

# 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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#### COME UNTO ME.

Art thou weary? Art thou languid?  
Art thou sore distressed?  
"Come to me," saith One, and coming,  
Be, at rest!

Hath he marks to lead me to Him,  
If He be my Guide?  
In His feet and hands are wound prints,  
And His side.

Is there a diadem as monarch  
That His brow adorns?  
Yea, a crown is very surety,  
But of thorns!

If I find Him, if I follow,  
What his guerdon here?  
Many a sorrow, many a labor,  
Many a tear!

If I still hold closely to Him,  
What hath He at last?  
Sorrow vanquished, labor ended,  
Jordan past!

If I ask Him to receive me,  
Will He say me nay?  
Not till earth, and not till heaven  
Pass away!

Tending, following, keeping, struggling,  
Is He sure to bless?  
Angels, martyrs, prophets, pilgrims,  
Answer, "Yes."  
—From St. Stephen, the Sabotee.

### The Sermon.

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

#### THE LAST MESSAGE.

BY R. F. COTTRELL.

THE close of probation will usher in the day of wrath. When Jesus shall have finished his work of intercession as a merciful High Priest he will receive his kingdom and rule his enemies with a rod of iron. Then the great day of his wrath shall begin. And there shall be a time of trouble such as never was since there was a nation upon earth. And the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ. Isa. 13:9; Zeph. 1:14, 15; Rev. 6:17; Ps. 2:5, 8, 9, 12; Dan. 12:1; 2 Thess. 1:7, 8.

But before that evil day shall come, a warning shall be given. This is God's merciful manner of dealing with men. He warned them in the days that were before the flood; but the unbelieving still persisted in their course, and the flood came and took them all away. So shall it be when the Son of man is revealed. The scriptures referred to above, and many others of the same kind are recorded as warnings to men. Besides all these, God has promised in prophecy a special warning to be proclaimed to the world by his servants just before the coming of that terrible day of wrath, when Jesus shall come to reap the harvest of the earth.

When Jesus was asked what should be the sign of his coming and of the end of the world, a part of his answer was, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Mat. 24:14. This must refer to a special message of the gospel, which shall witness, or testify, to the nations that the great event is at hand; because the general proclamation of the gospel

of salvation through Jesus Christ, which has been made to all the world from that day to this, for more than eighteen hundred years, could not be a sign of the end of the world at hand; for it would be absurd to say an event was specially near, even at the doors, during all these centuries; and a proclamation common to all the age, or dispensation, could never become the sign of its immediate end. Our Lord referred to a special proclamation of the nearness of the grand event, which should be immediately followed by the end itself. "Then shall the end come." He says, "THIS gospel of the kingdom;" referring doubtless to the proclamation then being made, namely, "The kingdom of Heaven is at hand."

The kingdom of Heaven, in its development, is like the growth of grain: "First the blade, then the ear, after that the full corn in the ear." Mark 4:26-29. The appearance of the blade gives promise of a harvest. When the ear is developed, hope is confirmed; but when the fruit is matured, immediately the sickle is put in, "because the harvest is ripe." The ancients, from Adam to Christ, had the kingdom wholly in promise, in the blade. The promise was confirmed by the appearing of the promised king. A necessary and most important part of the kingdom was tangibly present, and it could be truly said to those to whom the good news was proclaimed, "The kingdom of God is come nigh unto you." Luke 10:9, 11.

Jesus was "born king of the Jews." He rode into Jerusalem as the Son of David, the promised king; but instead of being crowned, he was crucified; and that under the title—"The King of the Jews." The Jews did not wish to have it so; but by God's controlling providence it was so. Now it is remarkable that the apostles no longer preached, "The kingdom of Heaven is at hand." This item is left out of the grand commission, "Go ye into all the world and preach the gospel to every creature." They now looked for the kingdom at the re-appearing of the King of kings, "at the day of Christ," concerning which they warned the church not to be deceived with the idea that it is "at hand." 2 Thess. 2:2. The coronation takes place in Heaven. Dan. 7:13, 14. Jesus, the king, is like a certain nobleman who "went into a far country to receive for himself a kingdom and to return." Luke 19:12. When he shall return, "having received the kingdom" (verse 15), he will wear the crown, reward his servants, and dash in pieces his enemies. Rev. 19:11-16; 22:12; Ps. 2:6-12. Then the harvest, which is "the end of the world," will have come; Matt. 13:39; the sickle shall be thrust in, for that "the harvest of the earth is ripe;" Rev. 14:14, 15; the saints of God, the subjects of the everlasting kingdom, made immortal like their King, will be gathered by the angels of God, the heavenly reapers; Matt. 13:39; 24:31; 1 Cor. 15:52; and then the kingdom of God will be perfected—the subjects, as well as their King, immortal—and be like the "full corn in the ear." But the wicked, "the vine of the earth," shall be "cast into the great winepress of the wrath of God."

The world should be warned of the approach of that great and dreadful day. "This gospel of the kingdom [at hand] shall be preached in all the world for a witness unto all nations; and then shall the end come." This warning is more fully described in prophecy in Rev. 14:6-12, under the symbol of three flying angels, each bearing, in succession, a message to the inhabitants of the earth. Any one who will carefully read this portion of Scripture with the remainder of the chapter, will see that in it is predicted the last warning that shall be given to the world, and that the great day of God's wrath will immediately follow the proclamation of these messages. You need no learned minister to tell you this; you can see it for yourself. And if you should ask such the meaning, they will probably have no affirmative position on it—no light to give—but will only suggest doubts and raise objections to its obvious interpretation—the very form of argument which infidels always use against revealed truth. It is not safe to follow such guides. You can

see its obvious meaning; and you are responsible.

The question comes up then, Is the last warning being given to the world of mankind? We believe that it is. Why do we believe it? Because there is a people who are engaged in preaching just such a warning to "many peoples, and nations, and tongues, and kings." Rev. 10:11. Their special work now is the last message of the three, that of the "third angel." Rev. 14:9. It is a historical fact that the first and second messages of this chain were first announced in the given order, and the third and last has been in its incipient state of development for nearly a quarter of a century. It is now assuming proportions which demand an investigation of its claims from every candid mind.

It is obvious that a people who believe it to be their specific work to proclaim this last message, must of necessity be Adventists in the sense of believing that the second coming of Christ is at hand. And it is also clear that the prophecy of these three consecutive messages was given to foretell the experience and work of those who shall be finally prepared to stand in the terrible day of wrath and hail the expected coming of the Lord with joy. Therefore those who have confidence in prophecy, and understand the signs of the times, will be able to define their position in the fulfillment of these messages. Those who ignore them in their fulfillment, till they are wholly accomplished, will be in the darkness of unbelief, and consequently unprepared for the coming of that tremendous day. It is a matter then of the greatest importance to decide whether the present movement, claiming to be in fulfillment of this chain of prophecy, is genuine.

In order to come to a right decision on a question like this it must be borne in mind that God's promises and providence are always in harmony. In other words, Providence guides and guards in the fulfillment of prophecy. He guides and controls events so that the fulfillment is sure, and guards it against any false fulfillment; so that to believe is safe. All the doubt and danger, therefore, are on the side of unbelief in God's word and providence.

Has the present movement on the second coming of Christ been in perfect harmony with this line of prophecy, which describes particularly the genuine, Heaven-appointed movement? If it has, it is simply unbelief in God's word and providence to decide against it.

What are the facts in the history of the Advent movement of our own times? From 1840 to 1844 believers in the near coming of Christ were united in proclaiming the message, "Fear God, and give glory to him; for the hour of his judgment is come." They believed that their preaching was in fulfillment of the first of this series of messages. It is evident that this message must have for its foundation a definite, appointed time, a time before appointed in prophecy. It was believed then, and we still believe, that the 2300 days of Dan. 8:14, terminated in the fall of 1844. The text said, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." For an explanation of the great disappointment when the time of expectation passed, the reader is referred to a tract of sixteen pages, published at the Office of the REVIEW AND HERALD, Battle Creek, Mich., entitled, "The Sanctuary of the Bible," and other larger works. It is sufficient for our present purpose to know that such a proclamation was then made, which bore every mark of being the genuine fulfillment of the prediction, and has not been, and cannot be, proved to be spurious.

As we drew near the end of the prophetic period in 1844, the second message, the proclamation concerning the fall of Babylon, was distinctly heard among Adventists, and believed to be the fulfillment of the prediction. But this was not so prominent and extensive in its proclamation as the first, as it is natural to infer from the fact that this message is not said to be proclaimed with a loud voice, like the first and the third. But every promise of God must have its fulfillment; and

this proclamation was made in the order before given in the prophecy.

In October, 1844, the time of expectation came, and, passing, brought the great disappointment. The Lord did not come. What was the error? Was it in the reckoning of the time? or was the wrong event expected at the end of the 2300 days? We believe the mistake was not in the time, but in the event. Every review of the time only proves the reckoning correct. It is utterly impossible to extend the period to the present time; and this is a demonstration that the error was in the expected event. The text does not say, "Then the Lord shall come to earth," but, "Then shall the sanctuary be cleansed." The cleansing of the sanctuary is the work of the high priest in making atonement for sins. Lev. 16. Jesus is the true high priest, of whom the Jewish high priest was only a type. Heb. 8:1-5. The place where he makes intercession in behalf of sinners is in Heaven. He must finish making the atonement before his second coming; for he is then revealed from heaven "taking vengeance" on the ungodly and rewarding "every man according as his work shall be." 2 Thess. 1:7, 8; Rev. 22:11, 12. Therefore the cleansing of the sanctuary must by an event to transpire before his coming. It must be the finishing of the work of his priesthood in Heaven—the blotting out of the sins of his people. He does not come again "to bear the sins of many," either as the slain victim or the atoning priest, but "without sin unto salvation." See Heb. 9:23-28.

It is impossible that Christ should come at the end of the 2300 days; for an important part of his work as an intercessor still remains to be done. That work is the final disposal of the sins of his people—a work equivalent to their acquittal in the Judgment. Hence the propriety of the proclamation at the ending of the days, "The hour of his judgment is come." Such proclamation was made in 1844. But the third and last message, the most important warning of all, because it makes known the necessary preparation for the coming of the day of Christ and closes probation forever, would have had no fulfillment, had Christ then come, and so the word of God would have failed of its fulfillment. The eyes of Adventists had been holden from seeing this, till the disappointment caused them to look into the sanctuary of God. "And the seventh angel sounded. . . . And the temple of God was opened in Heaven, and there was seen in his temple the ark of his testament." Rev. 11:15-19. In searching for the cause of the disappointment, the temple of God in Heaven "the sanctuary, and the true tabernacle, which the Lord pitched, and not man," was laid open to view, even the most holy place, which is only opened at the time appointed for its cleansing—the final removal from it of the sins of the people—and, lo! the ark of God's ten commandments is seen to be in Heaven, before which Jesus, our high priest, has entered upon the closing part of his ministration in behalf of sinful men.

The time message of Rev. 14:6, 7, is represented in chap. 10, by an angel who swears "that there should be time no longer." This does not indicate the end of probationary time; for it is evident that the proclamation is made when the seventh angel is about to sound; and men are still on probation when he begins to sound; for it is added, "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished"—the closing work of the gospel is yet to be done. And after a dramatic representation of the disappointment at the end of the prophetic days, by the bitterness resulting from eating the once-sealed but now open book (see Dan. 12:4, 9; Rev. 10:2), it is said, "Thou must prophesy again before many peoples, and nations, and tongues, and kings." One more proclamation is to be made, which is evidently the last message of the gospel, that of the third angel of Rev. 14, which will finish the mystery of God, and prepare the church for translation at the coming of the Son of man. Looking into the sanctuary or temple of

God in Heaven, into the most holy place, opened for the closing work of our great High Priest at the time appointed, the end of the 2300 days, it is seen that the ark containing the ten commandments is there; and the prophesying again, the last warning message, contains a test upon these very commandments. The message reads, "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

This terrific warning, evidently the last message of the gospel, was all unseen to Adventists before the disappointment of 1844. They did not understand the message, and consequently could not proclaim it. It is marvelous that, having announced the first and the second, they should expect the coming of the Lord before they should see this message of thrilling importance, the climax and sequel of the series, and the culminating and practical point of the great line of prophecy contained in Dan. 7, and Rev. 12 and 13, move the world with its loud voice of terrific warning. But so it was; "their eyes were holden" that they should not see it. They expected the advent of Christ at a time when the most solemn and important part of his ministration as High Priest and Advocate at the throne of Judgment was unfulfilled. They expected him before the last decisive warning, which was to thrill mankind with its loud voice, and enlighten the earth with its glory, had even been announced.

