

# The Advent Review

## AND HERALD OF THE SABBATH.

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

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### The Review and Herald

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#### CHANGED.

"We shall be changed."—1 Cor. 15:52.

"We shall be changed." Yes! we, the weak and mortal,

Shall lay this earth-robe by,—  
Shall shining stand upon the eternal portal,  
No tears in any eye;  
For weeping shall be done—it is earth's portion,  
And Heaven will never hear  
A single sigh of grief; exultant song  
Shall fill Immanuel's ear!

"We shall be changed." No sick and aching frame,  
No weary, drooping head;  
The great Physician, who from Gilead came,  
His precious balm shall shed  
Upon our wounds and languor; once he knew  
All depths of mortal pain—  
From his dear cross that root of healing grew  
Which ever shall remain!

"We shall be changed." No saint, with hoary looks  
Like the white almond tree,  
Shall look through darkened windows—for  
Christ's saved  
Are young eternally!  
They shall not know the failing of desire,  
No fears shall haunt the way;  
The incorruptible shall never tire  
Through Heaven's long day!

How fair and pure will be our changed faces,  
When we are made like Him  
Whose glory fills eternity's vast spaces:  
No time-bligh e'er can dim  
The dazzling beauty of that likeness new—  
Rare immortality!  
What perfect bliss to bid decay adieu,  
And welcome thee!

"We shall be changed." Oh! blessed change of all!  
Washed in thy blood divine,  
Dear Lord! no sin on our poor hearts shall fall;  
We shall be thine  
Eternally, beyond temptation's power  
To lure away.  
All hail, sweet hope! haste on, triumphant hour!  
Celestial day!

—Guide to Holiness.

### General Articles.

#### THE LAW OF GOD.—NO. 5.

BY J. H. WAGGONER.

THERE is no part of Bible truth which is oftener or more strongly urged against the law of God than the doctrine of the two covenants. And yet there is no point which more certainly confirms the claims of the law than this when it is rightly considered.

#### THE WORD COVENANT.

In the Old Testament the word covenant is translated from the Hebrew word, *berith* (pronounced as the English word *beneath*), which is defined, "A covenant, league, compact," or, "the terms of a covenant;" that is, the conditions of a league or contract. In the New Testament it is principally translated from the Greek word *diatheke*, which, by Greenfield, is defined, "Any disposition, arrangement, institution, or dispensation; hence, a testament, will; a covenant, i. e. mutual promises on mutual conditions, or promises with conditions annexed; *meton.*, a body of laws and precepts, specially to which certain promises are annexed."

By the above definitions it will be seen that the word *covenant* is very comprehensive, and may refer to things quite unlike in their nature. The word itself designates no particular thing. The connection must determine its use in any instance. Hence, care must be exercised in its application, lest we be led astray by attaching a rigid and unvarying

meaning to the word, and thus perverting the texts where it is used.

We first find the word covenant used in Gen. 9:9. It here refers solely to the promise of God that he would not again destroy the world by water. In chap. 17 we have an account of the covenant which God made with Abraham. Next, we find a covenant made between Abraham and Abimelek. This was a compact, or agreement. Passing by some others, we come to the covenant which the Lord made with his people, recorded in Ex. 19:5-8. The words of this covenant are as follows: "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel. . . . And all the people answered together, and said, All that the Lord hath spoken we will do."

The position of those who oppose the law of God is this: They say the covenant made with Judah and Israel was the ten commandments; and as the old covenant has passed away, they conclude that the ten commandments are no longer binding. This opinion is drawn from the fact that the ten commandments are called a covenant. But their conclusion is not logically necessary; while it conflicts with the teachings of the Scripture.

#### TEN COMMANDMENTS NOT THE OLD COVENANT.

1. We have seen that the word covenant is not determinate; it may refer to the law or to something else.

2. The first or primary meaning of the word is not a law; therefore, we should not refer it to the law without a sufficient reason.

3. The ten commandments do not bear the characteristics of the covenant made with Israel, as we shall further see. That was a contract between the two parties, or, as Greenfield gives the definition of covenant, mutual promises with conditions.

Paul, in Heb. 8, says the new covenant was established on "better promises." The promises of the old covenant in Ex. 19:5-8, were good enough so far as their *object* was concerned. The Lord promised therein that they should be to him a peculiar treasure and a holy people. No choicer blessings than these are promised in the Bible, in any dispensation. But these were promised only on condition of obedience, and the Israelites were a weak and sinful people. In that covenant there was no provision for non-fulfillment, and therefore the promises were not available to them. The "better promises" of the new covenant were, that he would "be merciful to their unrighteousness," and "remember their sins no more."

In carrying out this line of argument the apostle says it was not possible for the blood of bulls and of goats to take away sins. But this was the only blood the priests under that covenant had to offer. But under the new covenant we have a mediator who offers his own blood, which cleanses from all unrighteousness; hence, that which was offered on the condition of obedience in the old, is offered on the condition of repentance and faith in the new. But still the promises of the new reach no object higher than did those of the old. An inspired writer of the New Testament said: "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." 1 Pet. 1:15, 16. Had they fulfilled the promise which they made to God, so that he could have fulfilled the promise he made to them, this injunction would have been fulfilled in them; they would have been a holy people; a peculiar treasure unto God above all people.

In this we learn a most important truth respecting the sufficiency of the ten commandments as a rule of life. The covenant made with Judah and Israel was respecting obedience to the voice of God, and to his covenant. Three days after this covenant was made with them, the Lord with his own voice spake his covenant in the hearing of all the people. Thus Moses said to them:

"And the Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments." Deut. 4:12, 13. If they had kept the ten commandments, which they had agreed to do, they would have been a holy people, the Lord's own or peculiar treasure. Thus the ten-commandment law is the rule of holiness; obedience to it forms a holy character.

Here we discover the mistake of the opponents of the law. They make no distinction between the covenant and the condition of the covenant, between the contract, and the law which they contracted to obey. In a secondary sense, according to Greenfield, the conditions of a covenant may also be called a covenant. An instance of this use of the term is found in 2 Kings 23:3: "And the king stood by a pillar, and made a covenant before the Lord, to walk after the Lord, and to keep his commandments and his testimonies and his statutes with all their heart and all their soul, to perform the words of this covenant that were written in this book. And all the people stood to the covenant." The book wherein the covenant of the Lord was written had just been found, and they made a covenant to perform it. The covenant which they made was a promise or agreement to keep the commandments of God which were written in the book. That which was written in the book was the condition of the agreement or covenant which they made. Now if any one should contend that the covenant which the king and the people made was the law which was written in the book which had been found in the house of the Lord, all would be ready to marvel that he would argue for such an absurdity. Yet that is exactly the position of those who contend that the ten commandments are the covenant which God made with the children of Israel.

Paul, in Heb. 9:18-20, says the first covenant was dedicated with blood, and quotes the words of dedication found in Ex. 24:7, 8: "And he took the book of the covenant, and read in the audience of the people; and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words."

The people reiterated their promise to obey, which they had made in the covenant; Ex. 19:8. And Moses said the covenant was made concerning certain words. By reference to Ex. 19:5-8, we find that the words which they agreed to do, were the words which God spake with his voice, and which he called his covenant. See again Deut. 4:12, 13. These words were the ten commandments. This law was the condition or covenant which they *covenanted* to do or keep.

A very decisive reason that the law is not the first covenant made with Israel is this: That covenant was made void, and the necessity for a new one created, by their violation, or failure to keep it. This is a valid reason respecting a contract, but not respecting a law. A contract or agreement is made void by non-fulfillment, but a law is not made void by transgression. "For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah; . . . because they continued not in my covenant, and I regarded them not, saith the Lord." Heb. 8:8, 9. Had they been faithful to the agreement on their part, the Lord surely would have performed all he promised; he would have "regarded them," and there would have been no necessity for another covenant. How would he have regarded them? The very terms of the covenant answer this. Ex. 19:5-8. He would have regarded them as a peculiar treasure unto himself, and a holy nation. The very object expressed in the old covenant is now accomplished in the new.

The great distinction between the two covenants, as given by Paul, lies in the "better

promises" of the new. Not that they should be more holy in this dispensation than in that, though this is sometimes affirmed by men, for the holiness of God himself is the standard in both dispensations. "As he who hath called you is holy, so be ye holy in all manner of conversation [*anastrophe*, mode of life, conduct]; because it is written, Be ye holy, for I am holy." The apostle Peter enforces this injunction by what is written in Lev. 11:44. They who affect to find a higher standard of holiness in the New Testament than that given in the Old Testament, are guilty of great presumption. And, according to the words of Jehovah himself, this holiness would be reached by them in obeying the holy law of the commandments.

#### NEW COVENANT NOT A NEW LAW.

The "better promises" which the new covenant contains are, as has been noticed, the forgiveness of sin. But some have perverted this testimony of the apostle, and construed it as if it read—a better law. But it does not so read, nor can it be so intended. A better law cannot exist, as we shall show more fully hereafter. Nor does it mean the law of Jesus, the mediator, in distinction from the law of the Father. For the idea is not consistent with reason nor Scripture that a person should mediate in behalf of his own law. Mediator, says Webster, is "one that interposes between parties at variance, for the purpose of reconciling them." A person could not stand between himself and an offender; that would be impossible. Says the Scripture: "A mediator is not a mediator of one;" and, "There is one God, and one mediator between God and men, the man Christ Jesus." Gal. 3:20; 1 Tim. 2:5.

Again, the new covenant was made by the same person or being who made the first covenant. Opposers often talk as if the new covenant was made by the Son, while the old was made by the Father. But the Scripture reads thus: "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah; not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt." Of the first, Aaron and his sons were appointed mediators; of the second, the Son of God alone is mediator; while the Father is the author of both. And when the same being says in the promise of the new covenant: "I will put my laws into their minds, and write them in their hearts," we can be at no loss to understand whose law is referred to. If the Son of God has a law in distinction from that of his Father, that is not the law referred to in this scripture. In the first covenant, God's law was put in the ark; in the second, his law is put in the heart. And thus, whichever way we look, we find the claims of God's law clearly confirmed.

#### MORALITY OF THE SABBATH AND ITS IMPORTANCE.

XII. (Continued.) The Sabbath is the seal to God's moral law, without which that law would be of no authority.

Creative power is the distinguishing attribute of the living God, and to this the Lord always appeals, as the evidence of his existence, his power, and his authority, and as that which distinguishes him from all false gods. Notice how prominent this fact is always made in the Bible. It is the very first thing mentioned in the word of God. Gen. 1:1: "In the beginning God created the heaven and the earth." David says, "For all the gods of the people are idols; but the Lord made the heavens." 1 Chron. 16:26. Nehemiah thus exalts him: "Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all." Chap. 9:6. The psalmist thus gives the reason why all should fear God: "Let all the earth [Gentiles as well as Jews] fear the Lord; let all the inhabitants of the

world stand in awe of him. [Why?] For he spake, and it was done; he commanded, and it stood fast." Ps. 33:8, 9. "Serve the Lord with gladness; come before his presence with singing. Know ye that the Lord he is God; it is he that hath made us, and not we ourselves." Ps. 100:2, 3. When David would designate what God he relies upon, he says, "My help cometh from the Lord, which made heaven and earth." Ps. 121:2. Again he says, "Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God; which made heaven, and earth, the sea, and all that therein is." Ps. 146:5, 6.

Here are set forth, as the mark of the true God, the very facts named in the fourth commandment as the basis of the Sabbath. See Ex. 30:11. Hezekiah in the time of his great distress cried to God thus: "O Lord God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. . . . Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands, and have cast their gods into the fire; for they were no gods, but the work of men's hands, wood and stone." 2 Kings 19:15-18. Thus Hezekiah distinguishes the true God from the false gods by the fact that he created heaven and earth. Jeremiah uses the same arguments against the heathen gods. "But the Lord is the true God, he is the living God, and an everlasting King; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation. Thus shall ye say unto them, The gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion." Jer. 10:10-12.

The fact that God did make heaven and earth is that to which the Lord always appeals as the proof of his existence and authority. In the Bible great prominence is everywhere given to this fact. No wonder that God has set apart one day in the week to celebrate and commemorate this great event, upon the proof of which his authority as lawgiver rests. Once the Lord commanded Jeremiah to send a message to the heathen kings of Moab, Edom, Zidon, &c. But they did not know the Lord. How should their servants describe the God who sends the message? The Lord tells them to introduce him thus: "Thus shall ye say unto your masters: I have made the earth, the man and the beast that are upon the ground, by my great power," &c. Jer. 27:4, 5. When Jonah wished to tell the heathen what God he served, he said, "I fear the Lord, the God of Heaven, which hath made the sea and the dry land." Jonah 1:9.

Turning to the New Testament, we find the Christian writers using the same facts in describing the living God. Thus, at Lystra when the heathen were about to worship Paul and Barnabas, Paul cried out, "Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein." Acts 14:15. So again when Paul wished to introduce to the Athenians the true God, he says, "As I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you: God that made the world and all things therein, seeing that he is Lord of Heaven and earth, dwelleth not in temples made with hands." Acts 17:23, 24. See also Ps. 89:11, 12; 96:5; 100:2, 3; 124:8; 148:5, 6; Isa. 40:18-28; 42:5; 44:24; 45:12, 18; 51:13; Jer. 51:15; Rev. 4:11; 10:6; 14:7. Finally, Paul says, "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse." Rom. 1:20. Thus we always find all the inspired writers of both the Old and the New Testaments appealing to the facts of the creation in proof of the existence and authority of God; the proof and memory of which facts the Sabbath was given to perpetuate among men. The Lord expressly says that he gave his people his holy Sabbath, that hereby they might know that they were worshipping the true God. Thus he says: "Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Ex. 31:13. "And hallow my Sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God." Eze. 20:20. For what did the Lord give them the Sabbath? As a sign by which they might know the Lord. So then there is that in the Sabbath com-

mandment which does point out the true God, the Creator of heaven and earth, the author of the moral law.

