indifference to melt away.

When, by the foolishness of preaching, the hearts of men are melted into contrition, and we see old and young all weeping and lamenting their sins, and turning to God, and we see the powerful influence of the Spirit, then we feel that we need such manifestations to soften our own hearts. Moses and the prophets, and all holy men, became useful and eminently holy because they were filled with the Spirit.

JOS. CLARKE.

A Good Confession.

EDWARD BEECHER, D. D., in a recent article in the *Christian Union*, has the following:—

"GROUNDS OF BELIEF IN IMMORTALITY.

"But before doing this it will be expedient to consider the real foundations of any reliable belief in immortality. Plato sought to find them in the inherent nature of the deathless soul, existing from eternity to eternity. Others have sought them in the aspirations of the soul, and the imperfect development of retribution in this life. But the fundamental positions of the system of the Bible are not of this kind. It does not recognize, nay, it expressly denies the natural and inherent immortality of the soul. It assures us that God only hath immortality (1 Tim. 6:16). By this we understand that he only has immortality, in the highest sense—that is, inherent immortality. All existences besides himself he created, and he upholds. Men are not, as Plato taught, self-existent, eternal beings, immortal by their very nature. There is no such being except one, and that is God. There is no inherent immortality of the soul in this sense. What God created he sustains in being, and can annihilate if he will. It is by his will that we live, and move, and have our being."

How to Make Yourself Unhappy.

IN the first place, if you want to make yourself miserable, be selfish. Think all the time of yourself and your things. Don't care about anything else. Have no feelings for any one but yourself. Never think of enjoying the satisfaction of seeing others happy, but rather, if you see a smiling face, be jealous lest another should enjoy what you have not. Envy every one who is better off in any respect than yourself; think unkindly toward them, and speak lightly of them. Be constantly afraid lest some one should encroach upon your rights; be watchful against it, and if any one comes near your things, snarl at him like a mad dog. Contend earnestly for everything that is your own, though it may not be worth a pin; for your "rights" are just as much concerned as if it were a pound of gold. Never yield a point. Be very sensitive, and take everything that is said to you in playfulness in the most serious manner. Be jealous of your friends, lest they should not think enough of you; and if at any time they should seem to neglect you, put the worst construction upon their conduct you can.

Obituary Notices.

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

DIED, in Battle Creek, Mich., Jan. 29, 1874, of paralysis, Mrs. Deborah Lyon, aged 77. She embraced the Advent doctrine on its first introduction into Michigan, and twenty-two years ago commenced the observance of the Sabbath, which she kept till the time of her death. Her first shock of paralysis occurred June 25, 1869, the second, in January, 1870. Thus the early friends of the cause are passing away; but they rest from their labors, and they will soon realize the hope they have so long loved. Remarks at the funeral to a large congregation, from Rev. 14:13. U. S.

DIED, near Hastings, Barry Co., Mich., Feb. 19, 1874, of consumption, Alice P. Owen, in the eighteenth year of her age. Alice commenced a praying life four years ago last September, soon after the Ceresco Camp-meeting. She experienced a brighter evidence of her acceptance with God two years since at the camp-meeting near Battle Creek. She has always regarded as sacred all the commandments of God. In her last illness she was resigned, and said, The will of the Lord be done. Discourse at the funeral by the writer, from 1 Thess. 4:13. J. BRINGTON.

DIED, in Fine, St. Lawrence Co., N. Y., 1874, of diphtheria, three children of Edgar and Lauraett Butterfield. Nellie B., Feb. 4, aged three years and fourteen days. Bertie, Feb. 9, aged eleven months and twenty-five days. Lillie, Feb. 11, aged four years, six months, and fifteen days. The father only remains, sister B. having died Oct. 2, 1873. Thus they quietly rest until the Lifegiver bid them arise. Words of comfort on these occasions by the writer. H. H. WILCOX.

The Review and Herald.

Battle Creek, Mich., Third-day, March 10, 1874.