And what do these facts argue? Does their error and disappointment prove that the hand of God is not in the fulfillment of this line of prophecy? Not at all; but the very reverse. It proves that the work of fulfilling these messages is not the result of a collusion of men; but that the controlling hand of God is set to the work, causing each and every predicted event to appear in the given order, notwithstanding the errors and consequent disappointments of men. It was so in the case of the primitive disciples of Christ. When he rode into Jerusalem as foretold in Zech. 9:9, moved by the Spirit of God they hailed him with shouting as their promised king; because this prophecy must have its fulfillment. Said Jesus, "If these should hold their peace, the stones would immediately cry out." But what was their disappointment when they saw their King crucified, instead of being crowned! But although destined to see with sadness the failure of their confident expectation, yet they had fulfilled an important prophecy. (See John 12:12-16.) So it has been with Adventists. God willingly permitted their confident expectation of the end before it was due; and used it in the accomplishment of that part of his prophetic word which was then to have its fulfillment. He suffered them to be sorely disappointed, not only to humble and prove them, but to lead them into truth which they had not thought of, and of which almost the whole Christian world were ignorant, and thus prepare the way for the grand test contained in the final message of probation. Though bitterly grieved with disappointed hope, they must "prophesy again;" and this last message of warning shall not end in disappointment to the believer, but the promised event shall come.

This closing message is to test the church and the world upon "the commandments of God and the faith of Jesus." The worship of the beast and his image is in opposition to these; and the danger is that the beast and his image will be honored by obedience, instead of the Father and his Son Jesus Christ.

Those who will thoroughly study the prophecies of Daniel and of Revelation, with other scriptures, will learn that the beast is the Roman papacy or popedom. That, in the fulfillment of prophecy this power claims the ability to change the times and laws of God; and that the change of the Sabbath from the seventh to the first day of the week can be traced to no higher authority than the church of Rome with its blasphemous profession of the infallibility of its head. This church claims to have changed the Sabbath in the exercise of its right, and puts forth its change as the mark of its power to make laws to bind the consciences of men. "How prove you," say they, "that the church hath power to command feasts and holy days?" The answer is, "By the very act of changing

the Sabbath into Sunday." This is the mark of the beast—the sign or token of its power to change God's laws and make laws for men—as set forth by themselves.

The image of the beast will be another body of religionists clothed with civil power to enforce its creed, a prominent article of which will be the keeping of the papal Sabbath—the mark of the beast. This image will be made by the beast with two horns like a lamb, which is a symbol of the United States. The reader is referred to a work entitled, "The United States in the Light of Prophecy," and other works published at the Office of the REVIEW AND HERALD, Battle Creek, Mich.

This image is about to be made. For nearly twenty-five years Seventh-day Adventists have held and publicly taught that the two-horned beast is a symbol of the United States; and as a consequence we have been expecting that which is evidently about to be effected, namely, a virtual union of church and State. The religious oppression and persecution set forth in Rev. 13:11-17, cannot be enacted in our country without a change of its fundamental law, the Constitution. Now we see a powerful and growing "National Association" demanding a "religious amendment" of the Constitution; and a prominent item in the proposed amendment is the enforcement of what they are pleased to designate the "Christian Sabbath." According to the prophecy they will accomplish their object. The Sunday Sabbath, the mark of the Roman beast, will be enforced upon all the authority of our government. The last persecution will follow, a persecution of those who refuse the worship of the beast and his image, and the reception of his mark; but keep instead the commandments of God and the faith of Jesus.

Reader, the last message of warning is now being proclaimed. It warns of the dangers which lie before us in the near future. It presents you the only sure and safe preparation for the day of trial, that you may brave the wrath of persecutors and escape the wrath of God. Your only safety is in keeping the commandments of God and the faith of Jesus Christ as they are revealed in the Bible.

The message is come in the order laid down in the prophecy. From a small beginning it has been rising slowly, but surely, for the last quarter of a century. It is now rapidly spreading over the world. Offices of publication are established and being established, and power presses are in operation to spread the light over the world. Believers are found in almost every State and territory of our country, from the Atlantic to the Pacific. We have a General Conference and thirteen State Conferences organized and associated to carry forward this work; and the message is going forth to "many peoples, and nations, and tongues, and kings." We have three weekly papers and one monthly in the English, devoted to this work; also Danish and Swedish monthlies; and tracts in the German, French and Holland languages. Sabbath-keepers are springing up and coming to light in England, Scotland, Ireland, Switzerland, Italy, and Prussia; also in Australia and the islands of the Pacific. Some of these have not yet heard the last message; but the Spirit of God seems to be moving upon the hearts of the people on the subject of the down-trodden Sabbath of the Lord, and preparing the way. Russia has many Sabbath-keepers; and even in China are large numbers who have, within a few years past, embraced the Christian religion together with the Sabbath of God's law, from the teachings of God's word and Spirit, without the intervention of missionaries. In short, the way is preparing for the ripening of the harvest of the earth.

The last call of mercy is going forth. A final choice is offered to the inhabitants of the earth. The decision will be final, and the consequences eternal. Who will be found on the Lord's side? Will you, dear reader, heed the voice of warning?

God is calling for workers in his cause. "Say not ye, There are four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal."

If we will consecrate ourselves to God and his cause, he will give us work to do, work that will be fruitful and the reward certain. Those who heartily engage in it, shall soon hear the approving voice of the Master, saying, "Well done."

May those who read these lines, not only seek to save themselves by obedience to the truth, but engage in the work of saving men from the wrath to come. To follow Christ in self-sacrificing labor is the only way to eternal life.

CONTENTMENT springs from humility.

## THE LAW OF GOD.—NO. 6.

BY J. H. WAGGONER.

### OBJECTIONS EXAMINED.

RELATED to the subject of the covenant, three objections are raised on expressions in the Old Testament, which we briefly notice.

(1.) On Deut. 5:2-6, Moses thus speaks: "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day. The Lord talked with you face to face in the mount out of the midst of the fire (I stood between the Lord and you at that time, to show you the word of the Lord; for ye were afraid by reason of the fire, and went not up into the mount), saying, I am the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage," &c.

From this it is inferred that the covenant which the Lord made with them was the law which he spake, when he spake face to face unto them. But this is a mistake. By comparing this with Ex. 19 and 20, to which it refers, it will be seen that two things are here spoken of, namely, the making of the covenant with them, and speaking to them audibly from the midst of the fire. That these are two distinct things is shown by the words of Moses, "I stood between the Lord and you at that time, to show you the word of the Lord." This was the case when the covenant was made, but not the case when the ten commandments were spoken. Thus in Ex. 19:3, the Lord said to Moses, "Thus shalt thou say to the house of Jacob, and tell the children of Israel." Then follow the promises and conditions which God stated on his part; and verse 7 says, "And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him. And all that the people answered together, and said, All that the Lord hath spoken we will do. And Moses returned the words of the people unto the Lord." This is exactly according to the statement of Moses in Deut. 5, where he speaks of the Lord's making a covenant with them. When that covenant was made he did indeed stand between the Lord and them, to show them the word of the Lord. First, he took the word of the Lord to them, containing the conditions they were to fulfill, and the promises the Lord made which were based on the proposed obedience to the conditions. And when the people made promise on their part, he returned their answer to the Lord. Thus the covenant or contract was made between them, Moses acting as mediator between the parties. Three days afterward the Lord himself declared the words of the condition in the hearing of all the people. When he spake the ten commandments Moses did not stand between the Lord and them to show them the word of the Lord, but all the host of Israel heard the words from the mount, out of the midst of the fire. Thus it plainly appears that the inference drawn from Deut. 5, that the ten commandments was the covenant made with them through the intervention of Moses, is not correct.

(2.) 1 Kings 8:21: "And I have set there a place for the ark, wherein is the covenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt." The same chapter states that there was nothing in the ark but the two tables of stone; and on these were nothing but the ten commandments. From this it is inferred that the covenant made with Israel was in the ark, and of course it was the ten commandments, because they were in the ark.

But this inference is neither necessary nor just. The text does not say that the covenant made with their fathers was in the ark, though many read it so. The word, *wherein*, refers to the place for the ark, not to the ark itself. The most literal rendering would read: "And I have set there a place for the ark, in which place is the covenant," &c. And thus this objection vanishes on examination of the text. That the covenant made with them was in that place, but not in the ark, will appear upon a brief examination of another objection.

(3.) Deut. 31:26: "Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." From this it is inferred that the book of the law was put in the ark, and as the covenant made with Israel was in the book, it is inferred again that that covenant was in the ark. But both these inferences are unwarranted.

No less a writer than Prideaux says that the word rendered in the side "cannot truly have any other meaning in the Hebrew language" than *by the side*. The use of the word in the Old Testament proves the cor-

rectness of his statement. We give such instances only as have the original in the *same form* in which it is found in this text.

Josh. 3:16: "The waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan."

Josh. 12:9: "The king of Ai, which is beside Bethel, one."

Ruth 2:14: "And she sat beside the reapers."

1 Sam. 6:8: "And take the ark of the Lord, and lay it upon the cart; and put the jewels of gold, which ye return him for a trespass offering, in a coffer by the side thereof."

1 Sam. 20:20: "And Jonathan arose, and Abner sat by Saul's side." Others might be given, but this is sufficient.

And this makes still more certain our construction of 1 Kings 8:21. The covenant which was made with Israel, which was written in the book, was put *by the side* of the ark, *in the place* which was made for the ark, the most holy. And this leaves a clear distinction between that covenant and the Lord's covenant of ten commandments, which was written on tables of stone and put *inside* the ark.

### FALSE REASONING OF OPPONENTS.

The opposers of the law of God affect to think that they have established their premises when they have shown that the ten commandments are, in the Scriptures, called a covenant. But in showing that, they do nothing whatever toward maintaining their position. It is one thing to prove that they were a covenant, and quite another to prove that they were the first covenant, to which Paul refers when he says it is passed away. It is neither the first found in the Scriptures, nor the first recorded after the children of Israel were led out of Egypt. There is a *contract* or *agreement* found in Ex. 19, not only answering to the first signification of the word, covenant, but it possesses exactly the characteristics which are ascribed to the "old covenant" in the Scriptures. It was made with them three days before the ten commandments were spoken to them. Note the promises, and the Lord's reference to them in the promise to make the new covenant. In the covenant,

1. They agreed to obey his voice and to keep his covenant.

2. For which the Lord promised to regard them as a peculiar treasure unto himself.

Their failure and the consequences are referred to in the prophecy of the new covenant, so as, unmistakably, to point out this as the first covenant.

1. "They continued not in my covenant"—they did not fulfill their agreement.

2. "And I regarded them not, saith the Lord;" he therefore refused to fulfill his promise. Indeed, it was impossible that he should regard them according to the covenant of Ex. 19, for he therein promised to regard them as "a holy nation"—"a peculiar treasure above all people." But inasmuch as they did not regard his moral law—the rule of holiness—they were not holy; they were sinners, even as all the nations around them. And if God had then regarded them as a peculiar treasure above all people, or as a holy nation, he would have denied himself, for such was not their character. In the matter of that covenant God acted toward them as he always acts, as he will deal with us, according to his own declaration: "Them that honor me I will honor; and they that despise me shall be lightly esteemed." 1 Sam. 2:30.

### Temptation of Christ.

BY MRS. E. G. WHITE.

(Continued.)

STRANGE FIRE.

NADAB and Abihu, the sons of Aaron, who ministered in the holy office of priesthood, partook freely of wine, and, as was their usual custom, went in to minister before the Lord. The priests who burned incense before the Lord were required to use the fire of God's kindling, which burned day and night, and was never extinguished. God gave explicit directions how every part of his service should be conducted, that all connected with his sacred worship might be in accordance with his holy character. And any deviation from the express directions of God in connection with his holy service was punishable with death. No sacrifice would be acceptable to God which was not salted nor seasoned with divine fire, which represented the communication between God and man that was opened through Jesus Christ alone. The holy fire which was to be put upon the censer was kept burning perpetually. And while the peo-

ple of God were without, earnestly praying, the incense kindled by the holy fire was to arise before God, mingled with their prayers. This incense was an emblem of the mediation of Christ.

Aaron's sons took the common fire which God did not accept, and they offered insult to the infinite God by presenting this strange fire before him. God consumed them by fire for their positive disregard of his express directions. All their works were as the offering of Cain. There was no divine Saviour represented. Had these sons of Aaron been in full command of their reasoning faculties they would have discerned the difference between the common and sacred fire. The gratification of appetite debased their faculties and so beclouded their intellect that their power of discernment was gone. They fully understood the holy character of the typical service, and the awful solemnity and responsibility assumed of presenting themselves before God to minister in sacred service.

