

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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"HOLD THE FORT."

One of the most popular songs sung in the revival meetings of Messrs Moody and Saukey.

Ho! my comrades, see the signal,
Waving in the sky;
Reinforcements now appearing,
Victory is nigh.

CHORUS. Hold the fort, for I am coming,
Jesus signals still;
Wave the answer back to Heaven,
By Thy grace, we will.

See the mighty host advancing,
Satan leading on;
Mighty men around us falling,
Courage almost gone.

CHORUS.

See the glorious banner waving,
Hear the bugle blow;
In our Leader's name we'll triumph
Over every foe.

CHORUS.

Fierce and long the battle rages
But our help is near;
Onward comes our great Commander,
Cheer, my comrades, cheer.

CHORUS. —Sel.

General Articles.

THE LAW OF GOD.—NO. 12.

BY J. H. WAGGONER.

THE nature of the law, and the extent of obligation to observe it, may be known by its relations. We will examine it in its relation to two of the most important subjects presented to man, namely,

JUSTIFICATION AND JUDGMENT.

The nature and the present obligation of the law are clearly revealed in the declaration of Paul in Rom. 2:13: "The doers of the law shall be justified." There is no other writer in the Scriptures who has said so much on the subject of justification as Paul, and in no other letter has he said so much concerning it as in that to the Romans. No other scripture is so often quoted by the opposers of the law to prove that we are not now justified by the law (which we fully believe), and yet they who deny the law as a rule of life seem uniformly to overlook the fact that the first time that Paul uses the word justify in this remarkable argument is in connection with doing or keeping the law! And it is equally interesting and important to observe that he never connects justification with transgressing the law, at any time or under any circumstances. On the contrary, transgression is always connected with condemnation—the opposite of justification.

There are many who will stand in doubt over the apostle's statement in Rom. 2:13, because they have always taken wrong views of the law. To such we will try to vindicate his words.

To say that the doers of the law shall be justified is only to say that the law is sufficient to justify the obedient. It is a vindication of the completeness and righteousness of the law, while it has no reference to the standing of those who have transgressed the law; that subject is explained elsewhere. Now that the doers of the law shall be justified is proved by reason, and by the scriptures which reveal the nature of the law.

1. As shown by reason. God is a moral governor; man is a moral agent. Of necessity a moral governor governs moral agents by a moral law. A moral law is nothing less than a rule of moral action. Now as moral agency is

the highest expression of man's nature and relations, and as moral law is to guide him in those relations, it follows that moral law is the highest rule of action which man is capable of receiving. Now if God gives to moral creatures a law to regulate their lives, and they keep that law perfectly, reason compels us to believe that they would be accepted on their obedience. To suppose otherwise would be to suppose that God would deal in a manner most tyrannical, condemning his creatures who had never disobeyed him. Reverence will not allow such a supposition.

If man had never transgressed the law of God there would have been no sin, for "sin is the transgression of the law." And if there had been no sin there would have been no gospel, for none would have been needed. The Son of God would not have died for man, for there would have been no occasion for his death. Man would not have been condemned, for there could be no condemnation where there is no sin. Of course man would have been accepted or justified on his obedience, which is agreeable to the words of Paul; the doers of the law would have been justified by the law because they had kept it—they could not be condemned.

2. The Scriptures confirm what our reason and reverence accept on this subject. The Lord himself said to Israel, if they would obey his voice and keep his covenant (the ten commandments), then they would be a peculiar treasure unto him, and a holy nation. If obedience to the law would have had such a result, it was all that could be required; for more than this will never be reached under the gospel. If any have been accustomed to doubt this, let them consider again whether man would have been wrong in character in any particular if he had always perfectly obeyed the will of God. Certainly not, unless the will of God was defective or wrong, which may not be supposed. As man separated between himself and his God and became sinful or unholy, the object of the gospel is to reconcile man to God, to restore him to the favor of God, by bringing him to a state of holiness. Thus the original object of the law is accomplished in the gospel, as Paul says. Rom. 7:10, and 10:4. But if man had never sinned this object would have been reached without the gospel. Of course man would then have been justified by the law as he now is by the gospel. The words of Jehovah in Ex. 19:5, 6, that by obedience they would be unto him a peculiar treasure, and a holy nation, is proof that the law is a rule or measure of holiness, and this is a strong vindication of Paul's words, The doers of the law shall be justified.