This being true, the moral importance of the careful preservation of the Sabbath among men cannot be overestimated. Simply securing to man a day of rest and worship, is but a small part of the object for which the Sabbath was instituted. No; the great design of the Sabbath is that it should be a memorial of creation, a sign of the true God, and a seal to his immutable law. In this light we can see why the all-wise God, who never makes a mistake, placed the Sabbath in the moral law. It was because it serves the highest of all moral purposes, viz., to point out the true God, the author of the law. None can fail to see that if we remove the Sabbath precept from the ten commandments, there is nothing left in the law to tell who the lawgiver is, what his authority is, or how far it extends. It would leave the law incomplete and without any authority whatever. This shows that the Sabbath precept is a necessary part of, and a seal to, the moral law, and hence is in the highest sense a moral commandment.

*XIII. The seventh-day Sabbath differed from all other holy days in many important points.*

1. It has for its basis God's own act of creation. Gen. 2:1-3. God worked six days and rested the seventh. This, as we have shown, is the basis of the seventh-day Sabbath. This is not true of any other holy day ever given to man.

2. The seventh-day Sabbath is the rest-day of God himself. Ex. 20:11. This is not true of any other holy day. Why do we keep the seventh day? Because the Creator himself rested upon it. Is this true of any other day? No; indeed. This fact alone puts an infinite difference between God's holy rest-day and all other rest-days.

3. The seventh-day Sabbath was commanded by God's own voice speaking from Heaven. Neh. 9:13, 14. Here is another fact which is not true of any other day.

4. It was twice written by the finger of the living God. Ex. 24:12; Deut. 10:1-5. No other day was ever thus given.

5. It was engraven on tables of stone. This probably was to indicate its enduring and unchangeable nature. The law relating to other holy days was written by men upon parchment, indicating that, like the material upon which they were written, they were soon to pass away. But not so of God's rest-day.

6. The seventh-day Sabbath was placed in the moral law. Ex. 20:1-17. No others were. This is a stubborn fact which our opponents can never account for. If the Sabbath was a mere typical, shadowy, or ceremonial institution, like the festival days of the Jews, why did God himself put it in the moral law, and thus associate it with moral precepts? Why did he not place it with the other Jewish holy days if it was like them? Did God make a mistake and place it where it did not belong? Our opponents, with their view of the Sabbath, certainly never would have put it where God did, in the moral law. Here God has marked an important difference between the Sabbath and all other sacred days.

7. This law was placed in the ark, in the most holy place. Deut. 10:1-5; 1 Kings 8:9. The law regulating the festival days was not thus honored, but was written in a book and placed by the side of the ark. Deut. 31:24-26.

8. All other holy days grew out of man's actions as a sinner, and they would never have existed but for sin. Here we have a marked contrast, which we wish the reader to distinctly notice. The Sabbath grew out of the action of a holy and infinite God, but all festival days originated in some action of man himself. See a complete list of these days in Lev. 23.

9. All other holy days originated this side of the fall, after types and shadows were introduced. This marks them as shadowy and typical. But the Sabbath, as we have shown, was given in Eden before types were instituted.

10. The Gentiles could keep the Sabbath without being circumcised. Ex. 20:10, 11; Rom. 2:24-27; but in order to keep the other festivals, they must be circumcised. Ex. 12:48.

11. The people had to go up to Jerusalem to keep the other holy days; Ex. 23:14-17; but they kept the Sabbath in all parts of the country wherever they were.

12. The seventh-day Sabbath was weekly, but all other holy days were yearly.

So many and so marked differences between God's holy Sabbath and all other holy days show that they are of a very different nature—the first, unchangeable, perpetual, and for all people; but the second, only ceremonial, temporal, and for one nation.

D. M. CANRIGHT.

#### ONLY A WORD.

ONLY a word! but the word was a legion  
Of giant reproaches in armor of steel,  
Trampling the delicate blooms of the region  
That feeling hath planted, with furious heel.  
Only a word! Only a word!  
But a legion with cruelty spurred.

ONLY a word! but the word was a network  
That tangled the reason and wearied the brain,  
Caught in its meshes the beautiful fretwork  
That fancy hath sculptured and broken in twain.  
Only a word! Only a word!  
But ensnaring the senses that heard.

ONLY a word! but the word was a quiver  
So full of suspicions and bristling with fears,  
Keen were the barbs, making friendship to shiver—  
How torn and discolored its plumage appears.  
Only a word! Only a word!  
Bearing death to the bright-winged bird.

ONLY a word! but the word was a casket  
Of fragrant forgiveness with carvings so rare,  
Laden with love, and the one who shall ask it  
A necklace more precious than rubies shall wear.  
Only a word! Only a word!  
But how precious to them that have erred.  
—Sel.

#### Temptation of Christ.

BY MRS. E. G. WHITE.

(Continued.)

#### HEALTH AND HAPPINESS.

AND why should not men do these things if the law forbidding them is abolished? No message from earth or Heaven can forcibly impress the intemperate and the licentious who are deluded with the theory that the law of ten commandments is abolished. Many professed ministers of Christ exhort the people to holiness of life, while they themselves yield to the power of appetite, and the defilement of tobacco. These teachers, who are leading the people to despise physical and moral law, will have a fearful record to meet by-and-by.

Health, truth, and happiness, can never be advanced without an intelligent knowledge of, and full obedience to, the law of God, and perfect faith in Jesus Christ. The Lord uses no other medium through which to reach the human heart. Many professed Christians acknowledge that in the use of tobacco they are indulging a filthy, expensive, and hurtful practice. But they excuse themselves by saying that the habit is formed, and they cannot overcome it. In this acknowledgment they yield homage to Satan, saying, by their actions, if not in words, that "although God is powerful, Satan has greater power." By profession they say, "We are the servants of Jesus Christ," while their works say that they yield subjection to Satan's sway, because it costs them the least inconvenience. Is this overcoming as Christ overcame? or is it being overcome by temptation? And the above apology is urged by men in the ministry, who profess to be Christ's ambassadors.

Many are the temptations and besetments on every side to ruin the prospects of young men, both for this world and the next. But the only path of safety is for young and old to live in strict conformity to the principles of physical and moral law. The path of obedience is the only path that leads to Heaven. Alcohol and tobacco inebriates would, at times, give any amount of money if they could by so doing overcome their appetite for these body-and-soul-destroying indulgences. And they who will not subject the appetites and passions to the control of reason, will indulge them at the expense of physical and moral obligations.

The victims of a depraved appetite, goaded on by Satan's continual temptations, will seek indulgence at the expense of health and even life, and will go to the bar of God as self-murderers. Many have so long allowed habit to master them that they have become slaves to appetite. They have not the moral courage to persevere in self-denial, and to endure suffering for a time through restraint and denial of the taste, in order to master the vice. This class refuse to overcome as did their Redeemer. Did not Christ endure physical suffering and mental anguish on man's account in the wilderness?

Many have so long allowed appetite and taste to control reason that they have not moral power to persevere in self-denial, and endure suffering for a time, until abused nature can take up her work, and healthy action be established in the system. Very many with perverted tastes, shrink at the thought of restricting their diet, and they continue their unhealthful indulgences. They are not willing to overcome as did their Redeemer.

What a scene of unexampled suffering was that fast of nearly six weeks, while Jesus was assailed with the fiercest temptations! How few can understand the love of God for the fallen race in that he withheld not his divine Son from taking upon him the humili-

tion of humanity! He gave up his dearly beloved to shame and agony, that he might bring many sons and daughters to glory.

When sinful man can discern the inexpressible love of God in giving his Son to die upon the cross, we shall better understand that it is infinite gain to overcome as Christ overcame. And we shall understand that it is eternal loss if we gain the whole world, with all its pleasure and glory, and yet lose the soul. Heaven is cheap enough at any cost.

On Jordan's banks the voice from Heaven, attended by the manifestation from the excellent glory, proclaimed Christ to be the Son of the Eternal. Satan was to personally encounter the Head of the kingdom which he came to overthrow. If he failed, he knew that he was lost. Therefore, the power of his temptations was in accordance with the greatness of the object which he would lose or gain. For four thousand years, ever since the declaration was made to Adam that the seed of the woman should bruise the serpent's head, he had been planning his manner of attack.

He put forth his strongest efforts to overcome Christ on the point of appetite at a time when he was enduring the keenest pangs of hunger. The victory gained was designed, not only to set an example to those who have fallen under the power of appetite, but to qualify the Redeemer for his special work of reaching to the very depths of human woe. By experiencing in himself the strength of Satan's temptation, and of human sufferings and infirmities, he would know how to succor those who should put forth efforts to help themselves.

No amount of money can buy a single victory over the temptations of Satan. But that which money is valueless to obtain, which is integrity, determined effort, and moral power, will, through the name of Christ, obtain noble victories upon the point of appetite. What if the conflict should cost man even his life? What if the slaves to these vices do really die in the struggle to free themselves from the controlling power of appetite? they die in a good cause. And if the victory be gained at the cost of human life, it is not too dearly earned if the victor can come up in the first resurrection, and have the overcomer's reward.

Everything, then, is gained. But life will not be sacrificed in the struggle to overcome depraved appetites. And it is a certainty that unless we do overcome as Christ overcame we cannot have a seat with him upon his throne. Those who in the face of light and truth destroy mental, moral, and physical health, by indulgence of any kind, will lose Heaven. They sacrifice their God-given powers to idols. God deserves and claims our first and highest thoughts and our holiest affections.

At an infinite cost, Christ our Redeemer has purchased every faculty and our very existence, and all our blessings in life have been purchased for us with the price of his blood. Shall we accept the blessings, and forget the claims of the Giver? Can any of us consent to follow our inclination, indulge appetites and passions, and live without God? Shall we eat and drink like the beast, and no more associate the thought of God with every good we enjoy than the dumb animals?

Those who make determined efforts in the name of the Conqueror to overcome every unnatural craving of appetite will not die in the conflict. In their efforts to control appetite, they are placing themselves in right relations to life, so that they may enjoy health and the favor of God, and have a right hold on the immortal life.

Thousands are continually selling physical, mental, and moral vigor for the pleasure of taste. Each of the faculties has its distinctive office, and yet they all have a mutual dependence upon each other. And if the balance is carefully preserved, they will be kept in harmonious action. Not one of these faculties can be valued by dollars and cents. And yet, for a good dinner, for alcohol, or tobacco, they are sold. And while paralyzed by the indulgence of appetite, Satan controls the mind, and leads to every species of crime and wickedness. God has enjoined upon us to preserve every faculty in healthful vigor, that we may have a clear sense of his requirements, and that we may perfect holiness in his fear.

(To be continued.)

THAT house is no home which has a grumbling father, a scolding mother, a dissipated son, a lazy daughter, and a bad-tempered child. It may be built of marble, surrounded by garden, park, and fountain; carpets of extravagant costliness may spread its floors; pictures of the rarest merit may adorn the walls; its tables may abound with dainties the most luxurious; its every ordering may be complete; but home it is not.

What Is Righteousness?

A FRIEND writing on the subject of the Sabbath, says, "I believe he that feareth God and worketh righteousness will be accepted of him." Now, we wish to determine the meaning of the term righteousness. In John 5:17, we read that "all unrighteousness is sin." And what is sin? "Sin is the transgression of the law." 1 John 3:4. If unrighteousness, then, is transgression of the law, righteousness is obedience to the law, or right doing. The law of God is the truth, and Jesus says, "For this cause came I into the world that I should bear witness unto the truth." He testifies as follows: "Think not that I am come to destroy the law or the prophets, I am not come to destroy, but to fulfill."

This is the law by which our actions are to be regulated, and characters formed. It is a moral law; for it is the standard of our righteousness. A rule of righteousness can only be fulfilled by obeying it, and obeying such rule does not abolish it. The righteousness of a person consists in right-doing; that is, in his obeying what is commonly called moral law. "He that doeth righteousness, is righteous." 1 John 3:7. And we have not forgotten that David said, "All thy commandments are righteousness." Ps. 119:172. He does not say nine of the commandments are righteousness, but *all* of them; and it is clearly evident that Jesus ratified them all.

Who are they, then, who fear God and work righteousness? "The people in whose heart is my law." Then they who obey unrighteousness transgress the law, while they that obey the truth, do not transgress it; and the wrath of God will come upon every soul, Jew or Gentile, who does not obey the truth. *And what is truth?* "All thy commandments are truth." Yes, the law of God is the truth and how beautifully does it harmonize with the last benediction of the Coming One: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

How valuable is the truth! I thank God that I have ever been led to behold the truth, and had a heart given me to obey it. Such, if they continue therein, will soon hear the Master say, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

CHARLES P. WHITFORD.

Berkshire Center, Vt.

It's No Use.

It is said that a country woman went into a store on Hanover St., Boston, one day, and, putting four dollars on the counter, remarked to a clerk: "There; fourteen years ago—'twill be fifteen this fall—I bought something next door, and gave them a dollar bill; but they couldn't give me the change, so they sent a boy into the next shop, and he brought me back the change for five dollars instead of one. I took it, but 'taint no use; I ain't going to keep it any longer; so there it is, all back again." And before the astonished clerk had time to make any inquiries, she was gone.

Poor woman. She had endured fourteen years of trouble for a single sin, and at last had to confess and make restitution. It was well that she had courage and grace to do it finally.