Some may inquire, How could the sons of Aaron have been accountable when their intellects were so far paralyzed by intoxication that they were not able to discern the difference between sacred and common fire? It was when they put the cup to their lips that they made themselves responsible for all their acts committed while under the influence of wine. The indulgence of appetite cost those priests their lives. God expressly forbade the use of wine that would have an influence to becloud the intellect.

"And the Lord spake unto Aaron, saying, Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, lest ye die; it shall be a statute forever throughout your generations; and that ye may put difference between holy and unholy, and between unclean and clean; and that ye may teach the children of Israel all the statutes which the Lord hath spoken unto them by the hand of Moses."

The special injunction of God to the Hebrews in reference to the use of intoxicating liquors should be regarded in this dispensation. But many who are holding the highest responsibilities in our country are, in too many cases, liquor-and-tobacco slaves.

Jurors in our courts, by whose verdict the innocence or guilt of their fellow-men is decided, are many of them liquor-drinkers and tobacco-inebriates. And, while under the influence of these, which becloud the intellect and debase the soul, judgment is given upon the liberty and life of their fellow-men.

Perverted judgment in many cases clears from all punishment the greatest criminals, when the safety of society demands they should receive the full penalty of the law which they have violated.

The men who are legislating and those who are executing the laws of our government, while they are violating the laws of their being in debasing appetites, which stupefy and paralyze the intellect, are not fitted to decide the destiny of their fellow-men. Those only who feel the necessity of keeping soul, body, and spirit, in conformity to natural law, to the end that they may preserve the right balance of their mental powers, are fitted to decide important questions in reference to the executions of the law of our land. This was the mind of God by decrees to the Hebrews that wine should not be used by those who ministered in holy office.

Here we have the most plain directions of God, and his reasons for prohibiting the use of wine; that their power of discrimination and discernment might be clear, and in no way confused; that their judgment might be correct, and they be ever able to discern between the clean and unclean. Another reason of weighty importance why they should abstain from anything which would intoxicate, is also given. It would require the full use of unclouded reason to present to the children of Israel all the statutes which God had spoken to them.

Anything in eating and drinking which disqualifies the mental powers for healthful and active exercise is an aggravating sin in the sight of God. Especially is this the case with those who minister in holy things, who should at all times be examples to the people, and be in a condition to properly instruct them.

Notwithstanding they have this striking example before them, some professed Christians will desecrate the house of God with breaths polluted with the fumes of liquor and tobacco. And the spittoons are sometimes filled with the ejected spittle and quids of tobacco. The effluvia is constantly arising from these receptacles, polluting the atmosphere. Men professing to be Christians bow to worship God, and dare to pray to him with their lips stained by tobacco, while their half-paralyzed nerves tremble from the exhausting use of this powerful narcotic. And this is the devotion they offer to a holy, and sin-hating God. Ministers in the sacred desk, with mouth and lips defiled, dare to take the sacred word of God in their polluted lips. They think God does not notice their sinful in-

dulgence. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." God will no more receive a sacrifice from the hands of those who thus pollute themselves, and offer with their service the incense of tobacco and liquor, than he would receive the offering of the sons of Aaron, who offered incense with strange fire.

God has not changed. He is as particular and exact in his requirements now as he was in the days of Moses. But in the sanctuaries of worship in our day, with the songs of praise, the prayers, and the teaching from the pulpit, there is not merely strange fire, but positive defilement. Instead of truth's being preached with holy unction from God, it is sometimes spoken under the influence of tobacco and brandy. Strange fire indeed! Bible truth and Bible holiness are presented to the people, and prayers are offered to God, mingled with the stench of tobacco! Such incense is most acceptable to Satan! A terrible deception is this! What an offense in the sight of God! What an insult to him who is holy, dwelling in light unapproachable!

If the faculties of the mind were in healthful vigor, professed Christians would discern the inconsistency of such worship. Like Nadab and Abihu, their sensibilities are so blunted that they make no difference between the sacred and common. Holy and sacred things are brought down upon a level with their tobacco-tinged breaths, benumbed brains, and their polluted souls, d-filed through indulgence of appetite and passion. Professed Christians eat and drink, smoke and chew tobacco, and become gluttons and drunkards, to gratify appetite, and still talk of overcoming as Christ overcame!

(To be Continued.)

Thy Kingdom Come.

We are living in the last days, very near the time when this petition is to be granted, and we need very much of the grace of God. While professors and non-professors are alike running into infidelity and spiritualism, either throwing the Bible entirely away or make it only a metaphor, we who do believe God, and take him at his word, need much heavenly wisdom to sustain us, that we may endure unto the end and be saved. Our divine Master saw our need, and provided for us a throne of grace, to which he bids us come boldly. Not only has he invited us to come to a throne of grace and promised that whosoever will come unto him he will in no wise cast out, but he has taught us how to pray.

He would not have us as the hypocrites are, who pray standing in the synagogues and on the corners of the streets, or as the heathen, who use vain repetitions, thinking they shall be heard for their much speaking. But he says, "After this manner therefore pray ye: Our Father which art in Heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in Heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever. Amen."

Two ideas we pause to notice: First, we should understand for what we pray; secondly, we should pray with heart felt earnestness. Not simply repeat these words because it is customary or because it is our duty, but remembering Jesus has taught us thus to pray. Therefore, we should pray with the Spirit and with the understanding also, and if we cannot pray thus, let us not repeat this prayer at all. This portion of the prayer which we have chosen for a subject, let us endeavor to understand according to the teachings of Christ, the prophets, and apostles.

Thy kingdom come. The disciples understood by the Scriptures that God had promised that the kingdom of David should sometime be restored by the Messiah. They knew God had promised David that of the fruit of his loins according to the flesh he would raise up Christ to sit on his throne. They also understood the prophecies well enough to know that the time was near at hand when Christ, the seed of David, should come into the world. And by the teachings of Christ, and by the many miracles which he did, they believed him to be the true Messiah, the appointed heir of David's throne. But when he would restore the kingdom they did not know. As to the nature of the kingdom, they expected it would be just as literal a kingdom as the one which his Father David had once inherited and ruled.

They had no idea of a spiritual kingdom in a spirit land, but believed that when God promised David that his seed should possess his throne forever, he was able to fulfill that promise, and restore unto Israel the

kingdom. And Christ himself never taught them differently, but rather taught them that he was the Christ, and king of the Jews, and encouraged their ideas concerning the restoration of the kingdom of David. Hence, when he rode into Jerusalem and the people followed, shouting, Hosanna to the Son of David; blessed is the kingdom of our father David which cometh in the name of the Lord; hosanna in the highest, Christ did not rebuke them, nor tell them the kingdom was never to be restored, but left them to cherish their fond hopes. Why was it? was it because he desired to have them in ignorance, and cherish a hope which, although comforting to them at present, must shortly fall to the ground, leaving them in disappointment and grief to behold for the restoration of the kingdom of David only a metaphor? Or was it because for their fondly cherished hope there was some foundation? If we can rely on the promise of the Lord, if we can take him as meaning what he says, and saying what he means, we can safely say, It was because there was foundation for their hope, and he had no reason to correct them that he did not do so.

But if we are to cast aside the promise of God as of no account, if we cannot rely on his word concerning the time and place of the restoration of the kingdom of Israel, but must accept the teachings of popular theology, which is a kingdom beyond the bounds of time and space, then certainly they had no foundation whatever for their hopes. But thanks be to God, we can rely upon his word, and it will accomplish that whereunto he hath sent it.

When Christ was before Pilate, and Pilate asked him, Art thou the king of the Jews? he did not deny but said, My kingdom is not of this world, if my kingdom were of this world, then would my servants fight, that I should not be delivered unto the Jews; but now is my kingdom not from hence. Pilate saith to him, Art thou a king then? Jesus answered, Thou sayest that I am a king; to this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.

For this cause was I born, i. e., I was born king of the Jews; I came to restore to them the kingdom of David. But the time of its restoration is not come. My kingdom is not from hence, not from this time forward; I have a baptism to be baptized with, and how am I straitened till it be accomplished. Men are mortal, under sentence of death, because of sin. God's holy law has been broken, and without shedding of blood there is no remission of sins. I must die for the nation that the nation perish not. I must pass through the valley of the shadow of death before them. I must bind the strong man, and take from him his armor wherein he trusted. I must gain the keys of death and the grave, that I may open the charnel house, liberate my people from death, and give them immortality. For the kingdom of Israel, when restored, is to be an immortal kingdom, and immortal subjects must dwell there. It is to be a kingdom of righteousness, and righteous subjects are to dwell therein. My blood must be shed for the remission of their sins. They must be reconciled to the Father and his law. I must intercede for them, that the Father may forgive their sins, and accept them in my name as subjects of the kingdom of God.

The kingdom of God, the kingdom of Israel (restored), and the kingdom of our father David, are all one and the same kingdom. Therefore, when we pray, Thy kingdom come, we pray for all these. Said the angel to Mary, "Thou shalt bring forth a Son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob [Israel] forever; and of his kingdom there shall be no end."

The Israelites were God's chosen people, and God himself ruled over them. Other nations formed themselves into kingdoms and had kings of the sons of men to reign over them. "And the elders of Israel gathered themselves together and came unto Samuel and said unto him, Make us a king to judge us like all the nations. But the thing displeased Samuel, and Samuel prayed unto the Lord. And the Lord said, Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but have rejected me, that I should not reign over them. . . . Now, therefore, hearken unto their voice; howbeit yet protest solemnly unto them, and show them the manner of the king that shall reign over them." So he gave them a king in his anger, and took him away in his wrath. Read 1 Sam. 8: 6-22.

This kingdom, given to Israel and organized under Saul, was established under David, and

made in some respects a type of the kingdom of God, soon to be established under the seed of David, the Lord Jesus Christ.

God has promised his people a kingdom, one that shall never end, and as his promises cannot be broken, for he has sworn by himself, and can swear by no greater, the kingdom will surely come. When? Christ gives us the time. It is when the Son of man shall come in all the glory of his Father and of his holy angels, then shall he sit upon the throne of his glory. Therefore this kingdom will be established when Christ comes again, without sin into salvation. In the establishment of this kingdom we have also the fulfillment of the promise to Abraham, "Thy seed shall possess the gate of his enemies."

In the overthrow of the kingdom of David, God said, "Remove the diadem and take off the crown; this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he comes whose right it is; and I will give it him." It has been promised to Christ, the seed of Abraham, the seed of David. Hence it is his right.

Christ, in order to keep before the minds of his disciples, and to impress them with the truthfulness of a literal kingdom, "taketh with him Peter, James, and John, and bringeth them up into an high mountain apart, and was transfigured before them, and his face did shine as the sun, and his garment was white as the light. And there appeared unto them Moses and Elias, talking with him."

Here we have a representation of the kingdom of God. Peter, speaking of this, says, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his majesty. For he received from the Father honor and glory, when there came such a voice from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from Heaven we heard, when we were with him in the holy mount." The apostle has just before these words counseled the church to add to their faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness, brotherly kindness, and to brotherly kindness charity. And says, "If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." And, "If ye do these things, ye shall never fall; for so an entrance shall be administered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

It will be seen by very many passages of Scripture that, with the establishment of the kingdom of God, all other kingdoms must have an end. The stone which smote the image on the feet broke "in pieces the iron, the brass, the silver, and the gold, and the wind carried them away, that no place was found for them; and the stone became a great mountain and filled the whole earth"

"And the seventh angel sounded, and there were great voices from heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and his Christ; and he shall reign forever and ever." "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, . . . and all dominions shall serve and obey him."

This kingdom is to be a kingdom ruled in righteousness, sin and wickedness are to be obliterated, sinners destroyed, the earth cleansed, and filled with the glory of God. All hatred, malice, and envy, shall be done away. None but the pure and good can enter there. None but those who are willing and obedient can enter through those pearly gates and eat of the tree of life.

It is to be an immortal kingdom, and the immortal saints will reign there. Sickness, sorrow, and death, can never enter the kingdom of our God. They shall not hurt nor destroy in all my holy mountain, for the earth shall be filled with the knowledge of the Lord as the waters cover the sea.

Who cannot join in the petition, Thy kingdom come, with a sincere desire for its fulfillment?

"Thy kingdom come. Thus day by day We lift our hands to God and pray; But who has ever duly weighed The meaning of the words he said."

ROBY TUTTLE.

It is an old saying, and one of fearful and fathomless import, that we are forming characters for eternity. Forming characters! Whose? Our own, or others? Both; and in that momentous fact lie the peril and responsibility of our existence.—*Elihu Burritt*

## The Review and Herald.

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

BATTLE CREEK MICH., FIFTH-DAY, MAR. 25, 1875.

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

### The Law and the Gospel.

THE position taken last week was that in carrying out the great unit plan of redemption through Jesus Christ, which covers the entire period of human probation, there is perfect harmony between the law of God and the gospel of Jesus Christ.