Moses said to Israel, "It shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." We have before noticed that holiness is the same in every dispensation; for it is always based on the holiness of God (as is proved by Lev. 19:2, and 1 Pet. 1:15, 16), which cannot change. Even so, righteousness is the same in all dispensations. The words of Moses, that it shall be our righteousness if we observe to do God's commandments, are fully confirmed by the Old and New Testaments, as will be seen by the passages which will next hereafter be noted. But surely they would be justified by obedience to a law who were made righteous by that obedience.

Said the Lord, "Hearken unto me, ye that know righteousness, the people in whose heart is my law." Isa. 51:7. And David said, "Thy commandments are righteousness." The law being the expression of God's holy will to his creatures, it is the rule of holiness, the measure of righteousness. And so said the apostle Paul; the righteousness of God is witnessed by the law. Rom. 3:21. But if that righteousness was foreign to the law; if the law did not reach unto and enforce righteousness, it could not, in any sense, be a witness to that righteousness. The law could not witness to principles outside of its obligation.

This view is strongly confirmed by Rom. 8:3, 4. God sent his Son to condemn sin, or the transgression of the law, "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." That righteousness is closely related to the law is shown in this: The word rendered righteousness, Rom. 8:4, is *dikai-*

oma, defined by Greenfield, "law, precept, statute, ordinance;" by Robinson, "decree, ordinance, precept." Bloomfield's Notes on the Greek gives it, "The requisition of the law;" Whiting's translation, "The precept of the law;" Bible Union, "The requirement of the law." There is no difference between righteousness and the requirement of the law. "Unrighteousness is sin," which is transgression of the law, says an inspired writer. Of course unrighteousness being transgression, righteousness is obedience. And this righteousness of the law is fulfilled in "them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." We cannot forbear saying we have a strong curiosity to know what the opposers of the law would do with this text, but we have little hope of being gratified in this respect.

This text by Paul fully justifies our remark that the character which would have been formed by obedience to the law is exactly that which is now formed by the true faith of the gospel of Christ. The Saviour came to remove sin and its consequences, and to restore us to that position which we would have occupied if we had never sinned, but always obeyed God. As we are now made righteous by Christ, then we would have been righteous by obedience. As we are now justified by faith, then we would have been justified by the law. And Christ in the gospel works in us that righteousness to which the law is a witness and which the law requires.

David said, "The law of the Lord is perfect." After having noticed Paul's high indorsement of the righteousness of the law, but few words are needed to show the force of these words of David. The law—the rule of life—being perfect, of course it requires perfection of life and character; and if any had observed it they would have been perfect. A man could not have an imperfect character if he kept a perfect law. But if he had a perfect character he could not be condemned; he would, as a moral necessity, be justified. And this again vindicates the apostle's declaration, "The doers of the law shall be justified."

The expression of Solomon is exactly parallel to that of David, though to some minds it might appear to be still more definite: "Fear God and keep his commandments; for this is the whole duty of man." Eccl. 12:13. It is easy to see that man could not be under condemnation if he had done his whole duty; he would be justified in what he had done. And a law which contains the whole duty of a moral agent is a moral law. As there could be no duty omitted from a law which contained man's whole duty, it is a perfect law, as David says. As a man would be a perfect man if he had done his whole duty, it would be his righteousness to do this law, as Moses said. As the wages of sin is death, and sin is the transgression of the law, death is the result of transgression of the law. Of course if the law had been kept, there would have been no death, and this is according to the statements of Jehovah, of Moses, Nehemiah, Christ, and Paul.

"Ye shall therefore keep my statutes, and my judgments; which if a man do, he shall live in them." Lev. 18:5.