We heard of an old, gray-headed man who took a returned missionary aside one day, and confessed to him how fifty years before, when they were boys together he picked up and kept a quarter of a dollar which the missionary lost, and tried in vain to find. "I have carried the load on my conscience," said he, "for fifty years, and I would not carry it fifty years longer for the whole world." And so he paid him back a silver dollar, and begged that he would forgive the sin committed so long ago.

It is of "no use" to sin. If you have done wrong, make it right; and the quicker you do it, the better; life is uncertain; time is short, sin is a heavy load here, but it will be heavier still to bear it before the judgment-seat of Christ. Make haste, then, to get rid of every sin; fly to Christ for pardon and for peace, and make ready to stand accepted and blameless in the Judgment day that is "near and hasteth greatly."

Two things characterize every church that is in the highest condition of spiritual health. The one is that they all worship; the other, that they all work. The first appertains more directly to the heart; the second appertains as well to the head, the hands, and the purse. The fullest combination of the two would almost realize the ideal of church life in the highest form.—Theodore Cuyler.

The Commentary.

TELL me the meaning of Scriptures. One gem from that ocean is worth all the pebbles of earthly streams.—M. Cheyne.

REMARKS ON THE PROPHECY OF JOEL.

CHAPTER II.

VERSE 15. Blow the trumpet in Zion, sanctify a fast, call a solemn assembly; 16; Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet. 17. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

The language of these verses is that of earnest impassioned exhortation. Hope is implied in it, that if this course is taken on the part of the people, the favor of God will be secured. The time and the occasion demand concerted action: gather the people. The congregation is to be sanctified, especially called to the work of seeking the Lord. The children are to be brought in, even the youngest. And the ministers of the Lord are to feel such a burden of soul that it will bring them to their knees with weeping before the Lord.

Between the porch and the altar. Allusion is here made to the temple service. Between the altar of burnt offering and the porch of the temple there was a space of 15 or 20 cubits. And it was here that the priests prostrated themselves in times of distress and emergency, and here that sins were confessed upon the heads of the offerings.

Not in that place nor literally in that way do we now make known to the Lord our distress and our desire for his help. But we are to do it no less earnestly and really.

The reproach of the heathen. Wherefore should they say, Where is thy God? When the Jews were visited by the plague of locusts, as mentioned in the first chapter, their hearts made faint, and their strength consumed by famine, the heathen, ever watchful to take advantage of their misfortune and weakness, were ready to war against and bring them into subjection, so that there was a probability of its being literally true that they would rule over them. Or, if we adopt the marginal reading, they would use a by-word against them, in this case doubtless the taunt, "Where is their God," that he should abandon his people to such calamity?

There are heathen in a spiritual sense to-day all around us, watching for every unfavorable circumstance in the experience of the people of God, and ready with their gibes and jeers at every apparent failure. When the church is brought into straight places, as it has been in the past, and as it will be before the end, places from which nothing apparently, but the arm of the Lord can deliver them, and that help is seemingly delayed, then the wicked are ready to mock their hope, and laugh at what appears to be their inevitable calamity. But their triumphing is all too soon; for the people of God understand the lesson, humble themselves before God, zealously repent, and thereby so relate themselves to him that he can consistently bestow his favor; and true to his promise he appears to their deliverance and joy, and to the confusion and dismay of all their enemies. And when the day of distress for the wicked comes, how different the circumstances! They have not merely mortal men in array against them; but God himself laughs at their calamity and mocks when their fear cometh. Prov. 1:26. "Say ye to the righteous, that it shall be well with him;" but "woe unto the wicked! it shall be ill with him." Isa. 3:10, 11. U. S.

SERPENT ("NACHASH") SERAPH.

THE word "serpent," in Gen. 3:1, is from the Heb. *nachash*, which signifies *close scrutiny* or *enchantment*. The commentators seem to very generally agree in this definition. Also that the root and kindred forms signify *seraph* or *shining, glistening*, as polished brass, from

which we are led to the conclusion that the creature used by Satan for a speaking medium was not a crawling reptile, but a glistening seraph. And we learn from the record that "the serpent was *more subtle* than any beast of the field;" and Satan, of whom it is declared (Eze. 28:3, 12), "Thou art *wiser than Daniel*, there is no secret that they can hide from thee," "Thou sealest up the sum, *full of wisdom*," &c., would certainly know better than to choose for his purpose a slimy reptile. The serpent of Eden must therefore have been of another species and of a higher grade, or else he was greatly degraded by the fall and curse that followed.

Among all the animal tribes, this serpent was "more subtle." The word "subtle" is sometimes rendered "crafty," "prudent," as in Job. 5:12; Prov. 12:16. It is therefore probable that this animal before the curse was, the most beautiful, shining, and seraph-like, as well as the most knowing and prudent, of all the animal creation, whereas it is now, since the fall, the most low and degraded.

To the objection that the serpent has no organs of speech, Calvin replies, "No one has any except as God gives them. How with Balaam's beast? Beside, the serpent that can now only hiss, may, at first, have been an eloquent speaker." There need be no difficulty on this point if the Scripture is credited, for it is positively stated that "the dumb ass *speaking with man's voice* forbade the madness of the prophet." 2 Pet. 2:16.

The serpent, now degraded to crawl in the dust, eating only what is mixed with dust, was no doubt once a shining, *flying seraph*, possessing discernment and sagacity beyond all others of the animal creation.

The Comprehensive Commentary, endorses the following from Matthew Henry:—

"Perhaps it was a flying serpent, which seemed to come as a messenger from the upper world, one of the *seraphim*; for the fiery serpents were flying. Isa. 14:29."

Dr. Adam Clarke says:—

"The Arabic, which is very nearly identical with the Hebrew, gives the root of the word *chanas*, as signifying *he departed, drew off, lay hid, seduced, slunk away, &c.* . . . It is very remarkable also that from the same root comes *Khanas* the *devil*, which appellation he bears from that meaning of *Khanasa*, he *drew off, seduced, &c.*, because he draws men off from righteousness, *seduces* them from their obedience to God."

The Critical, Doctrinal, and Homiletical Commentary, on the term "*nachash*," says:—

"It is far more likely, however, to have had for its primary sense that from which comes the secondary meaning of brass, or rather of bronze—*shining* metal. This gives, as the primary, the idea of splendor, glistening."

Smith's Dictionary of the Bible has the following:—

"*Serpent*. Herodotus (ii. 75, iii. 108.) speaks of serpents with wings whose bones he imagined he had himself seen near Buto in Arabia. Monstrous forms of snakes with birds' wings occur on the Egyptian sculptures."

Jacobus, in his notes on Genesis, says:—

"Objectors say it is not likely that the devil would have assumed such an unsightly shape, but a more attractive one. Yet this objection begs the question. We may suppose that this kind of serpent had originally a very attractive form, and received its degraded and groveling habits in the curse. The *nachash* is the term used in Num. 21:6; but with the Hebrew term '*seraph*'—translated, 'fiery serpent.' It is '*the seraph serpent*' which God there sent among the people. The term *seraph* in Hebrew means *fiery*. And this kind of serpent was probably a glistening creature, and may have been so far attractive, even after the fall, while kindred terms of *nachash* mean *brass* and *enchantment*—all giving the impression of some bright, glowing, and fascinating appearance, a the original idea."

George Bush, Prof. of Heb. and Orient. Lit., N. Y. City University, in Notes on Gen. 3:1, says:—

"*Serpent*. Heb. *nachash*. The word 'serpent' in our language comes from the Latin *serpo*, to *creep*, but the Hebrew term has no relation to the form or motion or any external attribute of the serpent. It is a term descriptive solely of *mental* properties, being derived from a root signifying *to search or scrutinize closely, to find out by experiment*, and in some few instances *to practice divination or augury*. Gen. 44:5; Lev. 19:26; 1 Kings 20:33. The name, therefore, is obviously more appropriate, in its original import, to some kind of rational being than to a brute beast or an unintelligent reptile. \* \* \* \* \*

"A due reverence for Scripture would seem to force from us the admission that here was a *real serpent uttering real words*, since the inspired historian expressly asserts the fact. But was this all? Is there not clear evidence of the presence also of a higher power latent under the serpentine form, and acting through it as an obsequious organ? The apostle Paul in exhorting the Corinthians to beware of false

teachers, says, 'I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity of Christ.' Here is a comparison between the seduction of the Corinthians and the seduction of Eve; and as the former were in no danger of being deceived by a mere brute animal, Eve cannot be supposed to have been beguiled by a mere irrational creature. If the serpent in Genesis was nothing more than the brute reptile, the comparison is destroyed; but if it was the organ of Satan, the comparison is true and forcible; that is, there was danger lest Satan should deceive the Corinthian converts through the means of false teachers, as he did Eve by means of the serpent. That such is the apostle's meaning is implied in verses 13-15 of the same chapter: 'For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light.' We know from Scripture of no other period in the history of this archapostate when the transformation here predicted of him is so likely to have taken place as that now referred to, when he perhaps assumed the form of a bright, glorious, and winged serpent, of that kind which in Scripture are called *seraphs* or *seraphim*, from their *luminous, burning, glowing* appearance, an appearance that might very naturally have suggested the phrase, 'angel of light.'

"There can be no reasonable doubt, therefore, that the devil actuated the serpent by which Eve was beguiled, and that he was consequently the instigator of the first sin in Paradise. This being is here designated under the appellation, *serpent* from his insidious, *subtle*, and *malignant* nature, and the epithet *old* is applied to him, Rev. 12:9, from his having commenced his diabolical acts at the creation, and continued to practice them through several thousand years down to the period of that prophecy. He is moreover elsewhere called *devil*, from his being a calumniator, or *slanderer*; *Satan*, from his being an *adversary* or *hater*; and the *wicked one*, from his general character.

"We find a general belief both among the ancient Jews and early Christians that the serpent before the fall was not only gentle and innocuous, but in form and appearance among the most beautiful of creatures. In Num. 21:6, it is said, 'The Lord sent *fiery serpents* among the people, and they bit the people; and much people of Israel died.' Here the original phrase is *seraphim* or *burning serpents*, probably from their resplendent color in which they resembled an order of angelic beings called also *seraphs* or *seraphim*. Isaiah also, chap. 14:29, speaks of a '*fiery flying serpent*,' doubtless of a similar species. We know, therefore, of no insuperable objection to considering the serpent of Eden as a far more splendid and beautiful creature than the common reptile so denominated; and the traditional comment of Rabbi Bechai may, perhaps, rest upon solid grounds. 'This is the secret (or mystery) of the holy language, that a serpent is called *seraph*, as an angel is called *seraph*,' and then after quoting Num. 21:6, he adds, 'The Scripture calls serpent *seraphim* because they were the offspring of the old serpent.'

"There was doubtless a signal transformation made to pass upon him in consequence of the curse now inflicted. From having formerly moved by the aid of wings, or with the head and breast elevated above the ground, he was now reduced from this imposing posture, and became, in the fullest sense of the term, a *reptile*, vile and loathsome, and incapable of eating any food but what should be more or less mingled with the dust."

The harmony of these learned authorities on the original term "*nachash*," carries with it a conviction of its truth, and relieves the matter of all objections and obscurity, and gives a dignity and importance to the Bible account not generally realized. The serpent's dazzling brightness, his intelligent subtilty, and his seraph wings with which he flew through the air, glistening in the sun with such attractive beauty as to arrest the attention, excite the admiration, and fascinate mother Eve, are all now removed. He was degraded, by the Creator, so low that Satan could never again use him as a medium to fascinate and deceive. He is now most loathsome—an earthy, crawling, dust-eating reptile. Instead of shining, fascinating beauty, the sight generally strikes with a chill, and he is abhorred by all the Eves, and most of the Adams of our race. And well would it be for us to learn to abhor sin which first came by the serpent, with the same loathing we naturally have toward the agent used. But if we would avoid evil, we must shun the appearance of it, and every way that leads to it. "To parly with temptation is to play with our ruin." Understanding Satan's devices, may we escape his snares and come off victors at last.

M. E. CORNELL.

"Thou shalt love the Lord thy God with all thy heart."

## The Review and Herald.

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

BATTLE CREEK MICH., FIFTH-DAY, MAR. 18, 1875.

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

### The Law and the Gospel.

THERE has been but one Redeemer of sinners during all the ages of human probation. Christ is "the Lamb slain from the foundation of the world." Rev. 13 : 8. The sacred Scriptures reveal but one plan by which fallen man may be saved. In the development of this grand plan there have been in each successive dispensation increased light and glory. But there is no intimation in all the Bible of three plans of salvation, one for the patriarchal age, one for the Jewish, and one for the Christian age.

Jesus Christ is the only Redeemer of the fallen sons and daughters of Adam. "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." Acts 4 : 12. The gospel of the Son of God is the good news of pardon and eternal redemption through his dear name. This good news was proclaimed to Adam, and has been embraced by Abel, Enoch, Noah, Abraham, the holy prophets, apostles, and the saints of all ages.

In the name of reason and of revelation we protest against that fundamental error, which is being sown broadcast everywhere in our time, that the law of the Father, and the gospel of the Son, are opposed to each other, the one designed to take the place of the other; as if the men of former dispensations were saved by the law without the gospel, and those of the present dispensation are saved by the gospel while disregarding the moral law. It was not possible for sinful man in the ages past to secure a fitness for the inheritance of the saints in light by the divine law alone. There is no ability in law to redeem the transgressor. It is not the province of law, human or divine, to pardon the transgressor of law. The moral law is a rule of right action, condemning the transgressor, and holding him as such until he shall suffer the penalty. The divine law can do no more for the sinner. It is the gospel alone that offers pardon and salvation. Without the gospel of the Son of God, none of the men of the patriarchal and Jewish ages could be saved.