The divine law, however, dates back before the gospel. It existed before the fall, or there could not have been any such thing as the fall. It existed as early as there were created intelligences subject to the government of the Creator; and it extends to the future, running parallel with the eternity of God's moral government. Angels fell, therefore were on probation. They, being on probation, were consequently amenable to law. In the absence of law they could not be on probation, therefore could not fall. The same may be said of Adam and Eve in Eden.

The ten commandments, as worded in the Sacred Scriptures, are adapted to fallen beings. As thus worded, they are not adapted to the condition of holy angels, nor to man in his holy estate in Eden. The two grand principles of God's moral government existed before the fall, in the form of law. These are given in the Old Testament, Deut. 6:5; Lev. 19:18, and are quoted by Christ in the New, Matt. 22:37-40, as the two great commandments; "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

These two commandments require supreme love to the Creator, and love to fellow-creatures equal to that bestowed upon one's self. Angels could do no more than these require. Adam, before the fall, could do no more. We can do no more. The two great commandments embrace all that is required by the ten precepts of the moral code. No precept and no principle of the book of God extends beyond these.

Soon after the fall, we see the two principles of God's moral government guarded by ten precepts, worded to meet man's fallen condition. Love to God is taught in the first four commandments, and love to our fellow-men is taught in the last six. The prophets of the Lord, the Son of God, and the apostles of Jesus, have all spoken in harmony with the ten precepts of the law of God. The whole duty of man, says Solomon, is to fear God and keep his commandments.

The ten precepts of the decalogue, so worded as to be adapted to man's fallen condition, were enforced as early as the circumstances demanded them. The first three were applicable to Adam immediately after the fall. And although the Sabbath of the fourth precept was instituted at the close of the first week of time, before the fall, and we have evidence that Adam was directed to observe it as a memorial of creation, yet that portion of the precept adapted to the fallen state, relative to the man-servant, the maid-servant, and the stranger, could not exist till a later period, when such relations existed. The fifth commandment could not be enforced until applicable to Adam's children. The sixth, seventh, eighth, ninth, and tenth, were enforced as early as the parties existed to whom they could properly apply.

There is nothing in the moral condition of man in his fallen state, nor in the nature of the ten commandments themselves, to restrict them to any one dispensation more than another. Man's moral wretchedness is the same, only more deplorable as he advances from the gates of Paradise toward the close of probation. And the law of God, adapted to his fallen state, is applicable and necessary throughout the entire period of his fallen condition, from Paradise lost to Paradise regained. The reign of sin and that of death run parallel from Adam until sin and sinners shall cease to be. And parallel with these, stretching through all dispensations, there has been the knowledge of the principles of the ten commandments, consequently, a knowledge of sin.

The means of the knowledge of sin has been the law of God. "By the law is the knowledge of sin." Rom. 3:20. "I had not known sin, but by the law." Chap. 7:7. As proof that

this knowledge did exist immediately after the fall, see Gen. 4:7, 23, 24; 6:5. Noah was righteous before God. Chap. 7:1. He was a preacher of righteousness. 2 Pet. 2:5. By his preaching right-doing, reproving the sins of the people of his time, he condemned the world. Heb. 11:7. The men of Sodom and Gomorrah were great sinners, excepting one man. Abraham interceded, saying, "Wilt thou also destroy the righteous with the wicked?" Gen. 18:20, 23, 25; 19:7. The blessing of God came upon Abraham, because he kept his commandments. Gen. 26:5. Those who refused obedience experienced the wrath of God for their transgressions. The cities of the plain were condemned for their unlawful deeds. 2 Pet. 2:6-8.

As an illustration of this subject, we briefly notice the murder of righteous Abel. Cain killed his brother, and, as a sinner, received the mark of God's displeasure. "Sin," says the apostle, "is the transgression of the law." 1 John 3:4. Cain broke the sixth commandment, hence that precept existed in the time of Cain. Otherwise he did not sin; "for where no law is, there is no transgression." Rom. 4:15.

The foregoing positions relative to the law of God would not meet with opposition were it not for the Sabbath of the fourth commandment. The proper observance of the Bible Sabbath is not only crossing, but inconvenient, with many, and not favorable to the successful prosecution of their worldly plans. The fearful and unbelieving dodge its claims, brand it as a Jewish institution, and frequently assert that it was unknown to men until the Sabbath law was proclaimed from Sinai. Sacred history, however, proves this statement incorrect. The facts connected with the giving of the manna show that the Israelites understood the obligations of the Sabbath, and that some of the people violated them, and were reproved by the Lord, thirty days before they saw Mount Sinai. See Ex. 16-19. The record of setting apart the Sabbath to a holy use is given in Gen. 2:1-3, as an event that occurred at the close of the first week of time. And the fourth precept of the divine law, in giving the grand reason for observing the Sabbath, cites what God did on that first week.

The Sabbath was made for man, the entire race, Mark 2:27, by three acts on the part of the Creator. First, he created in six days, and rested from his work of creating on the seventh day. Secondly, he put his blessing upon the day of his rest, which was the last day of the first week of time. Thirdly, he sanctified, or set apart to a sacred use, the day in which he had rested. Hence these words from the divine precept: "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Then follows the reason: "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." The entire period from creation to the utterance of the moral code at Sinai, a period of twenty-five hundred years, is doubly spanned, first, by the sacred record of the institution of the Sabbath at the close of the first week, which looks forward to its observance on the last day of each succeeding week, and secondly, by the law of the Sabbath, which points back to the important facts of the first week of time upon which the institution is based. Here is sufficient evidence that the Sabbath should have been observed during this period. And the absence of distinct mention of Sabbath observance in the brief record of the long period covered by the book of Genesis is no evidence that it was not observed by those who were faithful and obedient from Adam to Moses. God gives the reason why his blessing should come upon the father of the faithful without measure in these words: "Because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5.

We call attention to three grand events which have taken place in connection with the sad history of fallen man, either one of which is sufficient to establish the perpetuity of the law of God.

First, the fall, with all its terrible consequences. If the law of God was of such a nature that it could be changed in a single particular at any time, why was it not changed when there were but two fallen beings, just before Adam and Eve left Eden. If the plan of God's moral government could be changed, it would then have been changed, so as to set these two sinners free in holy Eden, and save the tide of human wretchedness which has followed. But,

no; it could not be changed. The curse must fall upon man, and upon the earth for man's sake. And the blight and mildew of sin must follow everywhere, and moral darkness, like a pall of death, must spread everywhere over a world groaning beneath the weight of transgression. Why? Because God's law that had been transgressed could not be changed. This is the result of sin and the terrible fall. And this has all come about because of the transgression of that law which is as changeless as the throne of Heaven. Every fading flower and falling leaf, since man left Eden, has proclaimed the law of God changeless.

If that law could ever be changed in any particular, it would have been altered when there were but two fallen beings. It would then have been changed in such a way as to free them from the sentence of death, raise them from their degradation, and save the race from continued sin, crime, and woe. But for six thousand years the tide has been swelling, and creation has been adding groan to groan. Who can compute the amount of moral wretchedness and agony in consequence of the violation of God's immutable law? The fall, then, with all its accumulated wretchedness, proclaims the divine law changeless.

Secondly, the announcement of the ten commandments from Sinai with imposing display. It was not left for Moses to proclaim this law. It was not left to the angel Gabriel to assemble the tribes of Israel, and utter these ten holy precepts in their hearing. The Lord himself descends in awful grandeur, and proclaims them in the hearing of all the people.

And do you infer that that was the origin of the law of God? And do you affirm that he has since abolished that code? When did he do this? Where did he do it? Has any prophet foretold that such an event should take place? And has any apostle recorded that it has taken place? Certainly not. It is only by confounding the handwriting of ordinances with the moral code that was spoken from Sinai, and engraven in the tables of stone by the finger of God, that men infer that the divine law is abrogated.

Congress enacts laws which are published throughout the Union. The people understand them. Some of these laws are afterward repealed or changed. Is this done in secret, and the people permitted to know nothing about it? No; the same law-making body makes the changes, and the people are apprised of the fact. And has not God manifested as much wisdom and benevolence in the management of the affairs of his moral government in which man has so great an interest—affairs which affect his eternal welfare? He came down upon Sinai, and proclaimed his law under such circumstances as to impress the people with its grandeur, dignity, and perpetuity. Who can suppose that he would change it or abolish it, and say nothing about it?

Thirdly, the crucifixion establishes the law of God. If that law was of such a nature that it could be abolished, or any of its precepts changed, why not have this done, and set man free, instead of God's dear Son laying aside his glory, taking our nature, living the sad life he lived here upon the earth, suffering in Gethsemane, and finally expiring upon the cross? Oh! why should the divine Son of God do and suffer all this to save man, if that law which held him a sinner could be changed so that he could be set free? But no change could be made in the divine law. Man had fallen, and was shut up in the prison-house of sin. And his sins were of such a nature that the death of a sinless angel, a being amenable to law, and consequently less in value than law, was not sufficient. No sacrifice was adequate but the sacrifice of One who was higher than law, and not amenable to it. He only who engaged with the Father in the formation of man, could constitute a sufficient sacrifice to open the door of hope by which the sons and daughters of Adam might find pardon, and be saved.

"Come, O my soul, to Calvary," and there behold love and agony mingled in the death of the Son of God. Behold him groaning in Gethsemane. His divine soul was in agony as the sins of men were rolled upon him. "My soul," said he, "is exceeding sorrowful, even unto death." The weight of man's sin in transgressing God's immutable law was such as to press from his pores as it were great drops of blood. He then bears his cross to Calvary. The nails are driven into his hands and feet. The cross is erected. There the bleeding Lamb hangs six terrible hours. The death of the cross was most agonizing. But there was in his case the additional weight of the sins of the whole world. In his last expiring agony he cries, "My God,

my God, why hast thou forsaken me?" and bows his head in death.

The sun, the brightest luminary in heaven, can no longer view the scene, and is veiled as with sackcloth. The veil of the temple, the noblest work of man, is rent in twain. Christ, the noblest being in the universe, save one, is dying in agony. Creation feels the shock, and, groaning and heaving, throws open the graves of many of the saints, who come out of their graves after his resurrection. The law must stand as firm as the throne of Heaven, although the earth may shake, and the whole creation tremble, as the Son of God dies for the sins of men.

J. W.

### To Our New Readers.

SOME to whom this paper has lately come, seem to think, if we may judge from their communications, that the keeping of the law and the observance of the Sabbath is a new question, and that what we say on the subject is just thrown out by way of experiment to see what can be said on the other side. Hence they make up a hasty budget of the common arguments and common texts, on the Sunday side, and send them in for us to answer, or else stand convicted of our error.

One writer from Indiana has just sent in a lengthy communication, made up largely of the usual assertions and assumptions in behalf of Sunday, and modestly asks us to answer the following texts: 1 Pet. 1:3; Rev. 1:10; Heb. 8:6; John 1:17; Jer. 31:31; 2 Cor. 3:3; Jer. 32:40; Eze. 37:26; Act. 15:22; Gal. 3:10; Heb. 9:10; 9:7; 11:1; Rom. 7:4; requesting us in each case to read all that is said in the chapters referred to on the subject.

Dear friends, please remember these subjects have been before us for the most critical examination for more than twenty-five years. Thousands upon thousands have searched the Bible, letter by letter, on the subject of the Sabbath. The question has been looked at from every conceivable standpoint. Every argument for and against has been canvassed and weighed a thousand times. Libraries have been ransacked, and histories searched, and everything sought out which could have the remotest possible bearing upon the subject.

And what is the result? As the light has increased, more and more baseless has the Sunday fabric appeared. It is revealed as something which, so far as the element of truth is concerned, is without head or trunk, body or parts, foundation or superstructure. In the realm of truth it is not to be found. It is not there. No man can show it; for it is not in man's power to make something out of nothing.

So we would say to one and all to whom this question may be new, please look over our publication column, and mark the works already published on the Sabbath question. And when you have carefully studied what has already been said, if you still find texts unexplained, and arguments not met, we shall be happy to consider them, and pledge ourselves to answer them.