THE CHRISTIAN AT WORK.—Since T. De Witt Talmage became editor of this paper, and Spurgeon and H. Bonar, D. D., regular contributors, it has grown, as was to be expected, into a large and popular paper.

E. ENGLIS: We hold nothing in common with those who oppose the Sunday movement on "Free Thinking," or infidel grounds. We neither claim nor ask sympathy from them in our opposition to that movement.

The Bible Banner still makes its monthly visits to our table from New York City, published by H. A. King, 14 Murray st. A. A. Phelps, Vineland, N. J., conducting editor, assisted by a board of fourteen editorial contributors.

A Caution.

We learn that a swindling concern in Chicago, under the name of "Union Furnishing Co." or "Geo. B. Hodge & Co." has been, and is, flooding the country with certificates at 25 cents each, entitling the holder to wonderful bargains in the purchase of goods, &c., &c.

The Next Term of School.

To those who desire to attend the spring term of school, we would announce that it will commence Wednesday, March 25, 1874. The price of tuition ranges from three to six dollars for a term of twelve weeks.

There are plenty of opportunities for board at most reasonable rates, not exceeding \$2.50 per week for board, lodging, and washing. Rooms can be obtained reasonably, and persons can board themselves cheaply.

Bro. Smith's Bible lectures will continue during the spring term, and we desire a large attendance. Our winter term, just closed, has been a very pleasant and encouraging one.

Geo. I. Butler, Battle Creek, Mich., March 8, 1874.

Our School Pledges.

We desire to call the attention of those who have not yet paid their pledges made for the year 1873, to the importance of doing so at once. But little more than half of those pledges have yet been paid. Nearly three months have passed since they were due.

The True Missionary Again.

The third number of this excellent monthly will soon be issued. Judging from the two past

numbers, we are certain that it will be excellent. Thus far, the True Missionary has contained just that kind of matter which is of special interest to the old friends of the cause.

We have been sorry to ascertain that not quite one thousand persons have yet subscribed for it. And we confess great astonishment that so many of the old friends of the cause are willing to deprive themselves of just that instruction which is specially intended for their good.

While the REVIEW is designed to set before the people in general our special doctrines, and give the great reasons of our faith, the True Missionary has a more special mission, viz., to give that practical instruction which is calculated to encourage and benefit the old friends of the cause, and inspire in them an earnest desire to work for the Lord.

The articles thus far given, have been very valuable; and those who have neglected to obtain them have deprived themselves of that which would be of great benefit to them.

It will contain, from time to time, experiences of thrilling interest in this cause. The next number will contain an account of the trials and labors of Bro. Chas. Lee among the Swedes.

The True Missionary is only fifty cents per year. If our people, in general, do not subscribe for it, the main object of its being issued will be defeated. It was designed to contain those things only which were of special interest to our own people, leaving the REVIEW to its special work.

Youth's Instructor.

The Youth's Instructor is published monthly by the Seventh-day Adventist Publishing Association, and is a noble sheet. Relative to size, general taste, richness and variety of matter, it is decidedly the very best juvenile paper in our country.

As with very many of the books in the Sunday-school libraries, so in many of these youth's periodicals, they are cursed with a sort of religious fiction. We are glad to see the Instructor dealing in, not only the great matters of religion and the world to come, but also the most interesting and instructive matters of fact relative to this world and this life.

TERMS IN ADVANCE.

Table with 2 columns: Category and Price. Old Subscribers, 50 cents; New, 25 cents; When furnished by Tract Society, 25 cents; When a present to friends, 25 cents.

We now appeal for new subscribers for the very small sum of 25 cents a year. Specimen copies sent free.

Address, REVIEW & HERALD, Battle Creek, Mich.

Health Reformer.

The Health Reformer is a Monthly Magazine, containing thirty-two pages of reading matter, devoted to Physical, Mental, and Moral culture. Price, \$1.00 a year, in advance.