"See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments." Deut. 30:15, 16.

"Yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments, which if a man do he shall live." Neh. 9:29.

"If thou wilt enter into life, keep the commandments." Matt. 19:17.

"The commandment was ordained to life." Rom. 7:10.

The evidence on this point is by no means exhausted, but we need carry it no farther. The law stands vindicated as a perfect rule, the measure of righteousness and holiness, the rule according to which men will be justified or condemned.

But, with a singular determination to oppose the law, men rise up and say the law is

not now the measure of righteousness and the rule of justification, because it is now true that "by the deeds of the law there shall no flesh be justified." We admit the truth of the text, in its fullest extent, but reject the conclusion as being lame and unjust. Opposers of the law do not seem to apprehend that both the righteousness and obligation of the law are as clearly proved by those scriptures which show that the law condemns wrong-doing as by those which show that it justifies right-doing. One is merely the converse of the other, and where one is true the other must also be true. That which approves the right, necessarily condemns the wrong.

Why is it that no flesh can now be justified by the law? Because "all have sinned," and "by the law is the knowledge of sin." Now as man has gone astray and done wrong, and the law proves that he is wrong, and will not justify him in the wrong, it is proof that the law is opposed to that which is wrong. Therefore the law is good—it is right. If it justified man in sin it would be a bad law. But such a law could not proceed from God. The declaration of the Scripture that because man has sinned he cannot be justified by the law, is sufficient to vindicate the law as a rule of righteousness, if we had no other proof.

Again the conclusion of the opposer, that the law is not now the rule of justification, is not just, for the law now condemns sin; it is now true that "by the law is the knowledge of sin." A law which is the measure of righteousness and holiness, which is perfect, which contains the whole duty of man toward God, will so remain as long as man's relations to God remain; as long as holiness remains. The difficulty is all in the mind of the objector who discovers no difference between a rule of justification and the means of justification. Had man never transgressed the law he would have been justified by the law. The law would then have been both the measure and justifier of man's action. It remains still the measure of righteousness, but it condemns the conduct of man; and, indeed, it could not point out the wrongs of our lives if it did not measure our duties. Then we need something to remove the wrongs—to take away our sins—and so reform our characters and lives that the law will not condemn us. This is done by Christ, through faith in whom our past sins are remitted, we are reconciled to God, so "that the righteousness of the law may be fulfilled in us."

We need the gospel as a justifier, because we have sinned, and the gospel is a remedy. But as the law would have justified us if we had kept it, and by it is the knowledge of sin—it condemns sin—therefore it contains all the elements of justification, of justice, or of righteousness. The mechanic's rule which shows what shape a board should be, does not cease to be a rule because it will not fashion it. If the board is right the rule will approve it; but if it is wrong, another tool is needed; the saw or the plane must be used. But then the rule must be applied to determine whether the saw and plane have done their work properly. If man had done right the law would have justified him. Now man is wrong, condemned by the law, and he needs the gospel to make him right. But still "by the law is the knowledge of sin," and if anything remains in our lives which the law condemns it is proof that the gospel has not accomplished its required work in us;—the righteousness of the law is not yet fulfilled in us.

It is only selfishness and carnality to oppose the law because it condemns our sins—it will not justify us. They who thus complain might consider the following questions to profit: Would the law have condemned us if we had always done right? Will the gospel justify us if we continue to do wrong? Is there not a perfect union of purpose or object between the law and the gospel in this respect? If we may object to the law because by it is the knowledge of sin, had not the Jews equal right to reject the preaching of Christ because it removed the cloak, or

exposed their sin? Is it not evident that in either case the fault is in man, and that if the sin did not exist in his life the law would not prove him a sinner nor the gospel expose sin in him? We have been thus particular on this subject, hoping that some soul may be rescued from deception, and led to love the holy law of God.