U. S.

### "Still Drifting."

UNDER this heading the *Christian Press*, of March 1875, utters the following note of alarm at the downward tendency of morals and religion at the present time. Believing that the world is to progress rapidly into the temporal millennium, it would be prompted to put as favorable construction as possible on all transpiring events. Nothing therefore but the clearest evidence could wring from it the confession that much of the boasted progress of to-day is in the direction of heathenism. Such testimony to the truth is therefore doubly powerful. It says:—

Notwithstanding the loud and frequent boasts of the onward march of civilization, we cannot close our eyes to the fact that much of what is called progress is in the direction of heathenism, rather than toward that Christian elevation which can alone benefit, bless, and save the world from barbarism. This is specially true in reference to the observance of the Sabbath. Twenty years ago the citizens of Cincinnati would have been shocked at the idea of the Opera House being open on that sacred day; and now it is not only open for the exhibition of the lowest class of plays, such as acrobatic feats and clog-dances, but such dignitaries as Archbishop Purcell honor them with their presence and patronage, and it calls forth scarcely a remark. We take the following from the Cincinnati *Daily Gazette*, of February 15:—

#### "SUNDAY NIGHT AMUSEMENTS."

"Vine Street, on the hither side of the Rhine, was brilliant with 'sacred concerts' last night, which were attended by good audiences. At Wood's Theater the 'sacred concert' consisted of the German comic opera of the Czar and Zimmerman, performed by the late opera troupe of the Robinson's German Opera House, for the benefit of the chorus which was left in the lurch

by the sudden failure of that promising enterprise. This opera, which is familiar to German opera-goers, was well played, and did not appear to lose its character by being transformed into a 'sacred concert.'

"At the 'Grand' Opera House the 'Grand Sacred Concert' for the benefit of a Catholic society at Carthage, consisted of a variety of entertainment, instrumental and vocal music, farces, acrobatic performances, dances, banjo solos, etc., and was attended by an audience respectable in numbers and appearance. The first part consisted of male and female choruses, a trio, a fantasia for clarinet, and the Hallelujah Chorus; the second, of a comic piece called 'The Soldier's Revenge,' sacred acrobatic feats by the brothers Davenport, a sacred character piece called Mississippi Sal; a sacred champion clog-dance, a banjo solo and song; Tom and Jerry; The Flour Barrel, by the Davenport brothers; Dutch Specialties, by George Davenport; and a short sacred farce called 'The School for Scandal.' All these were set down in the bills headed Sacred Concert, and their sacred character was well maintained. The venerable Archbishop Purcell, with a party of friends, occupied a proscenium box, and enjoyed the sacred acrobatic feats and clog-dances with much satisfaction." U. S.

**"Are We a Christian Nation?"**

UNDER cover of this question, which is calculated to appeal powerfully to the denominational feeling that may exist in any heart, the friends of the religious amendment are pushing forward their work. The last number of *The Christian Press*, the organ of the Western Tract Society, under the above named heading, gives utterance to the following thoughts on this question:—

"We believe that a large majority of the people in the United States fully accept the doctrine that civil government is an ordinance of God, and that the Bible contains the principles upon which all public as well as private business should be transacted, in opposition to the infidel theory that civil government is a mere compact between individuals, and that whatever the majority may determine is not only law but right. But if the majority do accept the fact that God is the source of all authority in civil government, and that the Lord Jesus Christ is the Ruler of nations, and his law of supreme authority, surely there can be no objection to stating the fact in our fundamental law. It is not a question of religion merely; if that were all it would have no right to a place in a civil constitution, but it is one of civil government as well—one, too, which lies at the very foundation of all Christian statesmanship. To secure this result, a series of conventions have been held, under the auspices of the National Association, for procuring this amendment to the Constitution of the United States, the last one in Columbus, Ohio, beginning the 10th of March." U. S.

**An Illustration.**

THE following paragraph from a letter written by Miss Sisson from India, and published in "Life and Light for Women" for March 1875, shows how a mark in the forehead is used at the present time in oriental countries and illustrates the references to it found in the Scriptures. Speaking of her efforts to evangelize the native women she says:—

"The women say, as I talk with them from house to house, 'Yes, we also wish to be Christians.' It is an Oriental politeness, and means little. To show them we know their lack of whole-hearted desire for the truth, we reply, 'Well, if you really wish it, God will make you such. He is ready now to do it; but you must give yourself to him wholly, leaving all sin, ceasing to worship idols.'—'Yes, we are ready for that,' they say. 'Will you rub off those marks from your foreheads?' Each one has a tutelary god, whose sign is painted on the forehead; and this question usually causes confusion in the camp of the enemy."

Asking them to rub off the mark in their foreheads, brings the matter to an issue at once. Paganism is not the only religion that has a mark for the foreheads of its disciples. It is found in Christendom as well; and no greater stir can be produced here in the camp of the enemy than a warning against receiving that mark. U. S.

**Another War Cloud.**

THE reader will remember an article in No. 7 present volume of the REVIEW, on "Eastern Omens," which spoke of the significant movement on the part of Roumania, one of the chief principalities of the Turkish power, to take a position independent of the Sultan's government.

Now comes a dispatch which is still more significant. It is dated Constantinople March 22, 1875, and reads:—

"The Roumanian government has issued orders for a levy of 100,000 troops. This war-like measure excites comment here." U. S.

**The Mark of the Beast.**

A CORRESPONDENT writes: "The query is arising in some minds here: 'If this country is the two-horned beast, and Sunday-keeping the mark, what about all the rest of the world, this being so small a portion of the earth's surface?'"

ANSWER: The rest of the world will be dealt with according to their deserts. When Godingles out the worshipers of the beast, and receivers of his mark, as especially guilty and subject to special punishments, it does not release the rest of the world, nor clear them from such judgment as may be due to their condition and sins. There are in the world about eight hundred millions of heathen. They will be dealt with as heathen. The Greek, Roman Catholic, and Protestant churches, are estimated to number about three hundred and sixty-nine millions. The Greek church is only a modified form of Roman Catholicism. In all these churches, which embrace all Christendom, the beast can be worshiped and his mark received. All that is restricted to this country is the worship of the image, which is here to be formed. But the threatening of the third message warns not only against the worship of the image, but against the worship of the beast, in whatever quarter of the earth that worship may be rendered. U. S.

**Modern Revivals.**

MR. HAMMOND, the revivalist, is now, March 1875, operating in San Francisco. His efforts thus far seem to have been confined to the children, from four to fourteen years of age. So far as we can judge, the religion aimed at in these revivals is emotional, or rather sensational. A more thorough work is needed to reform sinners of this degenerate age.

The following from the *Chronicle's* report of one of the meetings is one of the many of the same sort which Mr. Hammond relates for the amusement of the young:—

**"THE STORY OF THE LITTLE DUCK."**

"And there was a little wee bit of a duck, only two days old, and its mother was a hen. As soon as the little duck saw some water, it began to toddle along to it just like this. [Here the reverend speaker imitated the waddling of a duck across the stage, amid loud laughter.] Now, children, the little duck knew what was good for him; and now, my dear children, you should take to Jesus like ducks to water."

This may appear all right to some, but to us it looks rather like trifling with sacred things. J. H. W.

**God Is Good.**

To him who views it as it is, God is very kind and good. His goodness is in all his dealings toward us. He will be a kind and loving Father to all who will believe and put their trust in him. His goodness leads all to repentance, though all do not know it. It is natural for us to selfishly desire happiness; and we do not therefore always understand that all our afflictions are the blessings of a kind Father, only sent in love; and that all things work together for good to them that love God.

It is good to recognize a kind Providence in all things. Not a sparrow falls without our Heavenly Father. We certainly are the objects of his care. He greatly desires to save us. To yield our will to his in all things is needful for us. We shall have his approving smiles if we fully consecrate ourselves to him and to the interests of his cause, and believe and trust in him. Let us who are naturally so distrustful learn to trust in him. It is sinful to be unbelieving and distrustful. It is sinful not to confide in his promises.

And if we believe him, we believe what he is doing for us. We believe in the light that shines from his word, and not from his word alone, but in what he is doing in fulfillment of his promises. He is enlightening our minds in these last days, is giving us line upon line and precept upon precept. Faith walks in the light. No one thus highly favored of God will neglect to walk in the light, if his heart is right with God. And no one who walks in all the light will regret it in the end. But how many are in increasing peril of being lost by not being willing, or by neglecting, to walk in the light. God, with much long-suffering, is proving his people. It will be seen at length that those who have heeded his counsels have taken the better course. We have obstacles in the way to overcome. It is right that we should have. All tells in our favor, if

improved aright. We can by the help of God overcome. All must be brought into submission to the will of God. Self must be crucified, then can we labor for the Lord.

A great work is to be done in behalf of our fellow-men. God designs to t those who have the light for the last great work of the gospel. A remnant are to be gathered out who will be saved in the day of the Lord. We may have a part in this honorable and glorious work. But if we do, we must be fitted for the work. We must be endued with power from on high. This will be given to those who are faithful to the grace already given. Let it be our highest aspiration to have a part in the work of the Lord.

God is good; and he is not a respecter of persons. He will honor those who honor him, and they that despise him shall be lightly esteemed. Who will heed his counsel and share in the honor that comes from above? It is for us to decide. R. F. COTTRELL.

**The Lord's Converts.**

It is said that upon a certain occasion an individual under the influence of intoxicating drink came reeling from the gutter, and thus accosted Whitefield: "I am one of your converts." "I should think so," was the reformer's reply. "If the Lord had ever converted you, you would not have been in that condition." When the Lord converts men it is done right. He makes no mistakes. The truth of God, accompanied by his Spirit is the divine agency in this work. The Saviour prays, "Sanctify them through thy truth." The apostle's words are very much to the point: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." 1 Pet. 1:2. And Paul says, "Hath from the beginning chosen you to salvation through sanctification of the Spirit and the belief of the truth." 2 Thess. 2:13.

Our anxiety should be to co-operate with the Spirit of God. To successfully do this, we need to have a living connection with the Lord; in short, to walk with God, talk with him, and be in such a state of mind that we can hold communion with him. It is while we are in this condition that the light of God can be reflected through us upon others. It is not wise to urge truth upon others faster than the mind can receive and digest it. It will prevent the accomplishment of that which we have in view. It is remarked that of a given number there is not as great a discount on those who have embraced the truth by reading as on those who have received it by hearing lectures without taking pains to read for themselves. Here is the strength of the missionary who visits and prays with families, and furnishes them that reading matter which their interest in the truth will prompt them to read. Truth backed up by the Spirit of God will convert men and women. The battle is more than one-half fought when men are anxious to investigate the truth of God for themselves.

Let the life and general deportment of the one acting as a colporteur be blameless, and when individuals become interested to investigate for the truth's sake, we have no fears as to the result. The Spirit of God will give a tender conscience and will guide into all truth. We cannot recommend this course too highly. There are hundreds of young men and women among us who could canvass neighborhoods, villages, and cities, and leave in their pathway light which would shine until the coming of the Just One. There are living witnesses of the fruit of this kind of labor from Maine to California. And these individuals have come from the ranks of the world and from infidelity, as well as from other denominations.

An interesting case has recently come to light which clearly illustrates the utility of scattering our publications. About one year ago, reading matter was placed in the hands of a family residing in Herkimer Co., N. Y. The family consisted of a man and his wife and seven children. The oldest of the children was about twenty-one years of age. They were native Welsh. In a short time, some of the children commenced to observe the Sabbath. Finally, the entire family, together with a man who was in the employ of this family, and his wife, eleven in all, embraced the Sabbath, and are now rejoicing in the truth. None of this number professed to enjoy religion at the time they commenced to read. Neither was this work a mere theory with them, but they sought that heart work which led them to erect the family altar and openly acknowledge God in their earthly bounty which they are daily receiving.

Learning of the publishing house at Battle Creek by the advertisement on the last page of

the tracts, they supplied themselves liberally with other reading matter, and also subscribed for our periodicals.

They soon became interested in the subject of health reform, and came to a conclusion different from that of Spurgeon, who thought that he could "smoke to the glory of God." This habit had been a great source of satisfaction to them, but they renounced their tobacco both in smoking and chewing. Tea and coffee were also discarded. The swine, which had been an article of food with them, and had been raised as a source of profit, was banished from the table and farm. The hired man, who also embraced the Sabbath, was a native Frenchman. Thus a door was opened for the truth to spread in two other tongues. This was accomplished simply by reading the truth, accompanied by the Spirit of God. They already partake largely of the missionary spirit. They have become active members of the Tract Society, and have donated quite freely for its support.

The fruit of their efforts is already becoming apparent. With additional labor, two others in their vicinity have taken their stand with them, while others are interested. This is the Lord's work; and it is only one of the many instances where the fruit of the missionary efforts in distributing our publications is being seen. "The law of the Lord is perfect converting the soul."

We look over our country, and in those States where the truth has been most extensively preached there are many cities and villages where they have not heard of it. There are States where as yet but a few have had their attention called to these truths. Then there is the world to be warned. Where are our young men and women who will enter this work, if not as ministers of the word in the common acceptance of the term, at least as colporters? Let them become active missionaries, visit families, pray with them, point them to the Lamb of God, and leave with them that reading matter which will, with the blessing of God, lead them to see the beauty and harmony of the truth. When we compare what we are doing with what we might do, it is comparatively nothing. If there were not persons everywhere who are anxious to read; if the reading matter was not already made to our hand, or if there was a law to prevent this work, we might have some excuse; but as it is, there is no excuse only a want of consecration. The time has come when we should enter this work in earnest. S. N. HASKELL.