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

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

Each number of the Health Reformer is complete in itself, so that the subscription can commence any month in the year. Those wishing this journal will please inclose One Dollar, at the risk of the Publishers, in a note stating their name, the name of their post-office, county and State, safely enveloped, and addressed,

HEALTH REFORMER, Battle Creek, Mich.

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

Appointments.

And as ye go, preach, saying, The kingdom of Heaven is at hand. Services in Chicago, every Sabbath (seventh day), at 209 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

By request of the presidents of the Tract Societies in Ohio and Michigan, I will meet with the brethren at Bowling Green, Ohio, March 21, 22.

There will be a district quarterly meeting of the Tract Society in connection with this meeting; also their general quarterly meeting at Clyde, March 28, 29.

Hillsdale, Mich., April 4, 5. There will be a quarterly meeting of Dist. No. 1 in connection with this meeting; also, the general quarterly meeting of the Tract Society of Mich., at Potterville, April 11, 12. There are special reasons why the officers of these Tract Societies and others should attend these meetings.

S. N. HASKELL.

Williams, Bay Co., March 21, 22. Will some one meet me at Freeland's, on Friday, the 20th? With the churches of Vernon and Grant, March 28, 29, where the brethren may appoint. Will some one please meet me at Clare, on Thursday morning, the 26th?

J. O. CORLISS.

QUARTERLY meeting of the Greenbush church, at the house of David Sevy, March 28, 29. All the members are desired to be present. Others are cordially invited.

O. B. SEVY, Clerk.

THE next quarterly meeting of the 6th district of Iowa and Neb. T. & M. Society will be held at Decatur City, Iowa, March 21 and 22. Let all the members send in their reports in time for the meeting. Hope there will be a full report and a general attendance.

JACOB SHIVELY, Director.

QUARTERLY meeting of the T. & M. Society for District No. 4, Ohio, at Clyde, March 21, 22, 1874. It is hoped the church librarians and members will be prompt to send in their reports.

O. F. GUILFORD, Director.

QUARTERLY meeting of the church at Hundred Mile Grove, Wisconsin, April 4 and 5, 1874. We cordially invite Eld. Isaac Sanborn to meet with us on this occasion.

N. M. JORDON.

QUARTERLY meeting of the churches of Locke, Alaiedon, Bunkerhill, and Genoa, will be held with the brethren at Leroy, Ingham Co., Mich., Sabbath and first-day, March 14, 15, 1874. T. and M. Society quarterly meeting of Dist. No. 11, will be held in connection. Brn. Lawrence and Corliss are expected to attend and organize a church. Invitation is extended to scattered brethren and friends, with request that all will come prepared to care for themselves as far as possible.

ALBERT AVERY, Elder.

THERE will be a quarterly meeting of the T. and M. Society, Dist. No. 2, at Richmond, Maine, March 14 and 15. Meeting to commence Sabbath evening, March 13. Eld. J. B. Goodrich is expected to be present. Let all who desire to work for their Lord and Master come to this meeting and secure a blessing.

WILL E. MORTON, Director.

MONTHLY meeting at Richmond, Me., March 14, 15, 1874, commencing Friday evening at 6 1/2 o'clock. It is expected that the Maine T. and M. Society, District No. 2, will hold its quarterly meeting at this time. Let all see that their reports are sent in in season, so that a full report can be made at this meeting. Let all come to work.

J. B. GOODRICH.

THE church at Rockville, Mo., will hold their first quarterly meeting Sabbath and first-day, March 28, 29. We invite all the brethren within reasonable distance to meet with us. We should be glad if Eld. T. J. Butler could be with us at that time.

I. F. KLOSTERMYER.

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

Quarterly meeting in Dist. No. 7 at Winterset, 28, 29. This is the most central place in the district; and as there are matters of importance to consider in this meeting, we shall expect a general turnout from Peru and Adel especially. Do not fail, dear friends, to be at this meeting. I will have publications with me to supply your libraries for missionary operations.

H. NICOLA.

Business Department.

Not stothful in Business. Rom. 12: 11.

RECEIPTS

For Review and Herald.

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

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