With the subject of justification so clearly settled by the Scriptures, it is easy to arrive at correct conclusions concerning the Judgment. As sin is the transgression of the law; as the law is that instrument by which sin is known; and as the law is the rule of holiness, the measure of righteousness; as it contains all that would justify a moral agent in well-doing, it is of course that rule by which actions are weighed, by which sin is judged. This is but a reasonable and necessary conclusion. But we are not left to deduction on this important point. Both Testaments speak definitely on this subject.

Solomon, who was blessed with extraordinary wisdom, after stating many important truths concerning human life gives us a summary of all in the following words: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into Judgment, with every secret thing, whether it be good or whether it be evil." Eccl. 12:13, 14.

The connection of the Judgment with man's whole duty, and with the law which defines man's whole duty, is so evident that it is a wonder that any are ever found to deny it. But, as it is written, "The commandment is a lamp, and the law is light." Prov. 6:23, and they who reject so great and important light as is found in the holy law of a holy God, can only be expected to walk in darkness. There can hardly be found stronger evidence of mental and moral blindness than that men talk of sin, of the Judgment, and of death, while they deny the obligation of the law, by which is the knowledge of sin, and by which God shall bring every work into Judgment, and the transgression of which brings death.

Paul, in his argument on the law, states the same great truth, in Rom. 2:12, 16: "For as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law, in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." The first part of verse 12 will be examined hereafter. We have now to do with those who enjoy the present light of revelation. Whatever question may arise regarding other classes, there is no chance to dispute that they who have the light of God's word will be judged by the law written therein. And this judgment will be without regard to nationality, as is shown by this same chapter, Rom. 2, and yet more fully in chap. 3. There is no respect of persons with God; every one will receive according to his work, whether Jew or Gentile; Rom. 2:9-11. When the nations of the earth had departed from God, and were sunken in darkness and idolatry, God committed his sacred oracles to the Jews. But they were not justified by hearing the law, for the doers of the law shall be justified; they were condemned and rejected because they did not keep the law; while the Gentiles are accepted and justified if they keep the righteousness of the law. Verses 25-27.

Continuing this subject the apostle says the chief advantage of the Jews was that to them were committed the oracles of God. Rom. 3:1, 2. In verses 3-6 he shows that their unbelief cannot make the faith (faithfulness, truth) of God of no effect; for if it could, "how shall God judge the world?" In chap. 2:16, it is affirmed that God will judge men by the law. In chap. 3:1-6, it is shown that if the oracles which God gave to the Jews are made void, he cannot judge the world. In verses 9-18, he proves, by the Old Testament, that all, both Jews and Gentiles, are sinners, and in verse 19 makes this sweeping declaration: "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." All have sinned, both Jew and Gentile, and by the witness of the law all the world are convicted or condemned before God. And thus again the law stands vindicated as the rule of right and of judgment.

That any one should, in such a connection as this, try to turn the words of Rom. 3:20 against the law, seems a marvel. Shall we find fault with the law because it condemns sin? Would David, in his spirit of deep devotion, have loved the law as he did if it would justify sinners? Would converted Paul have delighted in the law of God if it had not been holy, and just, and good? Would he have fled to Christ for justification,

to escape the condemnation of the law, if the law were not spiritual and perfect? Will the reverent soul which trustfully draws near to God, try to evade the claims of the law which points out the whole duty of man? Will not the godly, the humble, the self-denying, find in obedience to God's commandments the best expression of their love to God? Yes, "this is the love of God that we keep his commandments; and his commandments are not grievous." They are not grievous to the heart that truly loves God. But they are grievous to the carnal mind which is not subject to the law of God. They are grievous to the formalist who is a lover of pleasures more than a lover of God. They are grievous to the self-deceived workers of iniquity, who trust that a profession of faith in Jesus will excuse them from doing the will of his Father. They are grievous to him who holds a dead faith, which makes void the law of God. They are grievous to all who reject the light of present truth, and whose hearts cannot submit to "keep the commandments of God and the faith of Jesus." They are grievous to the "dragon," and to all whom he can inspire with hatred and the spirit of war against commandment-keepers.