**"What Will the Harvest Be?"**

"EVERY word you utter, and every act of your life, is a seed which will bear good or evil fruit, and will result in joy or sorrow to the sower of the seed." Do we realize this? Do we realize that we are forming characters for eternity? How careful and prayerful we ought to be.

It is only by constant watching and praying that we shall ever overcome. Oh! for more of that earnest, agonizing spirit and more of that deep love of God in the heart, that will not shrink from self-sacrifice, but will make a full and complete surrender to God. All our words and actions are being recorded in Heaven. All our thoughts are open to the eyes of our Heavenly Father. Are we laying up treasures in Heaven, where moth and rust do not corrupt, nor thieves break through and steal? or are our treasures here on the earth, to be consumed by the fires of the last days? Are we careful to exert a good influence over those around us?

The closing scenes of earth's history are just upon us. Soon the opening heavens will reveal the Son of man coming in the clouds of heaven with power and glory. Oh! that we may hear the welcome words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Shall we reap a rich harvest in the kingdom of Heaven? or shall our part be with those on the left hand, who shall depart forever from the presence of the Lord of life and glory, and go away into everlasting punishment. May God help us to hold fast our confidence to the end. EMMA THURBER.

Marblehead, Mass., March 14, 1875.

**Facts and Figures to Ponder.**

THE *Northern Christian Advocate* makes the statement that the M. E. church loses seventy-five per cent of its probationers. In fourteen years 2,092,686 probationers were reported, of whom only 509,316 went into full communion, or 22 to each 100. In other words, in fourteen years more were lost than would make another church as large as itself. The *Advocate* thinks the prevalent revival methods of the church are at fault, and that such spiritual prodigality in labor and souls should be abated.

## MY JESUS KEEPS ME COMPANY.

My Jesus keeps me company  
Along the narrow way,  
And I am trusting in his grace  
To keep me day by day.  
The path may be a rugged one,  
Yet cheerfully I'll sing;  
For there's such love, and joy, and rest,  
Beneath His sheltering wing.

My Jesus keeps me company,  
So I am ne'er alone,  
Tho' earthly friends may turn away,  
And leave me, one by one;  
Those, too, I've loved and trusted most,  
And thought were truest friends;  
But His is an unchanging love,  
Mine, till the journey ends.

My Jesus keeps me company,  
Yes, Jesus, thou art mine;  
With confidence I now look up,  
Assured, too, I am thine.  
Redeemed from sin and Satan's power,  
Bought with thy precious blood,  
Earth has no claims upon me now;  
For I belong to God.

My Jesus keeps me company,  
Friendless, and poor, and lone;  
Yet he bestows rich love on me,  
And claims me for his own.  
Then let the world despise me now,  
He loves me just the same;  
For Jesus keeps me company,  
And Jesus knows my name.

—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.

## The Cause of Truth.

It is encouraging indeed to know that our friends in all parts of the field stand firm, and to feel assured that the hand of the Lord is in the work. Only about six years since, our mission was first commenced in California. It has not had the labors of sensational revivalists; but the work has moved on steadily. Some of the time it has moved so very slowly, or to human view at times has been going backward, because of injudicious labor, that but few have a just idea of what has been accomplished.

The results are really wonderful. At this date there are not less than six hundred well-established Seventh-day Adventists in the State. These are persons of moral worth. These have taken up heavy crosses, and come the long distance from the popular religious customs and last-day fables to accept the word of God as it reads, and to obey it. These can be relied upon three hundred and sixty-five days in a year.

There could come upon our cause no greater curse than to have it fall under the influence of sensational revivalists, who might in the excitement of a few weeks raise it ten degrees, to be let down in an inevitable reaction, fifteen degrees. There is an actual loss in the end. Here may come in by illustration the old story of the frog in the well, who every day climbed up two feet, only to fall back three in the night.

Bro. Canright reports a growing interest at Petaluma, and a full house. He should have the earnest and energetic co-operation of all the brethren. Much visiting should be done by the lecturer, and by the brethren also, at such a time.

Bro. Waggoner returns from the quarterly meeting at Santa Rosa refreshed and cheered by his visit with the brethren in that county. Healdsburg has been visited by one of the meanest forms of opposition the sun ever looked upon. The matter was so completely overdone as to disgust the people, and create a strong reaction.

There is a call from the Woodland church for labor, and from the people for a course of lectures. May the blessing of God attend the efforts of young men who are laboring in different places in the State. And may thousands of prayers, bedewed with sympathy and love for Bro. and sister Van Horn, go up daily for the blessing of Heaven upon the North Pacific Mission. —J. W., in *Signs*.

## Meeting at Santa Rosa, Cal.

THE quarterly meeting was held at Santa Rosa, according to appointment, March 6, 7. The attendance was good, quite a number coming from Healdsburg. There has been no preaching at Santa Rosa for over a year. I had much freedom in speaking, and they seemed greatly to prize the privilege of hearing.

So far as I could judge on a short visit the cause is in pretty good condition there. The church seem to feel of good courage. I was much pleased to find them so strong

and cheerful in hope after being so long without preaching.

Friends from Healdsburg gave a good report of the state of the cause there. Recent events have created an interest in the community to both read and hear on the present truth, and there is an urgent call for Bro. and sister White to visit that place, which we hope they will be able to meet before they go East. There are open doors for labor on this coast in every direction. —J. H. W. in *Signs*.

## Washington Territory.

WE have just received a note from Bro. S. Maxson, of Walla Walla, in which he gives cheering news from that Territory. Bro. Van Horn has been laboring with success. He has just organized a little society in Milton, Oregon, of fifteen members, whole families together embracing the truth. He has now gone to Pendleton, Oregon, fifty miles from Walla Walla, to a new field, and the way is opening in every direction for successful labor. Remember the missionary workers in your prayers. —J. H. W., in *Signs*.

## Meetings at Armada.

By special request, we commenced a series of meetings at the new house of worship at Armada, Mich., Sabbath, Feb. 20, and continued until March 14, and although broken up the third time by storms, the interest would immediately rise again, and it kept up good to the close. Had in all twenty-nine meetings, in which a good degree of freedom was given, both in speaking the word and in the social meetings. Several have decided to keep the Sabbath, and a goodly number are seeking to obtain a new and a deeper experience in the thing of God. At the last meeting, we took an expression, and found that more than two-thirds of the large audience present were in favor of the truth. This was a solemn meeting, and many hearts were affected. My stay at the house of Bro. D. H. Lamson has been very pleasant, and I shall not soon forget the kindness received here. Here I met Bro. and sister Corliss; and also renewed acquaintance with the brethren and sisters of Memphis. I was glad to find so many were still holding fast the present truth.

By request of Eld. Crandall of Dearborn, Michigan (first-day Adventist), I attended their quarterly meeting at Columbus, and was very cordially received. At their urgent request I spoke on Sunday. At the close of my discourse there was a rush to buy my books, and I had several urgent requests to lecture in different places in this and adjoining counties. I have rejoiced to see so much good fruit of the faithful labor of Bro. Lamson and others in this part of the State; and there is yet a large and promising field open before them here. But now a warm rain is taking off the heavy body of snow so fast that the country is flooded, and public meetings are entirely out of the question.

M. E. CORNELL.

Armada, Mich., March 15, 1875.

## Michigan.

SABBATH, March 13, was a good day for the friends at Partello. We felt that the blessing of the Lord was in our midst. After a short discourse we had a social meeting. Four for the first time confessed the truth, three of whom were about seventy years of age. These additions to their number, are a source of great encouragement to the brethren here.

I am still holding meetings at the Duck Lake School-house. The interest is not very flattering. I have had the most determined opposition here I have ever witnessed. I have now the Sabbath fully before the people. One woman, sixty-nine years of age, has fully committed herself to keep the Sabbath. The roads are getting so very bad I shall be obliged to close my meetings soon. Health and courage good. H. M. KENYON.

Partello, Mich., March 15, 1875.

## Wisconsin.

AFTER I returned from the Biblical Institute, I labored three weeks in connection with Bro. Haskell in the meetings at Oakland, Mount Hope, and Leon. I feel thankful for this privilege of being with Bro. Haskell. I want to be aroused to a sense of this time and of the work before us.

Since I parted from Bro. Haskell I have held meetings at Whitehall, Burnside,

Victory, Waterloo, and Johnstown. In all these places we had some of the blessing of God with us, and the different companies of believers expressed an earnest desire to take hold in earnest in the work before them.

At Victory the blessing of the Lord was with us in a special manner. There have been some things which have been of a discouraging nature. The Spirit of the Lord made our hearts tender. Errors were acknowledged, and the matters were reconciled. It was requested by the church that the following resolution be published in the REVIEW:—

Whereas, There has for some time existed a misunderstanding of matters in the Victory church, in connection with Bro. Richard Asbury, and whereas, his name had been dropped from church fellowship; the matter was looked into and settled as follows:—

Whereas, Upon consideration, it was manifested that errors had been committed by both parties, which were acknowledged, it was therefore

Resolved, That we drop the past, forgiving one another; that the hand of fellowship be extended by the church to Bro. Asbury; that he return the same to the church; and that henceforth we will strive in union and harmony to forward the great interests of the work of the Lord.

I was not able to meet my appointment at Wequioch on account of the storm and sickness.

While I look over the work in our Conference, I see in some places a commendable zeal manifested in the cause of God, and such labor is crowned with success. In other places it is different. The world seems to hold a large place in their affections. The importance of the time we live in, and the special work in which we are engaged, is lost sight of, consequently a spirit of indifference comes over us. Brethren and sisters, it is high time to wake out of sleep; for now is our salvation nearer than when we believed. We cannot expect that, if we take our ease, and live to self, and bear no burden for the salvation of souls, God will say to us at last, "Well done, good and faithful servant." Let us be aroused. Brethren and sisters, let us seek to get near to the Lord, and have our hearts imbued with the spirit of the Master. Jesu came to this world to live and die for our salvation. Let us have the same true missionary spirit; then we shall find that "it is sweet to work for Jesus," while we look forward to the "resting by-and-by."

The work of the T. & M. Society is prospering well in some places; in others, it is lagging. Brethren, will you stand idle and look on while the work of the Lord is suffering in your immediate vicinity, and souls that might have been rescued are going down to ruin and destruction? We cannot bear such a thought. Let us, one and all, come up to the work.

The winter season is almost past, and the busy season, which is not so favorable for tract labor, is just upon us. There are still a number of districts that are far behind in filling their quota of names. Who will take hold now and make an earnest effort? Read again Bro. Haskell's article headed "Shall we Have Them?" and then respond. The blessing of God will attend every earnest worker in the vineyard, and in a little while they will return home bearing their sheaves with them.

O. A. OLSEN.

Plainfield, Wis., March 11, 1875.

## Addison County, Vt.

THE last eight Sabbaths I have spent in this County, four each in Granville and Bristol. Bro. L. Bean was with me five Sabbaths. Considering the severity of the weather, the high winds, and drifting snow, our meetings were well attended.

Since our quarterly meeting in this county in December some ten or twelve have commenced the observance of the Sabbath of the Lord. Several of these made a start in the service of the Lord from attending prayer-meetings held by the brethren in Bristol between the time of the quarterly meeting and our last visit there.

Closed my labors there on Wednesday last by baptizing two. Others intend to go forward soon. The members of this church have been greatly strengthened and encouraged. Spent last Sabbath at Granville. All are keeping the Sabbath who started when we were here. It has been a matter of encouragement to see sinners turning from a life of sin, honoring God by acknowledging the claims of his holy law, and seeking the Saviour as the only source of a pardon of sin. May none of these dear friends stop short of overcom-

ing every habit contrary to the word of God. "Repentance toward God, and faith toward our Lord Jesus Christ," is our great work. A. S. HUTCHINS.

March 16, 1875.

## Western Iowa.

AFTER the lectures at Battle Creek, I returned to my field of labor near Council Bluffs, Iowa. Have labored in that vicinity nearly all winter. Fifteen or twenty have decided to keep all of God's commandments. We have had a very cold and stormy winter in the West; and it has been difficult to hold meetings in a prairie country and keep up the interest, as the weather sometimes stops our meetings for nearly a week at a time.

I was glad to find the friends at Missouri Valley still holding on to the truth. Their leader is an excellent man, and is setting a good example on the reforms, while others are being aroused. The cause is onward. May the truth of God gloriously triumph. J. W. McWILLIAMS.