It has been the object of the father of falsehood and error, in order to confuse the glorious plan of salvation in the minds of the people, to make it appear that the law of the Father and the gospel of the Son are in conflict. The Jews were incited by the spirit of error to reject Jesus and his gospel, while they clung to the law, their interpretations of which were fearfully warped by their traditions. And many Christians, led on by the same spirit of error, reject the law of the Father, while they profess with great tenacity to cling to the cross and the gospel. The cry of the one was, The law! the law! but away with Christ! The cry of the other is, The gospel of Christ! the gospel! but away with the law.

"I and my Father are one," is the significant declaration of the Son of God. John 10 : 30. The Father and the Son were one in creation. "Let us make man in our image." Gen. 1 : 26. And they are evidently one in the great work of man's redemption, as shown by the triumphant song of jubilee from all the saved when redemption shall be complete. Rev. 7 : 9, 10. Let it be borne in mind that these are the redeemed from "all nations, and kindreds, and peoples, and tongues." Abel and Enoch will be there. Righteous Noah, faithful Abraham, and all the holy prophets of God, will be there. And with robes washed in the blood of the Lamb, and bearing palms of victory, through his redeeming power they will stand before him, as well as the apostles and martyrs of Jesus, the reformers, and those saved in the nineteenth century.

Hark! Do you hear that universal shout of victory from unnumbered voices? Salvation's hour complete has come! And now the heavenly plains are ringing with the significant shout: "Salvation to our God which sitteth upon the throne, and unto the Lamb." The patriarchs, prophets, and saints of all past ages, join those saved in the present dispensation in ascribing the praise of their salvation to Jesus, the Redeemer; while those who are saved in the present dispensation join the patriarchs, and those saved in the Jewish age, in honors to the Creator and Lawgiver. Hence, the law of Him that sitteth upon the throne, and the gospel of the Lamb of God, both reach across all the ages of human probation, and are in perfect harmony in the salvation of the faithful and obedient.

The gospel is the joyful message of salvation

through Jesus Christ. We inquire, How early in the sad history of the fallen race was the gospel proclaimed? Was it first given in the days of Christ? of Moses? of Abraham? or of Adam? We distinctly trace the faith and hope of the gospel of the Son of God in that early denunciation of wrath upon Satan, that the seed of the woman should bruise the serpent's head. In this decree against the author of sin and death, we hear the gospel of the Redeemer as verily as in the song of the angels over the plains of Bethlehem, to the shepherds as they watched their flocks by night. Luke 2 : 8-14.

Immediately after the fall, hope of a future life hung on Christ as truly as we hang our hopes upon him. When the first sons of Adam brought their offerings to the Lord, Cain in his unbelief brought of the first-fruits of the ground. But Abel, in faith of the great Sacrifice for sin to be manifested in the distant future, brought of the firstlings of his flock. Through that lamb Abel saw the Lamb of God, the Redeemer of the world, and set his hope upon him. In the blood of that firstling, Abel saw the blood of Jesus Christ. He looked forward to Christ, and made his offering in the faith and hope of the gospel, and through it saw the great Sacrifice for sin, as truly as we, looking back to Calvary, see the bleeding Lamb of God through the broken bread and the fruit of the vine at the Lord's supper. In these emblems we see Christ shedding his blood for our sins on the cross. Abel saw the same in the bleeding, dying firstling which he offered.

"And the Lord had respect unto Abel and to his offering; but unto Cain and to his offering he had not respect." Gen. 4 : 4, 5. The sacred narrative shows that while Abel's act of faith in the Redeemer to come sealed his righteous character, cost him his life, and placed him at the head of the holy martyrs of Jesus, Cain's infidelity was regarded as sinful, and was the stepping-stone to the high crime of the murder of his brother, which sealed his character as a vagabond in the earth.

The great apostle, in the eleventh chapter of his epistle to the Hebrews, places Abel at the head of the faithful worthies. He speaks of his righteous act of faith, in offering to the Lord in sacrifice the type of the Redeemer to come, in these emphatic words: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying to his gifts. And by it he being dead yet speaketh." Abel laid hold of the hope that was set before him of the Redeemer to come, and in type embraced Christ. And, as he set the seal to his faith and hope in presenting before the Lord the most fitting emblem of the dying Lamb of God that taketh away the sin of the world, high Heaven bestowed the signal witness that he was righteous. And for nearly six thousand years this eminent preacher of the gospel, though dead, has been speaking of his faith in Christ.

The beloved John, in contrasting the infidelity and murderous spirit of Cain with the confiding faith, pure love, and obedience of those who revere the commandments of God, and lay hold of the faith of Jesus Christ, says, "Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." Abel formed a righteous character, not only in laying hold of the Redeemer to come, by faith through the figure of the firstling of his flock, but by perfecting that saving faith in the act of presenting the sacrifice before the Lord his God.

We pass down the brief sacred history of the fallen race to Abraham, and there we find the joyful message of salvation through Jesus Christ, to be extended to the nations of the earth, proclaimed to the trusting, obedient patriarch. Paul speaks of it thus: "And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed." Gal. 3 : 8. The apostle quotes from Gen. 12 : 3. See also verse 7 and chapter 17 : 7, 8, where this promise is extended to Abraham's seed.

The gospel of the Son of God is proclaimed to Abraham in this promise, in that it is really a promise of Christ, as argued by the apostle in Gal. 3 : 16: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." The promise to Abraham that in him all the families of the earth should be blessed, embraces Jesus Christ as the only hope of salvation of man from all the nations, as stated by the apostle in verse 14: "That the blessing of Abraham might come on the gentiles through Jesus Christ." The faith of Abraham embraces Christ as its glorious object. This is seen in Christ's reply to the Jews, who boasted in Abraham as their father—"Your father Abraham rejoiced to see my day; and he saw it, and was glad." John 8 : 56.

The great plan of salvation through Jesus Christ was opened to Abraham, and his faith reached forward even to the restitution by the Son of God. Abraham did not receive the promised inheritance in Canaan. He sojourned in the land of promise as in a strange land, looking forward to the eternal city of the immortal kingdom where Christ shall reign in all his glory upon the new earth. "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed. And he went out not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God." Heb. 11 : 8-10.

The gospel was preached to the children of Israel in the days of Moses. In his epistle to the Hebrew Christians, Paul states that it had been preached to them, as well as to their fathers in a former dispensation. "Unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4 : 2. He also testifies of the Hebrews in the wilderness, that they "were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ." 1 Cor. 10 : 2-4.

Moses and the believing Jews had the faith and hope of the gospel. Through the blood of the sacrificial offerings, they saw Christ, and by faith embraced him. Their hopes of the future life were not in the law, but in Christ. The typical system was but the shadow of good things to come, of which Christ, as a sacrifice and mediator, is the center. These good things are the body that casts its shadow back into the Jewish age. The bleeding sacrifices of the former ages were but the shadow, while Christ, bleeding on the cross, was the great reality. The blood of beasts offered by the Jews, understandingly, and in faith, as clearly pointed forward to the blood of Christ, as the Lord's supper and baptism point back to his sufferings, death, and resurrection.

The true church of all the ages is the church of Jesus Christ. He is the world's only Redeemer. Those who shut themselves up to the New Testament, and have the foundation of the church laid at the resurrection, or at Pentecost, are building too narrow a structure. Let the well instructed disciple, not only sing, "How firm a foundation," but

How broad "a foundation, ye saints of the Lord,  
Is laid for your hope in his excellent word."

"Now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Eph. 2 : 20.

J. W.

### Our Periodicals.

OUR periodicals should be a power in the land. We have none too many of them; but they should be better, and more widely circulated.

The REVIEW AND HERALD should be regarded as the periodical for the church, and the proper organ for all our missionary workers. No believer, at least east of the plains, should take any of our other periodicals instead of the REVIEW AND HERALD.

The Voice of Truth is designed to be "a make up" from the REVIEW, the Health Reformer, and the Instructor, to present a most valuable variety to go out everywhere to those who are not instructed in the reasons of our faith and hope. The scheme of getting up such a paper, to be furnished to Tract and Missionary Societies, and also to those who subscribe for it for their friends at half price, is one that should have the sympathy and hearty co-operation of all the friends of the cause.

Bro. Haskell thinks the subscribers of the Voice have come in too slowly. We do not say that all our people in the several States have done their duty in canvassing for the Voice. We do not believe that one-half has been done in properly canvassing that should have been done. But when we hear that about 6,000 names have come in already our fears are aroused that there has been careless canvassing, and that many names have been recklessly sent in of persons who will cast the Voice, unread, with other waste papers.

We do not say that we have too many names for the Voice. Instead of 6,000 subscribers, there should be at the present time not less than 15,000. The principal mistake in this whole matter was in not commencing the work

in season. The very plan which was finally adopted, five months later, we fully matured on the cars from Oakland to Battle Creek the first of August, 1874, and it should have been put in immediate operation. We should not have waited for others who were held by a spirit of hesitation. The canvassing for the Voice should have commenced then, and not five months later, to be crowded to that degree as to make the work imperfect. This is a work for the year round, until all our work is done. No State has its full quota of subscribers while there are candid men and women in that State who have not been asked to read *The Voice of Truth*.

We made a mistake in taking hold of work at Battle Creek, which others had neglected, which held us in that city six months. We should have attended all the Eastern Camp-meetings and returned in season to attend the California Camp-meeting the first of last October, and then commenced to issue *The Signs of the Times* weekly. All our periodicals, but especially *The Signs of the Times*, have suffered because of our long stay at Battle Creek. While there, we could not find time to write, and since our return we have had heart, head, and hands, full of matters here, preparatory to building. But we have now reached a point in getting things ready to build where we take up the pen with hope and courage in the Lord, that we may be able to do something in his name to add to the interest and value of our good papers.

*The Signs of the Times* is now to be issued weekly. We have received two hundred reams of paper from Michigan at a handsome profit over San Francisco prices. We hope to have our new press successfully running before we leave to attend the camp-meetings. We now decide to circulate *The Signs of the Times* everywhere, and to receive donations from all the States and Territories. We abandon the idea of confining the *Signs* to the Pacific Coast States and Territories. Let it go everywhere, and let the subscriptions and donations come in. Mrs. White will occupy considerable space, and we shall do all in our power to add interest and value to the paper.

We shall expect to hear from many old friends, and hope to be able to speak to them at the several camp-meetings. We design to spend at least two days at each of the camp-meetings the coming season.

We urgently invite brethren who are able to do so to fall into the ranks of the \$100 men. One hundred such can be found to raise \$10,000 to furnish Presses, Engine, Types and material complete for printing and binding books as soon as the new building shall be ready. Let such donations be forwarded as soon as possible to REVIEW AND HERALD, Battle Creek, Michigan. Donations for the *Signs* should be forwarded to *The Signs of the Times*, Oakland, Cal. Let the names, and subscription price of those who wish pay two dollars a year, and the donations come right along. Eld. J. H. Waggoner, an able and experienced editor, will give the *Signs* special attention in our absence. With the blessing of God there will be no failure of the *Signs* weekly from this time onward. We ask the sympathy, and prayers, and the full co-operation, of those who are true, and faithful, and liberal.

May God bless our periodicals, and make them a power in the land to expose error, to herald the truth, and lead honest men and women to Christ, and to Heaven. All our people should have the REVIEW AND HERALD. *The Voice of Truth* should have a circulation of not less than 15,000. And may *The Signs of the Times*, especially designed for the Pacific Coast, find friends and supporters everywhere, until it shall obtain patronage and strength sufficient to be self-sustaining by numerous friends within its more natural boundaries.

J. W.

### The School.

THE present term of school will close March 26, and the spring term commence, Monday, April 5, and continue twelve weeks. By an unfortunate exposure of the boiler of the heating apparatus to frost, at the beginning of the cold weather, which burst one of the plates, and made it necessary to send it back to the factory in Illinois for repairs, the school has for a great portion of the present term been kept out of the new building. By this means both teachers and scholars have labored under great embarrassments and perplexity, and have shown themselves abundantly endowed with the rare grace of patience. We expect that hereafter due care will be used, and no such annoyance be again experienced. We consider the past term, under the circumstances, a very successful one, and look for the spring term to be full and prosperous.

U. S.

Editorial Correspondence.

THE WORK IN EUROPE.

How shall the work of God be advanced in this field of missionary labor? is the question present in my mind during all my wakeful hours. One of the first things which suggested itself to my mind when I first thought seriously of this mission was that advertisements, setting forth the object of the mission and asking responses from those interested, should be inserted in at least one leading journal of each country of Europe.

On reading Eld. Jones' reports from London some time later, I was pleased to see that he was acting on this very plan with respect to England, Scotland, and Ireland, and that he was seeing some good result from it. Therefore, when I met the Swiss brethren in our first general meeting, I named this as one of the things that I thought advisable to do. They assented freely to this proposition, and this was all that I desired. I told them that as this was an experiment, no money should come out of their treasury for its execution, and that I would willingly bear the expense of the first trial myself. If it should prove a success, so that we should desire to repeat it in other countries, then they might do all that they found themselves able and willing to do.

I will now state the result of advertising in the *Journal de Genève*, so far as that result has been reached. My call was addressed to those who observe the seventh day as the Sabbath, or who are interested to examine the subject.

The first response was from a professor of languages in one of the institutions at Geneva. He is a first-day man, and in response to his letter I addressed him a communication in behalf of the seventh day, and sent him some Sabbath publications.