As God will bring every work into Judgment by his commandments, we ought to be very thankful that he has revealed them to us, that we may know what character we must have to stand in that day. Here we form our characters by doing or omitting to do our duty; there we shall be examined by that which has pointed out our duty. As we stand related to the commandments in our probation, so will we stand related to God when we are judged by his commandments. If we are opposed to them now, they will be opposed to us then. If we, through Christ, walk in the Spirit, put away sin, and fulfill the righteousness of the law, then there is no condemnation to us now, Rom. 8:1-4, and there will be none then. It will evermore remain true that the doers of the law shall be justified, whether done as an original act of obedience, or through faith in Christ. Christ is our peace; he reconciles us to his Father, and writes his law in our hearts, and in our minds. Because it is in our minds, we delight in it; because it is in our hearts, we love it.

Increasing Light.

"AND the times of this ignorance God winked at; but now commandeth all men everywhere to repent; because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Acts 17:30, 31. We wish to call the reader's attention to this statement in the text: God "hath appointed a day in the which he will judge the world." "Appoint, To fix upon, to name."—Webster. According to the definition of the term appoint, we should find that God has fixed upon a definite time for the investigative Judgment, in which he will decide who are worthy of eternal life, and will blot out their sins. On this subject, Paul says, "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19.

The time God has fixed upon for this work is given in the following scripture: "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14. But Daniel said, "I was astonished at the vision; but none understood it." We notice by reading the whole chapter that every thing that Daniel saw in that vision was explained except the 2300 days. The angel did not say anything to him about time on that occasion. But sometime afterward, we find Daniel making it a subject of prayer to God. He says, "And while I was speaking, and praying, and confessing my sin and the sin of my people Israel, . . . yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. . . . Therefore understand the matter, and consider the vision. Seventy weeks are determined [or cut off] of the 2300 days of chap. 8:14] upon thy people and upon thy holy city. . . . Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks." Dan. 9:20-26.

We want the reader to note carefully that the seventy weeks are cut off from the 2300 days, and also that 69 of the 70 weeks reach from the commandment to restore and to build Jerusalem to Messiah the Prince, or to his

baptism, where he was publicly declared to be the Son of God by a voice from heaven. This event is thus recorded, "It came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased." Luke 3:21, 22.

The giving of the commandment to restore and to build Jerusalem is thus recorded: "Now this is a copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the Lord, and of his statutes to Israel. Artaxerxes, king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time. I make a decree [that is, I give a command], that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own free-will to go up to Jerusalem, go with thee." Ezra 7:11-14. This command went into effect in the middle of the year 457 B. C. Now, in just 483 years from this time, we must reach Christ's baptism, because 69 weeks contain just 483 days, each day standing for a year in symbolic prophecy. Commencing 457, B. C., this date reaches to A. D. 27, the time when Christ stood before the people declaring himself to be the one anointed to preach the gospel.

After he had been baptized and been tempted in the wilderness for forty days, "he came to Nazareth, where he had been brought up; and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears." Luke 4:14-21, compare with Isa. 61:1-3.

Jesus opened his ministry with the announcement "The time is fulfilled," Mark 1:15. The time he speaks of, must be the 483 years, beginning B. C. 457, and reaching to A. D. 27, making 483 years, and answering to the 69 weeks of days. In the midst of the seventieth week shall Messiah be cut off. Dan. 9:26. Three years and a half from his baptism reach to his crucifixion; and three and a half years from his crucifixion reach to A. D. 34, when Stephen was put to death and Saul was consenting unto the deed. Acts 8:1. As one week of days symbolizes seven years, we will now add that number to 483, making 490 years, answering to the 70 weeks of days. Now, we find that there are 1810 years left of the 2300; for subtracting 490 from 2300, we have 1810. To find when the 2300 years ended we add the 1810 to A. D. 34, when the 490 years ended, and we have 1844. Then, said the angel, shall the sanctuary be cleansed.