Soldier Valley, Iowa, March 8, 1875.

## Missouri.

WE have been holding meetings here in Civil Bend, Mo., for the last two weeks. The Lord is blessing his truth here. Twenty-six have come out on the truth, and yet the work goes on. To the Lord be all the glory. Pray for us.

C. H. CHAFFEE,  
L. R. LONG.Translated from an article for *Svensk Advent Herald*.

## The Work among the Swedes.

## INDIANA.

WE are happy again to inform our friends that the Lord's work goes forward among our countrymen. A brother in Indiana, who received the light of the "third angel's message" by reading the *Herald*, sent us an invitation to visit him. On our way, we visited Bro. P. Pambla, at La Porte, Ind. We were very glad to become personally acquainted with him and his dear wife. We understand that this family was the first among our people who accepted this last message of mercy. They are both about sixty years of age. Our hearts were much moved as we heard the earnest prayers of these old pilgrims often ascend up to their heavenly Father that he would pour out his blessings on their neighbors and countrymen. They have for several years been alone in keeping the Lord's holy Sabbath. Since they separated from the Lutheran church they have been much despised by many. They have hopes that some in the church there are honest persons who sooner or later will acknowledge God's truth and walk in the light thereof. May God bless them and give them their hearts' desires!

Feb. 5, we came to Porter's Station, Ind., where the brother above referred to lives. We held twenty meetings there, and the most in his house. God blessed his own truth greatly. There were not very many who attended our meetings; but they who did, for the most part, were souls who were seeking for the truth. God's precious Spirit melted their hearts together so that many wept for joy at the light of the truth. Their testimony for the truth is strengthened by the words of the Son of God: "This is life eternal that they might know thee, the only true God and Jesus Christ whom thou has sent." John 17: 3. Feb. 15th, we held our last meeting, when warm-hearted friends greeted each other in brotherly love, and covenanted to "keep God's commandments and the faith of Jesus." Fifteen willing souls put down sums for s. b. which amounted to \$30.50. They were all formerly members of the Lutheran church. Some of them were excluded from that church while we were there. We refer them for consolation to Isa. 66: 5.

## NEW JERSEY.

In this State also the truth has found a reception among our people. A brother writes:—

"I have found peace with God, and wish to make further examination of the truths of his word. Send me some of your publications that I may thereby be better able to search the Scriptures."

## FROM KANSAS.

Many encouraging accounts of the progress of the Lord's cause among our people in Kansas have lately reached us by letter. The *Herald* has been the only worker in that State. A brother in Iowa first sent the *Herald* to a Baptist minister in Kansas,

who was honest enough, when the light of God's truth reached him, to walk out and obey it. We have of late received letters from intelligent friends living there, who, in spite of opposition from their associates, now honor God by keeping all of his commandments. A brother writes that many among the Baptists, who have formerly mistrusted Adventists, begin to be anxious to seek after the truths they advocate. May the Lord bless these dear brethren.

CHARLES LEE.

THE BIBLE.

WHAT is the world? A wildering maze,  
Where sin hath tracked ten thousand ways  
Her victims to ensnare;  
All broad, and winding, and aslope,  
All tempting with perfidious hope  
All ending in despair.

Millions of pilgrims throng those roads,  
Bearing their baubles, or their loads,  
Down to eternal night;  
One humble path, that never bends,  
Narrow, and rough, and steep, ascends  
From darkness into light.

Is there a guide to show that path?  
The Bible. He alone, who hath  
The Bible, need not stray:  
Yet he who hath, and will not give  
That heavenly guide to all that live,  
Himself shall lose the way.

—Montgomery.

MORALITY OF THE SABBATH AND ITS IMPORTANCE.

(Continued.)

OBJECTIONS CONSIDERED.

We will now consider the objections which are urged to show that the Sabbath is not a moral precept. We are willing to give them their full weight, confident that they can all be fairly answered.

*I. All moral principles are discoverable by the light of nature, but the keeping of the seventh day holy is not discoverable by the light of nature or reason without a direct revelation from God; therefore it is not moral.*

The answer to this objection is two-fold. First, it assumes what is not true in the case of the other moral commandments; and, secondly, it denies what is true concerning the principle of Sabbatic observance.

1. The first commandment says, "Thou shalt have no other gods before me." The great principle here taught is that men shall worship God. This principle has been universally recognized by all nations as we see in the fact that all do have some god or gods which they worship. Phrenology shows that man is organized to worship a supreme being. He has the organ of veneration, the only legitimate use of which is to worship the Supreme Being. Hence all nations have manifested the same inclination to worship some god. Thus far all is easy and plain. But the commandment demands more than this. It requires that men shall worship the true God and no other. Now, have men by reason and the light of nature alone been able to find the true God without a revelation? No, indeed. The history of the world shows just the opposite. Only a few of the human race have ever known the true God, and these only by a direct revelation as given in the Bible. The language of Paul is directly to the point: "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." 1 Cor. 1:21. Of the heathen he says: "Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." Rom. 1:22, 23. This is what men have done who had only the light of nature. None of them have ever been able to find the true God.

Facts bear out this statement to the letter. The learned Dr. Horne says, "In fact, without such revelation, the history of past ages has shown that mere reason cannot attain to a certain knowledge of the will or law of God." "While some philosophers asserted the being of a God, others openly denied it; others, again, embraced, or pretended to embrace the notion of a multiplicity of gods." "Thus, in Tartary, the Phillippine islands, and among the savage nations of Africa, the objects of worship are the sun, moon, and stars, the four elements, and serpents; at Tonquin, the several quarters of the earth; in Guinea, birds, fishes, and even mountains; and almost everywhere, evil spirits, together with idolatrous worship, sorcery, divination, and magic, almost universally prevail. \* \* \* In Hindostan, indeed, the polytheism is of the grossest kind, not fewer than three hundred and thirty millions of deities claiming the

adoration of their worshippers."—Horne's Introduction, vol. i, pp. 16, 21.

The truth, then, is just this: Quite generally all men have felt that they should worship some god; but in selecting which it should be, the light of nature has failed them entirely, so that upon this point there has been the greatest confusion and most have failed to find the true God. None have done it without a revelation.

Just the same thing exactly is true of the Sabbath. That precept is based upon the principle that men should devote a portion of their time as holy to the service of God. As we have proved, man's physical and mental organization shows that he ought to have a regular rest-day. All nations with scarcely an exception, have recognized this principle by setting apart certain days as holy to the Deity. By tradition from creation most of these have selected a seventh day, while all have had some holy days more or less during the year. Says a recent author, "Traces of sacred days of some sort, though varying in frequency in different countries, may be discovered in many pagan nations, the exceptions being limited to certain tribes sunk, like the aborigines of New Holland, to a very low point in the social scale.

"The Phoenicians, according to Porphyry, 'consecrated the seventh day as holy.' Before Mohammed's time, the Saracens kept their Sabbath on Friday, and from them he and his followers adopted the custom. It is stated by Purchas, that the natives of Pegu had a weekly day on which they assembled to receive instruction from a class of men appointed for that purpose. The pagan Slavonians held a weekly festival. In the greater part of Guinea, a seventh day—Tuesday—is set apart to religious worship. . . . The Burman feasts are held at the full and change of the moon. According to another authority, the quarters are also observed as festivals. A sacrifice was celebrated by the Mexicans every month. . . . The inhabitants of Madagascar and of Senegambia, on the other hand, preferred the time of new moon for their devotions. One of the principal stated festivals in the South Sea Islands—the *paecatna*—was held every three months. The Babylonians celebrate, with great magnificence, five days of the year. . . .

"The people of Calabar were wont, on their Sabbath to approach the Supreme Being (Avasi) in prayer. . . . The Ashantees on their sacred day worship their fetiches, and circumcise their children. . . . The Greeks and Romans, according to Aretius, consecrated Saturday to rest, conceiving it unfit for civil actions and warlike affairs, but suited for contemplation.

"The necessity of a weekly day of rest to the prosperity and even preservation of religion in the world has been proclaimed by the almost universal voice of mankind. Jews and Christians have ever elevated a seventh day to holy uses. Mohammedanism has always appropriated Friday to public devotion and instruction. Paganism, holding sacred in many instances the same proportion of time, has in no instance dropped all periodical festivals, till its people have well-nigh lost the conception of an object of worship. That so many, in regions and periods widely remote from each other, have observed a Sabbath, or some analogous arrangement, is a strong testimony to its religious necessity."—*The Sabbath Viewed in the Light of Reason, Revelation, and History*, by James Gilfillan. pp. 359, 363, 200.

Mr. Cox remarks: "The hebdomadal revolution of time, generally admitted in the world, is also a great testimony to the original institution of the Sabbath. Of old it was catholic (universal) and is at present received among those nations whose converse was not begun until of late with any of those parts of the world where there is a light gone forth in these things from the Scriptures. All nations, I say, in all ages, have from time immemorial, made the revolution of seven days to be the first stated period of time. And this observance is still continued throughout the world, unless amongst them who in other things are openly degenerated from the law of nature, as those barbarous Indians, who have no computation of times, but by sleeps, moons and winters. The measure of time by a day and night, is pointed out to the sense by the diurnal course of the sun; lunar months, and solar years, are of an unavoidable observation unto all rational creatures. Whence, therefore, all men have reckoned time by days, months, and years, is obvious unto all. But whence the hebdomadal revolution, or weekly period of time, should make its entrance, and obtain a catholic admittance, no man can give an account but with respect to some impressions on the minds of men from the constitution and law of our natures, with the tradition of a Sabbatical rest instituted

from the foundation of the world."—*Works*, p. 278.

Calmet says: "Manasseh Ben Israel assures us that according to the tradition of the ancients, Abraham and his posterity, having preserved the memory of creation, observed the Sabbath also in consequence of natural law to that purpose. It is also believed that the religion of the seventh day is preserved among the pagans; and that the observance of this day is as old as the world itself. Almost all the philosophers and poets acknowledge the seventh day holy."

The Asiatic Journal says: "The prime minister of the Empire affirms that the Sabbath was anciently observed by the Chinese in conformity to the directions of the king."

Archbishop Usher says: "The very Gentiles, both civil and barbarous, both ancient and of later days, as it were by a universal kind of tradition, retained the distinction of the seventh days of the week."—*Works*, Part 1, chap. iv.

"The seventh day is sacred."—*Hesoid*. (B. C. 870.)

"Then came the seventh day that is sacred."—*Homer* (B. C. 907.)

"It was the seventh day wherein all things were finished." Homer Linus says the same.

"Bad omens detained me on the sacred day of Saturn."—*Tibullus*.

"The sacredness of one of the seven days was generally admitted by all."

"Let it suffice, however, in a matter on which there is so general an agreement, to present the words of four eminent authors: 'The septenary arrangement of days,' says Scaliger, 'was in use among the Orientals from the remotest antiquity.' 'We have reason to believe,' observes president de Goguet, 'that the institution of that period of seven days, called a week, was the first step taken by mankind in dividing and measuring their time. We find from time immemorial the use of this period among all nations, without any variation in the form of it. The Israelites, Assyrians, Egyptians, Indians, Arabians, and, in a word, all the nations of the East, have in all ages made use of a week, consisting of seven days. We find the same custom among the ancient Romans, Gauls, Britons, Germans, the nations of the North, and of America. According to Laplace, 'the week is perhaps the most ancient and incontestible monument of human knowledge.' "It would appear that the Chinese, who now have no Sabbath, at one time honored the seventh day of the week."—*The Sabbath by Gilfillan*, pp. 364, 365, 360.

By these testimonies, which might be extended to almost any length, we see that all nations in all ages have recognized and honored certain days, and most of them one day in seven, as sacred time. If any have not held a weekly sacred day, they have still had some holy days during the year which were sacred to their gods. All have their holidays, festival days, &c. How shall we account for this remarkable fact? It must have come either from a revelation or from nature. If from a revelation, it must have been given by God to the father of the race from whom all have received it. This would admit all that we claim for the early origin of the Sabbath institution. Even then there must have been something in man's nature requiring such an institution in order to have perpetuated the memory and practice of it so long and so universally. But if this has sprung from the natural promptings of man's own nature, then it shows that the Sabbath, like all moral precepts, is founded upon a universal want of our race, and hence it is moral.