My second letter was from a gentleman who stated that he was proprietor of an extensive watch factory in Geneva. He also is a first-day man. He wrote me that he finds it difficult to establish the sacredness of the Christian Sabbath in the minds of his workmen, and asked counsel as to the proper course. I responded by showing him that the difficulty lies in the nature of the institution; that if he would return to the Sabbath which God ordained, he would find the authority of God's law to back it up, whereas now he has nothing but a human institution and no greater authority to move the conscience than the authority of man. I sent him also publications on the Sabbath.

My third letter is from a gentleman of Geneva who states that himself and his family are adherents to the seventh-day doctrine, and that he desires to enter into communication with me upon the subject. In signing his name he styles himself "*maître imprimeur*," meaning, if I understand the term, foreman of a printing office. I have written this gentleman from this place, and have not yet had time for his reply. But to get knowledge of this seventh-day family in Geneva gives me no little joy.

My fourth letter is from a gentleman, also a resident of Geneva, who thinks "*le Dimanche*," that is, Sunday, the day to be hallowed, but he wishes publications. I shall write him at once, and send him what publications I can. But alas! my stock is almost exhausted.

My fifth letter is in English, though from the name and the style I am sure that the writer is a Frenchman. He also is a resident of Geneva. The penmanship is very beautiful. I omit the first sentence it is so warmly expressed. The remainder of the letter reads thus:—

"Having just read your appeal inserted in the *Journal de Genève*, I hasten to let you know that my wife and myself are observers of the divine command relative to the seventh-day rest, and desirous to see it fully observed. Therefore, we are quite willing to hear from you any communication on this most important subject. May the Father, Son, and Holy Spirit, bless your gospel mission to Europe.

"Yours respectfully, M. de C."

I have just written to this gentleman concerning our sacred work, and given him quite a full account of the Sabbath-keepers throughout the world. These five letters are all that I have thus far received in response to my advertisement. But two of these letters are from seventh-day families! If it please God, I shall very soon after my return to Neuchâtel visit these Geneva friends. These things greatly interest our friends here in Prussia. I expect them to meet the expense of advertising in an Amsterdam paper for Holland Sabbath-keepers, and in a Berlin paper for other Sabbath-keepers in Prussia or in the German Empire. We shall thus expend about forty dollars.

It gives me great pain to find that I have no publications. Some time must elapse before we can have many either in German or in French. But wherever I go I find people who can either speak or read English. In the educated families, there is almost always some member that can read English. If I only had a plenty of our works in English these would actually go far toward meeting some of the most urgent calls, even in Germany itself. I brought all the books that I could, and from choice I paid for them myself. Now I feel free to beg. My books are gone. Here are candid men and women that can read English, and that would take our books and read them to others if I only had them to hand out. I think I could circulate the books without throwing them away. If the friends of Christ in America feel it a privilege to do so, I trust they will meet the expense of such a box, and the General Conference Committee will manage the matter so as to incur the least expense, and to have the least delay. The box can be sent through Morris's European Express, 50 Broadway, N. Y. I ask especially for copies of the History of the Sabbath. I shall be grateful for whatever is sent. I will try to have our friends in Europe do their full duty relative to helping in the support of the cause. But when they have done this, our means are very limited compared with the expense of the work before us. We shall not incur debts. We will do all that the providence of God renders possible, but we will keep within our means, that God's work be not dishonored by debts which we cannot pay.

Something must shortly be done for the friends in Italy. Though we study the strictest economy as to the expense of a journey, it does, nevertheless, cost something to travel several hundred miles. I have never taken pleasure in past years in making long journeys backward and forward and not stopping to labor in the places visited. I have no more disposition to this course here than I had in America. But some of these journeys at present must be taken, though I will labor earnestly to make them of some account.

The past week has been one of earnest, constant labor. One of the greatest difficulties in our way here is the great expense of hiring a hall. This is something like three times the expense in the United States. Under these circumstances, it is difficult to reach the public. I am not willing to leave Germany till I see Bro. Ertzenberger well under way in a course of public lectures. We have therefore sought every opening for meetings, and have spoken in every place where there has been any room to be had. We have meetings nearly every day and some days have two.

I will give our experience in the village of Hilden, Thursday evening last, to show what kind of things are to be met in this country. The only hall that could be obtained is a large hall in the second story of a hotel. There is a custom connected with such halls that I did not know. It is in good order to drink beer and to smoke while listening to the speaker. The first intimation that I had of this was when entering the hall I saw that four rows of tables extended the entire length of that large hall, and that the chairs were placed by the side of these tables, and on each table was a match case. A good congregation assembled, very intelligent in appearance, and they were very well dressed. Before our services commenced, a waiter handed about beer, and he renewed this from time to time during the meeting! Moreover, a considerable number smoked during the service! The reader will say, perhaps, that it would have served them right had I turned away and left them. But it was this place or none. Paul says, "Instant in season, out of season." If this was not a good place, it was at least a poor one, and that is better than none at all. But now I will say that these people paid the strictest attention. I could never turn my eye to any part of the hall in which I did not see every eye fixed steadfastly upon me. And when prayer was offered by Bro. Ertzenberger at the commencement and at the close, every person stood up and remained motionless. We had a very solemn meeting, and God gave great freedom in speaking.

The meeting next evening was at a private house. Here the smokers came again, though they ceased to smoke on coming in. But to see men sit before you with pipes about four feet long is a strange sight. As some of them seemed possessed of fair mental powers, I watched them to detect some tinge of shame for having such implements of folly in their hands. But I looked in vain. These persons smoke during their entire waking hours. I am told that they take their pipes with them to their beds, and

smoke as they lie down to sleep! Tobacco is the god they worship; or rather their base appetite is their god, and the tobacco is the incense which they burn to the demon they worship. The Sabbath truth is too pure to dwell in the same heart with this vile weed; and it is no small witness to this that our German Sabbath-keepers are wholly clear from tobacco.

I cannot close without mentioning a very interesting item that appeared in the German papers of last week. It is this: That a few days since there died at Prague, in Bohemia, a Sabatarian, aged one hundred and five years. From some cause he has been very highly honored by the last two Austrian emperors, and at their request has visited them both in their palaces. The papers say that this man was the last of the sect of the Sabbath-keepers. I do not believe this statement; for though Sabbath-keepers have always been in a minority, God has always had these witnesses to his truth, and though their enemies have wished them to die out, and have thought from age to age that they would, they have thus far waited in vain. The smoking flax will not be quenched till God shall send forth judgment unto victory, and the time shall come when from one Sabbath to another all flesh shall come to worship before the Lord. Hereafter, if God will, I will tell the readers of the REVIEW something more concerning the Sabbath-keepers in Bohemia. The incident, however, is a confirmation of the facts stated in the History of the Sabbath, pp. 463, 464. These Sabbath-keepers have existed from the time of the Reformation; and I have no idea that they are now extinct. J. N. ANDREWS.

Elberfeld, Prussia, Feb. 21, 1875.

Astonishing Logic.

THE *Restitution* has just struck its heaviest blow against the visions of sister White. It falls upon them with the crushing weight of eider-down. It runs thus:—

Christ said, "Of that day and hour knoweth no man;" but in Experience and Views, Mrs. W. says, "Soon we heard the voice of God like many waters which gave us the day and hour of Jesus' coming." So, says the *Restitution*, the word of the Lord is plainly contradicted, and the visions should be instantly rejected by all who believe the Bible.

Strange that no one of the many thousands who regard the views of sister White as the result of the work of the Spirit of God, according to the teaching of the New Testament on that point, could see so glaring a contradiction, but the world had to wait till the *Restitution* adjusted its antiquated spectacles, before it could be put on its guard by so weighty an objection against receiving them. But let us search for the point that is made if any can be found.

No man knoweth the day or the hour. Does the vision say that any one knows the day or the hour? No. Then there is no contradiction.

Does the Scripture say that no man ever will know? No. Then there is nothing in it to show that what the vision says may not at some time be true, and we know the day and hour, though we do not know it now.

Mark includes with men, both angels and the Son of God himself. Is the Son of God never to know the day and hour of his coming? Such a thought would be most absurd. This has led critics to investigate the true signification of the word knoweth in this connection. They find it to mean, "maketh known." Simply then, no man is to make known the day and hour of Christ's coming; angels are not to make it known, neither the Son, but the Father only. This implies that at some time the Father will make it known. With this the vision accords by saying that at the voice of God, the Father, this was made known. When is the voice of God uttered? Under the seventh and last plague, Rev. 16:17, just before the coming of Christ. Does the *Restitution* know why God utters his voice then? and what it is that that voice proclaims? The view of Sr. W. is that then is made known to the saints the hour of their deliverance, as Noah was informed seven days before the flood, of the day and hour when God would fulfill his word by opening the windows of heaven upon the earth. Is there anything to contradict it?

The *Restitution* further betrays its lack of critical thought, in applying the words, "one shall be taken and the other left," to the coming of Christ. Luke 17:34-36. The word, taken, there means to seize as beasts seize their prey. It don't mean, "taken" up to meet the Lord, while the wicked are "left" on the earth to perish. The word, left, means to escape. At the time of which Luke speaks, some are

seized and others escape. Can any one tell who is seized while others escape at Christ's coming? The seizing is done by the plagues before Christ comes, and those who escape are the righteous.

In this connection an allusion may be in place, to the long and labored efforts of another paper to show that the visions contradict themselves. It is accomplished (?) in the following manner: 1. A quotation is made from some of the earlier visions; then 2. Somebody's statement of what he thought the vision meant; then 3. Views now held differing from that individual's opinion. Therefore the visions contradict themselves!

Thus they treat the matter about as intelligently as the little boy in a certain town in Connecticut, who couldn't tell who made the hills about there, as his father only moved into the place the week before! U. S.

Future Punishment.

INTELLIGENT readers of the popular religious press cannot fail to see that the question of future punishment is assuming a new phase in the theological world. Under the pressure of so-called "liberalism" the old dogma of endless misery is giving way to less revolting views of the justice and mercy of God. A few years ago, to barely question the doctrine was regarded as rank heresy, while at the present day, writers in the most popular of our religious journals openly scout the old views of punishment, and even the more radically "orthodox" papers treat the question as on the debatable ground.

In some respects this change is encouraging. Many minds which have regarded the dogma as a scriptural one, and hence have been steeled against any assault upon it, upon having their faith in it shaken will be better prepared to investigate the subject candidly from a scriptural standpoint, and be enabled to understandingly accept the truth.

While this will doubtless be true with many as the result of the agitation, with others the result will not be so favorable. The reaction will carry many to the other extreme. While the all-pervading idea of inherent immortality remains as a constituent element of religious creeds, the demolition of the eternal-torment dogma necessarily conduces to the spread of Universalism. Indeed, the popular reaction on this question is already assuming that aspect, as evinced by the tone of its discussion in the religious press.

A recent article in the *Christian Union*, in which the doctrine of eternal misery is openly assailed, instead of questioning the popular interpretation of the Scripture phraseology on which the doctrine is supposed to be based, and giving a more rational exposition of its meaning, flatly denies the belief in "everlasting punishment."

Such a course cannot fail to be subversive of sound scriptural interpretation. Instead of denying the assertions and statements of Scripture, theologians had better seek to arrive at their true meaning. The doctrine of "everlasting punishment" is a scriptural one, and instead of disputing it, our first care should be to ascertain whether that punishment is misery or death. The Bible declares the latter to be the wages of sin; hence the punishment of the wicked must be the "everlasting destruction" mentioned in 2 Thess. 1:9.

On the whole, therefore, while we must look upon the agitation of this question as indicative of hopeful results, we cannot lose sight of the fact that the doctrine of natural immortality is responsible for much of the skepticism and error in regard to the great question of the final destiny of wicked men. W. C. GAGE.

Manchester, N. H.

THE PAPISTS AMONG THE FREEDMEN.—We have occasionally referred to the efforts being made by the Roman Catholic Church to win the colored people to their communion. They are meeting with no little success. Dr. Fulton writes from the South of the progress of their work: "Black nuns are beginning to abound; schools for the education of Romish priests are beginning to appear. Churches decorated with the choicest products of art, and flaming with tinsel and show, are seen in most of our large cities crowded with colored people. Black people are welcomed to Romish churches, because Rome intends to increase her power by the colored vote, and appreciates the magnitude of her opportunity. In Baltimore there are fourteen colored schools. The Douglas Institute has a fine hall, a library and reading-room, owned by colored people."—*Ex.*

## GLEANNING AND RESTING.

"Where hast thou gleaned to-day? and where wroughtest thou?" Ruth 2:19.

WHERE hast thou gleaned to-day,  
Where found thy task,  
And what reward is thine?  
Thus will God ask.

Where hast thou gleaned to-day,  
Where wroughtest thou?  
What bringest thou in sheaves  
To garner now?

In every path of life  
My knee I bow;  
And I glean truth from all.  
Thus answer thou:

I sorrow that I bring  
So little fruit,  
Among the reapers oft  
My tongue was mute,

Because I dared not ask  
For what I sought,  
Lest I should offer Thee  
What cost me naught.

No garland rare have I,  
Nor branch nor leaf;  
I bring Thy truth alone—  
My only sheaf.

Well done, my faithful child!  
Thus will God say.  
Then sing its "Harvest Home"  
Thy glad soul may;

For earthly work is done,  
Night comes at last.  
When God says "Welcome thou,"  
Thy toil is past.

Thy day of gleaning o'er—  
How soon it sped!  
Thy evening hours are come;  
Seek thou thy bed.

Christ reaches down his hand,  
All doubt is fled;  
On that all-tender hand  
Rest thou thy head,

What glorious change! From night  
To endless day!  
Gleaner, in "Heavenly Home"  
Rest thou alway.