The tenth day of the seventh month God said should be a day of atonement. Lev. 23:27. On this day the work of cleansing the sanctuary was performed, which is thus described: "Then shall he [Aaron] kill the goat of sin offering, that is for the people, and bring his blood within the veil. . . . And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation. . . . And he shall go out unto the altar that is before the Lord, and make an atonement for it. . . . And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel." Lev. 16:15-20.

While Aaron was doing this work he was required to have the breastplate of judgment upon his heart when he went into the holy place. We read: "And Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually." Ex. 28:29, 30. Paul says, "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." Heb. 9:23. "Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man." Heb. 8:1, 2.

Thus Paul teaches us that Christ is our high priest in the heavenly sanctuary, which he says must be cleansed with better sacrifices,

i. e., the blood of Christ. The work of cleansing the sanctuary is the work of blotting out the sins of God's people, and takes place at the end of the 2300 days, or years, which, as we have already shown, ended in 1844. At that time the following message was being proclaimed to all the nations of the earth: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him; for the hour of his Judgment is come." Rev. 14:6, 7. Then the day of which the apostle speaks, in the which God will judge the world has already arrived, and since 1844 ministers of Christ should preach that the hour of his Judgment is come. This Seventh-day Adventist ministers are doing.

Another angel followed, saying, "Babylon is fallen," showing the confused and fallen state of religious society in the world at the present time.

"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." Rev. 14:9-12.

Thus we have three messages bought to view to be given to the world, between the year A. D. 1844 and the second coming of Christ. The first declares, by the word of the Lord, that the solemn investigative Judgment, or the work of cleansing the sanctuary has now commenced. The second points out by the word of God the confused state of religious society in its fallen condition. And the third, the most solemn message ever given to fallen man, is a warning against the worship of the beast. This message is bringing out a people who are looking patiently for the coming of the Lord; who are also keeping the holy Sabbath of the fourth commandment and the faith of Jesus; who will refuse to worship the image of the beast or to receive his mark, and therefore, will not receive the wrath of God; and whom John finally saw stand on Mount Zion with the Lamb.

May the reader and the writer finally stand with them. I. SANBORN.

(To be Continued.)

Times of Peril.

THINGS are assuming an alarming appearance along the southern Texan boundaries. Despatches from Corpus Christi, and other towns in Texas, bring intelligence that the Mexicans have killed and plundered many of our merchant men and other citizens who happened to come in their route; and the Texans in turn have hung some of the Mexicans by the neck to the trees where they overcame them in conflict. A large body of Mexicans are said to have crossed the Rio Grande, and are marching toward Corpus Christi. Later despatches affirm that the Mexicans have attacked several ranches near Corpus Christi, and captured several Americans, and carried them off prisoners. An invasion of the city is expected and the citizens are arming to meet it. All business is suspended. All of the mounted force from Fort Brown, at Brownsville, Texas, have been sent in pursuit of the invaders. Fears are entertained at Washington that these Mexican raids will result in a general border war.

It will be remembered that recently an assault was made on a congregation of American Protestant worshippers at Acapulco, Mexico, by the Catholics, and that nearly the whole company were inhumanly massacred. It is evident that the Mexican Catholics have a bold and growing antipathy against the American Protestants, and would martyr the whole race if they only had the power. Things have a hard look, when inoffensive citizens, including helpless women and children, are to be inhumanly murdered; and humble Christians barbarously massacred while quietly worshipping in their own house. It betokens a relapse of the dark ages.

Not only in Mexico is the spirit of the papacy stirred, but in nearly every part of the world. The terrible beast, seen in Daniel's vision, representing the Roman power, is rousing himself for the last fearful conflict. Already he has laid bare his great iron teeth, and manœuvres every creature under heaven that for one moment presumes to dispute his claims to the right of the universal authority. It may be clearly seen, by the constantly bitter manifestations of papal vindictiveness and ar-

bitration, that had they the power, the scenes of the Inquisition would be re-enacted in all their untold cruelties. The only hope we have that these things will not fully be, is the evidence of fulfilling prophecy, telling the Judgment is near at hand. But remember, faithful ones, the last days are to be days of peril.—A. A. H., in *Biblical Messenger*.