But it is further objected that the Sabbath is partly moral and partly ceremonial. It is moral so far as it relates to giving a certain day to God. Thus far there is a universal agreement of all nations. But it is ceremonial so far as it defines just what particular day or portion of time shall be kept holy. This is claimed to be proved by the fact that, by the light of nature alone, no man could possibly determine which day of the seven was the true Sabbath. It is asked, What is there in nature to distinguish the seventh day from the other days of the week? Nothing. Hence it is not so important just which day we keep, provided that we keep one in seven. But the same reasoning would prove that the first commandment was also partly moral and partly ceremonial. That men should worship some God is readily discerned by nature itself and in this all have ever agreed. But as to just who is the true God, none can decide without a revelation. On this point there has been the greatest diversity. Some have chosen one as the true God and some another, till there are millions of different gods worshipped by men. This proves that it is immaterial which god you worship provided you worship some one god! But who dare admit such a conclusion? Yet

it is founded upon exactly the same mode of reasoning that is followed in arguing against a definite Sabbath day.

It is founded upon the false assumption that all moral principles are discoverable by the light of nature. We have already shown that this is not true in the case of the first commandment. Look at the second. "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them." All claim that this precept is moral in the highest sense. It forbids us to make any thing to represent God, and so worship him through his image. But this is just the thing that all nations, who have had only the light of nature and reason to teach them, have always thought was the most acceptable way to worship the Deity. Hence, with scarcely an exception, all men in all ages and nations have made and used images in worshipping their gods. Probably no one religious practice has been so universal as this. Indeed, notwithstanding all that God has said against this in the Bible, many of those who believe and reverence that book have been constantly inclined to do just what is here forbidden. Witness the Jews in the Old Testament, the Catholics, Greeks, &c., in the gospel age. And this is done, too, with a religious sense of duty to God.

Here is a moral precept, then, which never has been discovered by the light of nature or reason. The best judgment of mankind, unaided by a revelation, has been directly opposed to this commandment. All heathen nations have used images, built magnificent temples to them, made rich offerings to them, made laws to protect them, and have considered it the highest sacrilege to molest them. If we had no better evidence from the light of nature and the general consent of mankind in favor of the fourth commandment, our opponents might well triumph over us from this standpoint.

D. M. CANRIGHT.

(To be Continued.)

Prayer Answered.

I WOULD like to acknowledge through the REVIEW what the Lord has done for me, in answer to prayer. For seven years past, I have been almost a constant sufferer, and months at a time have been unable to read even a few passages of Scripture. I have used every means that human aid could afford, and although somewhat relieved, was given up by physicians, they thinking that I could never be well. I did not always let this teach me lessons of submission to the divine will. But He that doeth all things well knew what was best. When I became willing to endure patiently all that was laid upon me, I could exercise faith to ask for the blessing of health. January 4, while in Battle Creek, we followed the directions of the Lord according to James 5:14. We felt the presence of good angels, and the sweet Spirit of the Lord was there with healing power. To his name be all the praise. Since that time I have been growing strong, and can now read and work all day without suffering. I trust I shall appreciate this great blessing enough to use it aright.

I know that I have tasted of the goodness of God, and I want to be a true branch of the living Vine. I want to live near to God, and not forget "his benefits." I would spend the best of my strength for the advancement of his truth, and finally share in the overcomers' reward.

E. W. BOYNTON.

March 6, 1875.

The Wonders of Seed.

Is there upon earth a machine, is there a palace, is there even a city, which contains so much that is wonderful as is inclosed in a single little seed—one grain of corn, one grain of wheat, one little brown apple seed, one small seed of a tree, picked up, perhaps by a sparrow for her little ones, the smallest of a poppy or blue-bell, or even one of the seeds, that are so small that they float about in the air invisible to our eyes? Ah! there is a world of marvel and brilliant beauties hidden in each of these tiny seeds. Botanists suppose that there are some 100,000 kinds of plants. But has the seed of any one of them ever failed to produce its kind? Has any one ever deceived us? Has a seed of wheat ever yielded barley, or the seed of a poppy grown up into a sunflower? Has a sycamore tree ever sprung from an acorn, or a beech-tree from a chestnut?

ACCORDING to the latest statistics gathered by European linguists, there are 90,000,000 of people who speak the English language; 45,000,000 speak German; 55,000,000 Spanish, and 45,000,000 French.

## The Review and Herald.

Battle Creek, Mich., Fifth-day, March 25, 1875.

A good many specimen numbers of musical publications have come to this Office first and last; but none ever commended themselves so strongly to our favor as *The Musical Million*, published monthly by Ruebush, Kieffer & Co., at Singer's Glen, Va., two copies of which we have just received. It is a lively, readable sheet, evangelical in spirit, believes in congregational singing; and the music it gives is of a practicable nature. Terms 60 cents per year.

*The Time Appointed*, edited by Wm. C. Thurman, Boston, Mass., is laying the foundation for another disappointment, and then further disgraceful trifling with the prophetic word, by setting the 19th of this coming April, as the day for the Lord to come. This fanatical faction is already torn asunder by a still wilder spirit of fanaticism, as the last paper acknowledges and deploras.

### The Moral Law.

A LATE exchange says:—  
"Henry Ward Beecher, at a late meeting in Plymouth Church, took the ground that the patriarchs of the Old Testament, and the apostles of the New, were far behind the people of the present age, in their understanding and appreciation of the moral law. And yet the house, misnamed a church, was filled to overflowing, and the people calling themselves Christians applauded the sacrilege."

Yes; the patriarchs and apostles believed that the moral law was binding and acted accordingly; but many in the present age, ministers as well as laymen, don't believe it is binding; and they act accordingly. That's the difference.

U. S.

### Trine Immersion.

R. D. BENHAM: The historical view of the subject of trine immersion is of no particular consequence, as related to the doctrine, since the Bible speaks so plainly on the subject. For a person to kneel down in the water, and then be plunged beneath it three times face foremost, is doing wicked violence to every figure which the Bible uses to illustrate the proper mode of that ordinance. All that need be said on the subject was said by Bro. Waggoner in a short article headed "One Baptism," published in No. 1, present volume of the REVIEW.

U. S.

### To Correspondents.

A CORRESPONDENT asks if the word lightning, as found in Matt. 24:27, is a correct translation from the original. It is.

Please give an explanation of Luke 17:37.

J. H. MOSER.

Christ had just been speaking of some being seized and others escaping. There is a time coming when God's judgments are to draw a line between the righteous and the wicked. "A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee," is the promise of God through David to his people. The plagues will seize on the wicked, but the righteous shall escape. The disciples ask where this shall take place. And the Lord answers that wherever the body [carcass, Matt. 24:28, that is, the wicked] is, thither will the eagles [the plagues] be gathered together [to pray upon them].

When were the days shortened spoken of in Matt. 24:22?

H. H.

We understand the days to be the days of tribulation brought to view in the preceding verse, which doubtless refer to the period of papal supremacy for 1260 years. The days were not shortened in the sense of reducing the number of years in that prophetic period, but their character as days of tribulation was changed when the power of persecution was restrained by the Reformation. They were shortened as days of tribulation; not that the persecution was entirely arrested; for others were afterward put to death, Rev. 6:11; but the storm had spent its force. Mark says, "In those days, after that tribulation."

U. S.

FOR SALE:—A farm of fifty acres in Montevray, about one mile from the S. D. A. meeting-house; good location. For particulars, address, J. S. Day, Allegan, Mich.

This notice is inserted for the benefit of the widow of Bro. J. Russ, deceased, who needs the proceeds that would arise from the sale.

## Appointments.

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

\* Services in Chicago, every Sabbath (seventh day), at 289 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

QUARTERLY meeting of Dist. No. 3, Iowa and Nebraska T. & M. Society, at Pilot-Grove, Washington Co., Iowa, April 3, 4. Hope all those concerned will be present with their reports. Will Bro. Nicola meet with us? Meeting to commence with the Sabbath.

J. W. ADAMS, Director.

PROVIDENCE permitting, I will meet with the church in Convis, March 27, 28. The friends of Marshall and vicinity are also invited to meet with us.

J. B. FRISBIE.

QUARTERLY meeting of the T. and M. Society of Dist. No. 1, Mich., in connection with the quarterly meeting of the churches of Hillsdale and Ransom, at Hillsdale, April 10, 11, 1875. Come to the meeting, brethren, if possible; if not, please send in your reports in season. Will Bro. E. H. Root meet with us?

S. D. SALISBURY, Director.

QUARTERLY meeting of the S. D. A. church near Martinsville, first Sabbath and Sunday in April. Preaching may be expected; also preaching at the school-house in Greenup the last Sabbath and Sunday in March.

G. H. BLISS.

MONTHLY meeting of the Jackson church at Tompkins, April 3, 1875.

E. P. GILES.

MONTHLY meeting for Dist. No. 10, N. Y. T. & M. Society with the Ulysses Church, Pa., in connection with their quarterly meeting, March 27, 28, 1875.

WM. COATS, Director.

QUARTERLY meeting of church in Chicago April 10, 11; meetings to commence Thursday evening, the 8th.

At Racine, April 13, evening. Meetings to continue over Sabbath and first-day.

At Raymond, April 24, 25.

O. A. OLSEN.

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.

F. J. KILGORE, Clerk.

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. Meeting to commence Friday evening.

H. NICOLA, Pres.

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.

O. A. OLSEN, Pres.

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.

W. G. BRALLIAR, Director.

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.

N. CARAHOOF.

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. A cordial invitation is extended to all who can, to meet with us and have a holy convocation unto the Lord. Bro. G. W. Colcord or Bro. C. H. Bliss is expected and perhaps both.

H. JAMES KITTELE, Clerk.

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.

P. H. CADY, Elder.

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

LORENZO HILL, Clerk.

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.

N. M. JORDON.

No providence preventing, I will hold meetings with churches as follows:—

Curtis' Corners, R. I., Apr. 3, 4, 1875.  
Green Hill, " " 10, 11, "  
Lafayette, " " 17, 18, "

The above meetings will commence on Friday evening. We hope to meet all the friends of truth in each vicinity. Let all make an effort to be there through the meeting.

P. C. RODMAN.

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

A. OLSEN.

THERE will be meetings of the Indiana T. & M. Society as follows:—

Mechanicsburgh, Henry Co., April 3, 4.  
Bunkerhill, Miami Co., " 10, 11.  
North Liberty, St. Joseph Co., " 17, 18.

We hope to see all the members at these meetings in their several districts, that a full report may be given at North Liberty. Dear brethren and sisters, let us do the Lord's work promptly.

JAMES HARVEY, Pres.

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. Bro. J. H. Rogers is expected. The brethren and friends at or near Sherman City are especially invited.

ANDREW J. STOVER, Director.

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. Send your reports to D. D. Stevens, Marion, Iowa.

J. T. MITCHELL, Director.

## 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

For Review and Herald.

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

\$2.00 EACH. S T Crosbie 47-13, Mrs M O Hoag 47-1, Benjamin Holmes 47-12, Elisha Woodhouse 47-12, Wm B Mason 47-12, Mary Montgomery 48-1, Eld S N Haskell 46-23, L G Meeker 47-12, Loren Cram 47-9, John Blair 47-10, Hans Hansen 47-12, Wm H Hankins 47-1, David R Austin 47-19, Mrs Allie Coombs 47-7, A G Hutchins 47-12, Hannah Sawyer 47-10, Noble Johnson 47-12, Laura Clark 47-12, Josephine Mott 47-12, Mrs Mary Haines 47-12, Mrs R Leighton 47-17, Daniel Dobbins 47-12, J H Waggoner 47-14, Mrs C Kenne 47-10, G V Vanderhoof 47-11, E P Below 47-14, Mary Parmenter 47-14, Jasper Ogle 47-11, B H Lewis 47-6, G W Rathbun 47-8, Nancy Armstrong 47-12, John A Stuart 47-7, Lucy Rathbun 48-1, B S Freeman 47-12, E Sharp 47-12, Wm J Boynton 47-7, S T Beardslee 47-9, H P Leighton 47-13.

\$1.00 EACH. Mrs Lucy A E Adelberg 46-4, C H Chaffe 46-12, Mrs Frank May 46-12, R B Mills 47-12, Mr Robert Paul 47-12, Wm Barden 46-13, E A Stillman 46-11, Robert S Pettyjohn 46-10, Miss Susie Meeker 47-4, B F McDaniel 46-12, Allen Wilson 46-14, O A Olsen 46-12, Robert Sawyer 46-11, Mary E Ballard 47-12, Mrs M Parsons 47-24, Jane Henry 47-12, Reuben Root 46-1, Wm H Cronk 46-10, J Dickey 46-6, N J Weber 46-12, H M Smith 46-14, E M Smith 46-10, James Lacy 46-12, D M & J W McWilliam 46-10, R Maria Johnson 47-10, Dwight Crumb 46-4, John E Allen 47-8, Mrs E Lockwood 48-8, Gilbert Drew 47-12, Mark Johnson 47-12, E D Pyle 46-8, Wm Alexander 46-12, J Mousehunt 46-9, M R Corbin 47-12, J S Chapman 46-13, Caroline Melby 47-12, Tamson Cudworth 46-13.

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