—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.

## Morgan, Vermont.

I REMAINED in Morgan sixteen days, held sixteen meetings, and left seven keeping the commandments. Two were keeping the Sabbath when I came to the place. Others showed respect for the truth, but had not taken their stand. The work here, as in Philippi of old, commenced with "women." May these through consecration and diligence in the missionary work, be as successful as were Lydia and others in Philippi, that God's blessing may attend them. Acts 16.

I met an opposition effort by Eld. Blake, Adventist. Replied the same day. Eld. B. was present, but made no response, yet some of his friends got up a feeling bordering, as I thought, upon fanaticism; so that he had to check them, telling them he wanted them to form their opinions independently of him. It is due Eld. Blake that I here state that he treated us with Christian courtesy, and that he made some, very candid, and truthful admissions. He acknowledged that the Bible did not teach that it was right to keep the first day; that to prove this we must go to tradition; that those whose conscience taught them they should keep a day (the seventh day) would sin if they did not keep it, etc. I leave Bro. Worthen to follow up the interest, while I seek for some other opening.

D. T. BOURDEAU.

Burke, Vt., March 9, 1875.

## Wisconsin.

FOR the last four weeks I have been holding meetings five miles west of Arkensaw, Pepin Co., Wis., at a place called the Big Cooly, in a heavy timbered country. The people are very poor and their habits bad. The weather was terribly cold. The interest has been good, and the Lord has blessed his truth. The result is that ten or twelve have decided to keep the Lord's Sabbath, and others are deeply interested. May the Lord help them to decide for the truth is my prayer. N. M. JORDON.

## A Good Word from Missouri.

FROM a private letter just received from Bro. N. W. Allen, of Missouri, we take the liberty to make the following extract for the benefit of our readers:—

I met with very encouraging success in

Franklin Co. All that heard all my lectures have embraced the Sabbath, and several others who could come only occasionally are very much interested. The weather turned so bad that it was almost impossible to travel, especially at night; and the most of the people there lived two or three miles apart, so that they could not come at all regularly. We therefore concluded that it was best to postpone the meetings till May.

Immediately, on coming home, my brother printed some circulars and we distributed them through our little village and neighborhood.

Although the roads are extremely muddy, and the streets appear almost impassable, we have a large audience every time, never less than sixty-five, and oftener seventy-five. This is a large audience for this place (about twenty-five families). Lecture every night. Great interest is manifested by all, even by those who have never paid any attention to religious matters. The Lord is surely greatly blessing us and our labors. Pray for us, that we may walk humbly before God, that we may share richly in his blessing, and be the instruments in his hands of saving many souls. It is a blessed privilege to be a light-bearer in God's holy work!

The set of books and *The Voice of Truth* have been received by the Mercantile Library.

The Public School Library have the same offer, and have returned a vote of thanks. There are many who are anxious to investigate present truth, who will thus have an opportunity to do so.

## The Calls for Help.

A FEW weeks ago, I put a notice in the REVIEW without qualification, requesting any person who wanted preaching in his locality to write to me. Within ten days, I have received twenty letters calling for help; one from New Jersey; three from Illinois; five from Iowa; five from Wisconsin; the rest from Kansas, Dakotah, Nebraska, and New York. And I consider most all of them good openings. But where are the consecrated men to fill these calls? Truly the harvest is great, and the laborers are few. Why should we not pray the Lord of the harvest to send forth laborers into his harvest?

I wish to say to those dear friends, not in the Wisconsin Conference, who have written to me, if it were possible for me to come over and help you, I would most gladly do it. The people in different parts of the Wisconsin Conference are urging and pleading for help. My spirit is stirred within me when I read such pleading calls. Dear brethren, pray on—continue to send up your cries to the Lord of the harvest, and believe that he hears you, because none ever cried to him in vain.

I notice that several of the calls above referred to are the result of an interest awakened by reading a tract or a trial volume of the REVIEW, which has caused the readers to see light in God's word. Some have already commenced keeping the Sabbath, and are calling for preaching. May the Lord send them the living preacher soon, is my prayer. I will, with the blessing of God, answer the calls from Wisconsin as fast as possible. I am now trying to follow up one here in Baraboo, Sauk County. I have had four meetings with good interest, considering the circumstances.

By the grace of God to help me, henceforth I shall give all there is of me to this precious work. Pray for me.

I. SANBORN.

Baraboo, Feb. 24, 1875.

## The Race and the Prize.

LIFE is a race. The prize at the end is a crown of endless life, an inheritance within the pearly gates of the jasper walls of a city of gold. This city whose streets are three hundred and seventy-five miles in length, all paved with purest gold, while on either side are mansions of surpassing beauty and grandeur, is to be the "everlasting habitation" of the finally faithful. In the "midst of the street of it" flows a river, pure and life-giving, upon whose banks the tree of life will ever yield its celestial fruit. Oh! could that beautiful home, overshadowed by the glory of God, be caused to pass in grand review before our mortal vision, we could not behold it. The sun itself would be a shade. We could only say, "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

There are many ways purporting to lead to the city above, but there is only one that reaches there. That way is a straight and narrow and rugged road. Its entrance

is through the straight gate of repentance and confession.

We find in the race-course no resting place. We must ever be advancing, or we are losing ground; and though our feet may weary, and the heart grow faint, there are attendant angels to raise the falling, and give strength to the weak. There is help ever ready if the arm of faith only reaches to receive it. "Let us therefore lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus," for the strength that we need, to "so run" that we "may obtain" the incorruptible crown.

Then onward and upward! Let this be our cry  
Till the journey of life shall be ended,  
Then the care and the toil and the earth-born  
sigh  
With the new song shall never be blended.

In that heavenly city no night shall be known,  
The light of the sun pales before it.  
For the glory of God and the Lamb's dazzling  
throne,  
Shed their glory unceasingly o'er it.

ADDIE McWILLIAMS.

Soldier Valley, Iowa, Feb. 5, 1875.

## No Escape from Work.

IT is trying work to be such a Seventh-day Adventist as I ought. The theory is fine, just according to the Bible; but it compels me to work for my neighbors, who, on presentation of the unpopular truth, shrug their shoulders, lift one corner of the upper lip, shake their heads, and treat me with the forbearance they would probably show to a mild lunatic, or some blinded pilgrim on his way to Mecca, with his shoes filled with pebbles.

If I could sit down in a quiet, well-ordered house, in a room well lighted, warmed, and tastily furnished, and read the publications from Battle Creek, enjoy the propositions set forth by the gifted brethren, and not be obliged to come in contact with that air, which plainly tells me that I am a poor, deluded fanatic, because I "have Saturday for my Sunday," I could get along easier.

Many times my companion and myself would sit down by the fire at home and study; but feeling that to be a wrong to others, get up, put on our wraps, take some tracts or periodicals, visit our neighbors one or two miles distant perhaps, and try "once more" to say a few words, oftentimes ill-chosen and untimely perhaps, but the best we can do with our limited gifts. I often fancy we could accomplish more if we were not so poor; but who knows but we might be so engrossed with the care of our houses, lands, and cattle, if we had them, that we would forget that our "possessions would consume away into smoke," and choke the sinner whom we now labor to save?

Once when we were building a house (in our imaginations) we were interrupted by the shrill whistle of the locomotive. We both stopped, looked at each other, and commenced talking of something else. We are so fortunate as to hear, in our country home, four times a day, the announcement that this is the "day of God's preparation." I never see a train without thinking of it, and sometimes my eyes fill with tears because of the unthinking multitudes, who regard not the sign.

It is wearisome work to warn those whom it is so hard to arouse. How often my thoughts run back to those poor, tired pioneers in the work, those who carried or sent the truth from point to point till it reached our ears, and thanks fill my heart that we were permitted to see the truth. Let us all labor in our neighborhoods, that we may prepare the way for a minister, and that our skirts may be clear in "that day." S.

Hillsdale, Ill.

## Only Two.

ONLY two ways. One broad, the other narrow; one leads to destruction, the other to life; many go by the one, few by the other. Which is your way?

Only two sorts of people. Many sorts in man's opinion—many societies, classes, sects, denominations. Only two in God's sight—the righteous and the wicked, the wheat and the chaff, the living and the dead. Which are you?

Only two deaths—the death of the righteous, and the death of the wicked. Which do you think you will die? Which do you wish to die? Which would it be if you were to die this moment?

Only two sides at the day of Judgment—the right hand and the left. Only these two.

Those on the right hand will be blessed—"Come, ye blessed of my Father." Those on the left hand will be cursed—"Depart, ye cursed." All must appear before the judgment-seat of Christ, to receive the things done in the body, whether good or bad. What word shall be spoken to you? On which side of the throne will you stand?

## Our Responsibility.

"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. The sin of the Jews which aggravated all their former iniquities was the rejection of Christ as the Messiah. His coming had been foretold by the prophets; and they who waited for him, such as Simeon and Anna, no sooner saw him than they rejoiced. But because he did not come arrayed in pomp, and clothed with the outward garnishing of a prince, they shut their eyes against him. Truly he was a root out of dry ground, and despised. Nor were they content until their fiendish malice had been fully glutted by sitting down at the foot of the cross, and beholding the terrible agonies of his death by crucifixion.

The sin of the Jews is being repeated by many of our wicked generation. That which they did once is now being done every day by professed Christians.

And now let us look at the parallel between our case and that of the Jews. The coming of Christ, the work to be done by him, and many important things in the history of his humble life, had been predicted by the prophets. So plainly had the prophets foretold his coming that, had the Jews been perfect in character previous to his first advent, a rejection of him would have unchristianized every one found in unbelief. If, then, the Jews were rejected for rejecting him at his first coming, and for their cruel unbelief, how can we of this generation expect to be saved because we have been accepted of God in the past, if we reject the doctrine of his second coming and kindred truths, as the Jews rejected that of his first coming? Are we not more guilty than they if we do not heed the warning of the trumpet's certain sound? We have their sad history to warn us of the results of unbelief. But the text says, "If I had not come and spoken unto them, they had not had sin." True, his coming filled the picture previously drawn of him by the prophets. He came and declared to them, "The time is fulfilled; I am he that was spoken of by the prophets. One of their sins consisted in believing in God and at the same time rejecting Christ. One of the sins of this age is accepting Christ, and opposing the Father's law. Which will be most condemned in the Judgment? those who accept Christ now, but reject God's law, or those who rejected Christ and acknowledged God and his law? When the Jews listened to the doctrines taught by Christ and his followers, and despised them, little did they think they were virtually despising God in despising his ambassadors, but it proved so to be. Oh! if people now could know that in despising God's poor, care-worn servants, they are grieving him who sent them, they would welcome them with the truth they bring.

We often think of Christ while on the mount, as looking through the fast-falling tears he cried, Oh! how oft would I have gathered thy children, but ye would not. He had a special message, but himself, his message—all, were rejected, until when one would follow him, he replied, I have not where to lay my head. How many times while we are passing through great cities, we look at the costly spires of houses called churches of God, and feel that God has special truths which ought to be declared from the thousands of pulpits. But our hearts are sad; for the great doors of popular churches are shut in our faces. Why? Because we cannot, we dare not preach smooth things. Too terrible are the times in which we live. Christ told his hearers, Ye say, If we had lived in the days of the fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves that ye are the children of them which killed the prophets.

Many say they would not have rejected Christ; they would have believed in the days of the flood. But stop. Are not some of you who read these lines guilty of already rejecting clearer light than they had? How true the words of the text: If I had not spoken, they had not had sin. But he has spoken. Hear him: "When ye see all these signs, know it [or he] is near,

even at the doors." How plainly he has spoken.

But where are people looking? To the signs of the times? to God's law? to their carnal hearts? to a preparation? No. Hear Christ: "As the days of Noe were, so shall also the coming of the Son of man be." Matt. 24:38, 39. What were they doing? Eating and drinking. How long did they continue to do this? Until the flood took them all away. Is this terrible picture being filled out before our very eyes? Yes. Appetite and fashion rule the world. A gallon of oysters will call together a larger assembly than the preaching of God's pure, blessed truth. May the Lord help us to be terribly in earnest in giving the trumpet the certain sound. Lose a dollar in the ashes, and there is a stir. All are carefully sifting and looking for it. But precious truth has been smouldering under the ashes of fires kindled by the great apostasy; and shall not we dig out and bring to light the truth that the martyrs died to maintain? Can we not give our time and means to support a cause which first cost our Saviour his blood, the apostles their lives, and the martyrs such suffering as pen cannot describe? I weep at my own coldness, my unbelief, and cry, O Christ, hold thou me up, lest I fall and there be one less to do battle for God.

If the time in which we live, the soon coming of our dear Redeemer, an abundant entrance into the golden city, will not stir us all to work, then stop one moment, hear our Saviour's groans, look at that pale brow all covered with blood, that cold hand mangled by that terrible nail! Oh! what has the poor sufferer done? Why, nothing wrong. It is all for sinners, such as we.

But the world does not love him. No, that prayer in the garden would almost melt the rocks, rent at the time of his death, yet who weeps for Christ now? I never wanted to see Jesus as I do to-day. How his heart must swell when he sees his children leave their tribulation for the heavenly gates, which will ever stand ajar for us to enter. The prophet says he shall see of the travail of his soul and be satisfied. Isa. 53:11.

The text says, "But now they have no cloak for their sins." A cloak covers all garments worn beneath it. A soiled dress might be worn under a cloak, when if there was no cloak a clean garment would be put on. Christ has taken away the cloak, that our real characters may appear uncovered. Adultery, murder, and theft, are all deadly sins. But they can all be cleansed by the precious blood of Christ.

To reject Christ destroys man hopelessly. If the man on the scaffold rejects pardon, does he not murder himself? In rejecting Christ, as the Jews did, there is a combination of sins. There is pride, rebellion, and high treason; for you reject a king. He who sins ignorantly has some excuse; but he that sins against light, sins presumptuously.

The sin of unbelief blackens every other sin. Unbelief is the file with which you sharpen the ax of every other sin. If there ever were a people on earth to which this text applies it is this generation. If there is one portion of the race who will have more to account for than others it is those who are living now. Christ has taken away the cloak. Yes, sinner, it will not cover you longer from the storm which will soon sweep the earth of its pollution and sin.

One says, I have heard the gospel, but professors have set me a poor example. How fond some are of finding fault with others. Oh! stop, there is no cloak for your sin. There has been an example set for you that ought to cause you to blush, and that is the life of Christ.

But I must solemnly point you to the great day before I leave you. Pause, sinner, at the scenes just before you. Shops are deserted; streets are filled; all men stand still; they now see that the great Judgment day has come. Presently a great white cloud appears. On that cloud sits the Son of man. Every eye looks at the the awful scene of grandeur. Then is heard the trump of God, and the voice of the archangel that raises the dead. There is a unanimous shout, *It is he, it is he!* On one hand is heard, *Lo this is our Lord,* we have waited for him. But mingled with the cry, *We have waited for him,* will be the wailing of the condemned, *Rocks fall on us, and hide us from Him that sitteth on the throne.* What do the sinners hear? *Depart, ye cursed. Do you linger? Depart. Do you seek a blessing? Ye are cursed. Do you seek to escape? It is everlasting fire. Do you stop and plead? I called, and ye refused, is the answer.*

My heart sinks within me. I see a

wicked world who laugh at my tears and warning. Shall this be so with you, reader? I pray it may not. Let us plead that the fire that has been kindled by the third angel's message may run along the ground, and cross to other nations, till the entire world shall be ablaze with its warning light, and we finally be gathered with the faithful. DAVID DOWNER.

*Hurricane, Wis.,*

Motives.

MOTIVES in life are various; yet every act that may be justified or condemned by moral rules is impelled by some motive, either good or bad. It would be very difficult for any one to determine that his own actions were prompted by wrong motives, especially in regard to a religious faith, whatever course may be pursued; neither is it for a moment to be supposed that this is the case, considering the protestations of fidelity made by the religious world, until something is developed to show unmistakably that it is so. Yet strange as it may seem, men have engaged in enterprises of this kind with apparent zeal and integrity, who, should their motives be questioned, would show evident signs of offended dignity, though results may show a want of probity. The cases which illustrate this are as varied as the motives which actuate them, although some are more reprehensible than others in their nature.

Two men attended in company a series of religious meetings held in their neighborhood, and both united their interests with the society under whose auspices the meetings were held; but shortly after the class was formed their zeal abated, and they finally withdrew. It was afterward ascertained that they had been disappointed, having heard that that particular fraternity assumed the debts of the poor members, and, in their view, the society had failed in its obligations. Each of these men had mortgages on his farm which he was anxious to have discharged! Here the motives were unmistakable, and there was the clearest evidence of double dealing; for nothing is more certain than that the loaves and fishes were regarded far more than the truth.

In many cases, however, this lack may not have existed from the first, but surrounding circumstances may have brought an influence to bear, to change the motives, and affect the course of the individual. A person may adopt a certain course with the best of motives in view, and which may appear to his mind the most judicious, while to others of judgment and forethought it may be seen to be inconsiderate; and after the results of following out such a course of conduct have been faithfully pointed out, tenacity of opinion may be an inducement to reject advice, and follow that to which he was predisposed. From this point his motives become corrupted, and in order to maintain his pertinacity, a course is pursued hostile to his profession, which impairs his confidence before God, and results in discouragement and disgrace.

There are others also, who hear the story of Jesus and his love told in a pathetic manner, which awakens all the sympathy of their being, causing the deepest feeling, and, on the spur of the moment, move out with others in the service of God. One difficulty, however, impedes advancement. The impelling power is not lasting, therefore it is not the best. These lose sight of the fact that the word of God is a discernor of the thoughts and intents of the heart; Heb. 4:12; and hence is of necessity a rule of life, and the common error is readily received that it will make no difference what is believed; the principal thing is to be sincere. When this article is incorporated into the creed, one is prepared to believe anything that suits the inclination, to disbelieve everything that points to a course of self-denial, and yet be so well satisfied with such a condition that the most pointed truths and earnest appeals fail to arouse him from a state of self-complacency. It is to be much regretted that this is so; yet, however painful the fact, it is very apparent to those whose work it is to sow the seeds of truth.

Still another class who desire to follow a religious life are similar, in some respects, to those last mentioned, as they have the purest motives, and a firm determination to perfect Christian characters, and obtain a crown of life. The frivolities of the world are abandoned; the vanities of dress are laid aside; bad dietetic habits are discarded, and a general transformation takes place according to the standard laid before them, and which they have acknowledged—the word of God. Everything passes along smoothly for a time, and the work performed is characterized by that zeal and devotedness usually shown by a soul in its first love. Others, who perhaps cannot see clearly the benefits to be derived from

such a course, consequently are slow to act upon it, are labored with to bring them up to the same high standard. At this point, Satan often takes advantage of the motives. The thought is forced upon the mind, If my brother or sister in the church can pursue this course, or dress in that manner without condemnation, I can do the same; and instead of maintaining integrity, and continuing examples to others, the acknowledged standard is lost sight of, and others are taken as a criterion. They thus take a position far below what they themselves even had regarded as right, and their testimonies in the social meeting become dull and uninteresting; others lose interest to attend, and the result is a general spiritual dearth. But what makes such cases more deplorable than others is, that the transition has been gradually and quite unconsciously made, and they still think the motives are pure, and desires as strong as ever to reach the coveted goal. So subtle are the influences brought to bear upon the human heart.

It is true that God does not look on the outward appearance, but looks on the heart, 1 Sam. 16:7, as has so many, many times been affirmed; still it is nevertheless true that out of the heart are the issues of life; and we are commanded to keep it with all diligence. Prov. 4:23. "For from within, out of the heart of men, proceed evil thoughts, . . . pride, foolishness; all these evil things come from within, and defile the man." Mark 7:21-23. As the finger on the dial points the hour of the day, so the outward acts of men's lives are a true index of the heart. The heart is deceitful above all things and desperately wicked. Who can know it?

J. O. CORLISS.

*Jeddo, St. Clair Co., Mich.*

A Suggestion.

THERE are many passages in the prophets that I do not pretend to understand; and my thoughts on such passages as are not quite clear to my mind should be expressed with humble diffidence. Thus I wish to express some recent thoughts on a passage which before has been passed by me with scarcely a conjecture as to its meaning. It is in Isa. 4: "And in that day seven women shall take hold of one man," &c. Isa. 2 and 3 speak of the exaltation of the professed church of the last days, and of their being humbled in the day of the Lord which immediately succeeds, "when he ariseth to shake terribly the earth." Hence I infer that the prophecy in question belongs to these last days. It seems evident, too, that it is a parable, or expressed in symbolic language, and is not to have a literal fulfillment.

A woman as a symbol signifies a church, either pure, as in Rev. 12:1, or corrupt, as in Rev. 17. The great sin of this apostate church, which is called the mother of harlots, is fornication with the kings of the earth, that is, an unlawful connection with civil governments—laying hold of these earthly powers to enforce her creed. The prominent sin of her harlot daughters must be the same.

In the figure the church is the woman, and of course the kings or civil rulers and governments are the men. The mother had many lovers; she reigned over many of the kings of the earth. The daughters have not been able to obtain control over so many; and in the end seven of them unitedly lay hold upon one man—unitedly they seek the control of one civil government.

Now how many are the "evangelical" denominations that are seeking together to shape and control the government of the United States? Are there definitely seven in number? or must we understand seven as a perfect number including the whole? Of course we would not count the divisions and subdivisions of each branch. Unitarian churches may help forward the enterprise, but they cannot be admitted to be "evangelical." Not professing knowledge sufficient to count the number, I only suggest, the Episcopalian, Lutheran, Dutch Reformed, Presbyterian, Congregationalist, Methodist, and Baptist.

Now it is not sought to establish and support a particular denomination by law. They do not ask it. Their language is, "We will eat our own bread, and wear our own apparel"—we will support ourselves; "only let thy name be called upon us."

The remainder of the prophecy well corresponds. The "branch of the Lord," those that are "left in Zion," and that "remain in Jerusalem," and that are "written among the living," when the Lord "shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment and the spirit of burning," and which "shall be called holy," corresponds with the remnant of the seed of the woman,

against whom the dragon wages his final war, because they "keep the commandments of God and have the testimony of Jesus Christ." Rev. 12:17. R. F. COTTBELL.

AFTERWARDS.

Light after darkness,  
Gain after loss,  
Strength after suffering,  
Crown after cross.  
Sweet after bitter,  
Song after sigh,  
Home after wandering,  
Praise after cry.

Sheaves after sowing,  
Sun after rain,  
Sight after mystery,  
Peace after pain.  
Joy after sorrow,  
Calm after blast,  
Rest after weariness,  
Sweet rest at last.

Near after distant,  
Gleam after gloom,  
Love after loneliness,  
Life after tomb.  
After long agony  
Rapture of bliss!  
Right was the pathway  
Leading to this!

A RECIPE FOR HAPPINESS.—It is simple: When you rise in the morning form a resolution to make the day a happy one to a fellow-creature. It is easily done: A left-off garment to the man who needs it; a kind word to the sorrowful; an encouraging expression to the striving—trifles in themselves light as air—will do it, at least for the twenty-four hours. And if you are young, depend upon it it will tell when you are old; and if you are old, rest assured it will send you gently and happily down the stream of time to eternity. Look at the result. You send one person, only one, happy through the day; that is three hundred and sixty-five in the course of a year; and supposing you live forty years only after you commence this course, you have made fourteen thousand six hundred human beings happy, at all events for a time. Now, worthy reader, is it not simple? and is it not worth accomplishing?—*London Atlas.*

THE Emperor of China is dead. The *Pall Mall Gazette* says a private telegram has been received from China confirming the report of his death, and stating that the Empress was overcome by grief and committed suicide. The dispatch further says that a son of the seventh prince, a child three years old, has been proclaimed Emperor, and the Empress' mother is again Regent. The young ruler whose death is announced, assumed the throne February 22, 1873, at which time the claims of the foreign ministers to a formal audience with the Emperor were presented, and in the following June, five foreign ministers were admitted to the presence of the Emperor, a fact unprecedented in Chinese history. This has established the right of a foreign minister to deliver, in person, any letter from the head of his Government to the Emperor of China.

Obituary Notices.

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

DIED, in Marquette, Green Lake Co., Wis., of consumption, Bro. Alpheus Thomas, in the sixty-eighth year of his age. Nearly fifteen years ago he embraced the Sabbath of the Lord, and has ever tried to live a consistent life. He died in hope of a part in the first resurrection. "Blessed are the dead which die in the Lord." By request of friends, a discourse was given by Eld. Mozley (Baptist).

"Angels shall guard thy sleeping dust,  
And, as thy Saviour rose,  
The grave again shall yield her trust,  
And end thy deep repose."  
T. P. FINCH.

DIED, on the Hess Road, Feb. 19, 1875, in New-fane, Niagara Co., N. Y., Reuben B., youngest child of L. E. and P. E. Craw, aged 13 months and 20 days. Funeral services at the house of Elder Craw, the child's grandfather. The writer endeavored to speak words of comfort on the occasion from John 14:1, 2, 3. At the close of the services, Bro. and sister Craw publicly renewed their covenant to serve the Lord, and be ready to meet their child when he should bring again the children "from the land of the enemy." D. W. RICE.

DIED, of pneumonia, at Nashville, Mo., Feb. 23, 1875, Edward A., son of John Q. and Mary J. Taylor, aged about eighteen months. We laid him away to sleep "a little while" till Jesus the Life-giver, comes. Funeral sermon by the writer to an attentive congregation. J. G. WOOD.

Our little boy, John, was taken with diphtheria, on his seventh birthday, Feb. 1, 1875, and died Feb. 12. It was hard to part with him; but he is now free from the evils of this world. By God's grace we hope to meet him in the resurrection. E. & E. VANSVOC.

The Review and Herald.

Battle Creek, Mich., Fifth-day, March 18, 1875.

The report from Bro. Andrews in reference to the work in Europe, in this number, will be read with still more interest, if possible, than his two preceding.

The College bell is now regularly sending forth its rich tones from its lofty position in the belfry of the school building.

Where the Review Goes.

It may be of interest to the readers of this paper to learn that it is regularly sent to subscribers in the following countries outside of our own land:

China, India, Australia, New Zealand, South Africa, South America, Sweden, Denmark, Norway, Switzerland, England, Scotland, Ireland, New South Wales, and Italy.

To Correspondents.

M. M. O.: The P. O. address of Eld. J. N. Andrews is Neuchatel, Rue de l' Evole, Suisse. Postage (closed mail via England), 10cts. for each half ounce.

Acknowledgment.

We acknowledge with gratitude the kindness of our brethren from abroad in donating so liberally of their means to help us on with the work in the Mo. & Kan. Conference.

We hope to so labor in using this means that your benevolence will not be abused, but that souls will be gathered into the truth as a result.

This will suffice on donations to assist the Conference, for this time. Accept our thanks. May God bless and reward you, dear friends. In behalf of the Conference.

J. H. ROGERS, Pres.

The Destitution.

BRO. WHITE'S suggestions in REVIEW No. 10, relating to "Destitution in the West" is something demanding all the attention we can give it. Having traveled over a considerable portion of Missouri and Kansas since last summer, I have had a chance to know that the destitution is very great (which will continue till something is grown), on account of the drought as well as grasshoppers.

Those who send assistance for this purpose to Bro. J. N. Ayers of Farlinville, Linn Co., Kan., may rest assured it will be rightly appropriated.

J. H. ROGERS, Pres. Mo. & Kan. Conf.

Armageddon at Hand.

A CAREFUL survey of the existing European situation seems almost sufficient to justify a belief in the prediction of the enthusiasts who declare that the true interpretation of John's Apocalyptic vision shows that "the battle of the great day of God Almighty at Armageddon" is actually at hand.

tane combination for the restoration of Rome and the temporal power of the Supreme Pontiff. Rumors of schemes of conquest, of plots, conspiracies, and new alliances fill the circumambient air, as notes people a sunbeam. The arsenals are busy shaping more deadly implements of destruction than were ever before known.

"Famines in Divers Places."

AMONG the signs of "the end" foretold by the Saviour, are "famines in divers places." Those who see in passing events signs of the near approach of the millennium, are confirmed in their views by the desolating famines which have prevailed in distant parts of the world.

CATHOLICISM RE-ESTABLISHED IN SPAIN.—One of the first acts of King Alfonso has been to sign decrees, providing for the payment of salaries out of the civil treasury to the Romish priests. The amount appropriated for this purpose, has been raised from 3,500,000 to 4,000,000 pezetas, or about \$800,000.

AMERICA is to have a Cardinal, Archbishop McCloskey, of New York, having received a dispatch from Rome, announcing that he was to have the hat.

Correction.

IN first article on Protestantism, in REVIEW, present volume, No. 10, page 74, column 2, paragraph 7, line 6, omit the words, "In the French version."

CORRECTION: The receipt in REVIEW No. 9, of \$10 from Wm. Phinisey to the Kansas Conference, should have been to the Kansas sufferers.

Appointments.

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

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

QUARTERLY meeting of the S. D. A. church of South Norridgewock, Maine, April 3, 1875. Those belonging to the church that cannot attend are requested to report by letter, especially those that have been delinquent.

SECOND quarterly meeting of the La Bette Co., Kansas, church, and also the T. & M. Society of Dist. No. 10, April 10 and 11, 1875, at the Stover school-house.

QUARTERLY meeting of the Iowa and Nebraska T. & M. Society, Dist. No. 2, in connection with the general quarterly meeting of the Iowa and Nebraska T. & M. Society at Marion, Iowa, April 11, 1875.

QUARTERLY meeting for Dist. No. 4, with the church at Mount Pleasant, Iowa, April 3 and 4. We hope all the members and officers will see that reports are in time from all the Societies in the district.

QUARTERLY meeting of the Patricksburg church, Owen Co., Ind., at Patricksburg, April 3, 4. The T. & M. Society will hold their next meeting in connection.

QUARTERLY meeting of the Clark Center church will be held at their meeting house on the national road, one mile east of Martinsville, Ill., the first Sabbath and first-day, of April next.

QUARTERLY meeting of the Danish and English churches of Poy Sippi, Wis., the first Sabbath and first-day in April. Brethren and sisters from abroad are invited to attend, also Eld. O. A. Olsen.

QUARTERLY meeting at Kickapoo Center, Wis., first Sabbath and first-day in April. All the friends are cordially invited, also Brn. Atkins and Olsen.

QUARTERLY meeting for Sand Prairie church, Wis., at their house of worship, March 27, 28. This is also the general quarterly meeting for the T. & M. Society.

QUARTERLY meeting of the S. D. A. church at Hundred Mile Grove, Wis., April 3 and 4, 1875. Bro. O. A. Olsen is expected. All who can come from other churches are invited.

No providence preventing, will meet with the church in Ipswich, Mass., March 20, 21; Curtis Corners, R. I., Apr. 3, 4; Green Hill, 10, 11; Lafayette, 17, 18. The above meetings will commence on Friday evening.

THERE will be meetings of the Indiana T. & M. Society as follows: Spencer, Owen Co., March 27, 28, 1875. Mechanicsburgh, Henry Co., April 3, 4. Bunkerhill, Miami Co., " 10, 11. North Liberty, St. Joseph Co., " 17, 18.

GENERAL quarterly meeting of the Iowa and Nebraska T. & M. Society, at Marion, Iowa, April 10 and 11, 1875. Let each director see that his district is properly represented in this meeting.

THE general quarterly meeting for the T. and M. Society of Wisconsin will be held at Sand Prairie, Richland Co., March 27, 28. Let all the directors see that their district quarterly meetings are held in time for the general meeting.

QUARTERLY meeting for Dist. No. 5, Iowa T. & M. Society, at State Center, Marshall Co., March 20 and 21, 1875.

QUARTERLY meeting of the churches of Little Prairie, Johnstown, and Oakland, at Oakland, Wis., April 3, 4, 1875. Hope for a good attendance.

THE Wisconsin T. & M. Society of Dist. No. 9, will hold its next quarterly meeting at Hundred Mile Grove, Wis., March 21, 1875. Please forward your reports to A. Paton, Lodi, Col. Co., Wis., and send them in early.

Business Department.

"Not slothful in Business." Rom. 11:12.

A BLUE cross on the margin of your paper signifies that your subscription will expire in two weeks, and that an earnest invitation is extended to you to renew at once.

RECEIPTS

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

\$2.00 EACH. Ebenezer Scribner 47-4, Mrs R Getman 47-15, Mrs J L Smith 47-10, Mrs L S Hopkins 47-15, Joel O Hedden 47-1, Burr Forbes 47-11, Mary L Randall 47-10, Calvin Monroe 47-11, John G Cook Jr 47-20, Elliott Leonard 47-21, E R Payne 47-10, Franklin Prentice 47-11, Gorham Newcomb 47-11, J B Foster 47-10, Eva Huffaker 47-11, R O Straw 48-1, C M Chilson 47-12, Emma J Stickney 47-11, Jesse Tenny 50-1, Wm Tenny 47-11, Mary J May 47-11, M H Collins 47-10, John J Elwell Sr 47-11, Andrew Bassett 47-11, Percis Reeves 47-9, G B Bardwell 47-9, J D Morton, 47-10, John J Bauer 47-13, Samuel J Miller 47-10, J W Bond 47-20, A G Miller 47-12, Mrs M A Eaton 49-1, N Fabnestock 47-6, A L Hussey 47-10, J H Cook 47-11, A J Smith 47-11, Enoch Colby 47-9, J R Whitham 48-11, Andrew Milne 47-9, John Lindsay 47-12, Sarah A Millard 47-11, E O Fish 47-9, Lorenzo Lowrey 47-18, E R Baneroff 47-10, Mrs E Washbond 47-18, A H Vankirk 47-4, A A Bradford 47-10.

\$1.00 EACH. A M Gravel 46-9, J A Davidson 47-11, Joseph Wolf 47-11, James McClaughray 47-11, George M Slough 46-11, John P Kanagy 46-11, E G Blackman 46-11, George Mann 46-11, C R Ross 46-6, G Irwin Royce 46-11, J M Rees 46-6, Louis J Trower 47-11, F G Worden 46-11, Corwin Beach 47-11, Mary J Joy 47-11, Albert Weldon 46-9, E H Pratt 46-11, Mrs P Hobson 46-6, Mary H Welch 47-1, Mrs Wm Jones 47-11, Geo O States 46-13, J M Ballou 46-8, Mary A Burnett 46-10, C A Chapman 46-11, Caroline Stark 46-7, Wm Townner 46-12, Emma G Foster 46-11, Martha Miller 47-11, A G Wilbur 47-11, Emily Booth 47-9, Etham A Daniels 47-11, Homer Wilson 47-11, Mrs Henry Davis 47-11, Asa Bee 46-9, Nancy Gibbs 46-10, Frank White 46-6, H E Martin 46-11.

MISCELLANEOUS. David Moore 50c 43-15, Noah Freed \$1.75 47-3, Emily Shirley 50c 46-8, S Van Wagener 1.25 47-11, Mrs Laura Belcher 50c 46-11, Mrs Lucy M Corsey 50c 46-11, Albert Basby 50c 46-11, James C Caldwell 50c 46-11, G W Botsford 50c 46-11, W M Barb 25c 45-24, Mary Westfall 1.90 47-8, W R Chase 50c 45-24, S L Halleck 50c 46-9, John Krumm 3.10 48-14, Seth Smith 3.00 44-19, A J Beck 50c 46-11, Knute Wall 25c 45-24, Libbie Allen 1.50 46-24, Thomas Carroll 50c 46-10, James Miller 50c 46-10.

Books Sent by Mail. Ransom Roberts \$1.00, Nelson W Allen 25c, Mrs Emily Owens 50c, L A Cartwright 25c, G W White 50c, Julia Whipple 50c, Mrs H Brown 50c, Mrs W G Sanders 50c, M A Clark 50c, John W Wolfe 25c, Mrs E H Reed 15c, Robert M Caviness 20c, George Hendry 25c, Cicero H Maxwell 10c, Mrs N A Hawley 50c, T P Finch 25c, Harriet Parker 25c, Abner Guess 50c, Homer Wilson 1.00, Nancy Emans 50c, Holmes Bro 1.00, Artemas Atwood 50c, O F Guilford 1.85, F A Russ 50c, Martha Ashburgh 1.00, Dr J A Burns 1.00, Noah Hodges 4.04, J B Walworth 4.25, M P Stiles 70c, Alonzo Fox 50c, E G Blackman, 1.00, J L Jordan 4.20, A J Beach 1.11, Eld J G Wood 50c, Hiram J Erb 30c, Willard S Maine 25c, Mrs N W Gardner 30c, John P Kanagy 1.00, I D Van Horn 6.05, E B Lane 1.68, Mrs J L Smith 1.00, Mrs Ellen M Fulton 60c, Thomas H Eynon 10c, Mrs L A Marsh 50c, David Brown 1.00, Mrs Mary E Cook 25c, L S Hopkin 50c, Benjamin Chapman 20c, A M Gravel 50c, Adam Rudd 3.00, D L McMunn 1.00, Mary A Eaton 50c, Laura J Payne 1.25, E R Payne 1.40, Carlos H Howe 50c, Mrs Wm Wolgar 5.00, Abraham Corvett 25c, William Fleming 13c, Lewis Leininger 85c, S W Hastings 50c, Homer Hitsman 30c, Samuel T Miller 2.00, H M Haughey 1.00, Geo W Durkee 25c, John Corkish 1.00, Frances Carlin 60c, Helen E Poss 50c, Rev E B Payne 45c, R F Andrews 1.50, Postmaster 25c, Mary L Fisher 50c, Polly A White 1.00, M E Archer 25c, John J Bauer 1.00, Mary Pickery 1.00, W W Sharp 1.80, Emma G Foster 60c, George A King 2.52, C E Clark 10c, Elijah Waite 12c, A W Flowers M D 25c, J F Adamson 50c, Mrs Mary E Tucker 50c, Mrs J Smith 50c, John Leland 50c, I Gregg 1.20, Mrs R C Straw 55c, Eld R C Horton 25c, R S Knox 20c, Thomas Brown 1.00.

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Books Sent by Freight. James White, Oakland, Cal., \$101.90, Rev Wm M Jones, London, England, 56.00, Harrison Grant, Medford, Wis., 70.98.

Donations to Mo. & Kan. Sufferers. Geo Lowree \$5.00, Mary Harlow 1.00, J L Smith 1.00.

The following sums were sent direct from the N. Y. Conference to J. N. Ayers, Farlinville, Kan.:—C S Crumb \$10.00, N S Raymond 5.00, J H Bahler 5.00, John Jones 5.00, O P Galloway 5.00, S Vincent 5.00, B L Whitney 5.00, G Newcomb 5.00, L P Baldwin 5.00, Elijah Boyer 5.00, W H Eggleston 5.00, Jeannette Eggleston 5.00, Z Brooks 3.00, J W Raymond 2.00, Prudence Stillman 2.00, D A Eddy 2.00, Mrs E Boyer 2.00, Mrs L P Baldwin 2.00, Mrs Z Brooks 2.00, Florence Baldwin 2.00, Wm Morehouse 2.00, May Eggleston 1.00, Harriet Steward 1.00, I Vincent 1.00, Mrs J G Saunders 1.00, A J Marsh 1.00, S N Rice 1.00, A E Oviatt 85c, J G Saunders 50c.

Book Fund. Mrs Wm Wolgar (free-will offering) \$ 5.00, Mary A Eaton 5.00, A friend 15c.

General Conference T. and M. Society. J H Murray and wife (s r) \$ 10.00, Mary Harlow (s r) 1.00, Cary Dryden 25.00.

Cash Received on Account. F A Barlow \$ 5.00, Hiram Stebbins 10.00, New York T & M Society 2.60, Mo & Kan Society 11.00, Ill T & M Society, Dist No 6, 22.00, E G Rust 3.25.

Michigan Conference Fund. Mt Morris \$26.00, Otsego 25.00, Gaines 15.00, Ithaca 17.75, Genoa 10.64, Chesaning 7.00, Memphis 24.00, Tuscola s. r., 2.18.

Michigan T & M Society. Dist No 3 \$30.00, Wm Andrews 25.00.

S. D. A. Educational Society. \$ 15.00, Emma G Foster, \$ 10.00 EACH, Andrew Milne, Mary Welch, \$ 5.00, Mrs E J Emerson.