Don't Touch the Children.

Of the many trials that farmers' wives have to endure, not one is more difficult to avoid, and yet none more cruel, than that of having to let one's carefully reared little ones associate with strange hired help. My experience in this line has been such that while I extend a friendly welcome to the stranger, I am mentally crying out to him or her: "DON'T TOUCH THE CHILDREN!" Break the dishes, waste the stores, spoil the meals, let the horses take cold, the colts starve, the cows dry up, the rats run riot in uncovered feed-bins—any thing, so long as you leave my little ones untarnished. Everything else can be endured if you do not touch with unclean hands the souls of the children. It seems to me that it is a crime well-nigh unpardonable to sully the innocence of confiding little boys and prattling little girls, yet there is much of it done, and their poor mothers are all unaware of the presence of the serpent in their flower-garden until it has become impossible to ever again erase his slimy trail.

Not many years since, needing some one to cut firewood for the approaching winter, my husband engaged a lad of seventeen, to whom he awarded the highest praise as a diligent and efficient worker, especially at chopping and splitting wood. From the first, the boy, whose name was Marion, seemed to feel sure of a friend in me. There is in nearly every large family of children, one who seems less favored and beloved than the others—"The black sheep of the flock"—such was poor Marion in his own cheerless home. For days and nights in succession during the summer, when a little boy, he had lived in the woods near their house, coming home for food only when pressed by hunger. His one idea he confided to me was to get a good education. Nothing could have appealed to my heart more effectually for the friendless lad than this. Had I not known what it was to be compelled to live in ignorance while thirsting for knowledge and culture? To know myself wholly void of grace and beauty, to be bashful and awkward, and wholly unable to please, while I so longed for mother-love and home petting? Ah! but I had. So I gave Marion my sympathy, and pointed out to him the speediest way of reaching his goal.

My boys, aged twelve, six, and four years liked to go with him to the wood lot where he chopped, to the field and garden where he hoed, and he seemed to be as fond of their company as they were of his. One day while Mr. L. was away, he was employed near the barn, and the children were with him as usual. As I stepped to the porch to call the boys to dinner, I could hear Marion singing loudly. They being out of sight, and not likely to hear my call, I followed the sound of his voice to the farther side of the barn. But, getting near enough to distinguish the words, I found his song to be a most obscene piece of ribaldry, interspersed with foul-mouthed comments of his own, to the hearing of which the wealth of worlds could not have tempted me for one moment to expose my innocent little ones. My first agonized thought was, as I but too well remember, of the weeks that this had been going on, unknown to me.

Of course the boy was instantly discharged; but the contamination that had been brought into my flock was not to be so summarily expelled. I could only mourn with anguish of heart over my children, so cruelly robbed of the priceless gem of soul-purity. I am sure the boy did not intend to cause me such bitter sorrow in return for kindness received. I am afraid his very earliest existence began in moral leprosy, and that he had not the faintest idea of his own degradation. Poor boy! Never to have known the beautiful innocence of infancy, to put on proper behavior as one does their best suit, to appear in company! How can such persons become reformed? I sometimes wonder what, to one who has never known purity, is the process of repentance and turning from sin unto righteousness? What sense the words, "Ye must be born again," can convey to their minds, God only knows. God pity them!

But, O mothers, be careful not to let them sully your children. You can never press your boy to your heart in the same proud fondness, never gaze into the dear, deep, untroubled, eyes again after the agent of evil has done his work. Be ever on your guard against this source of contamination, or you

may mourn in vain when the evil is done.—Mrs. C. S. LINCOLN, in *Agriculturist for May, 1875*.

The End of the World.

BEFORE hearing directly upon the subject, I had made up my mind to something like a conclusion that the end of the world must be near from a process of reasoning somewhat as follows: All things are governed by laws; and great events do not come to pass by accident; though their causes may often be unobserved.

This law applies to God in all his actions, and to all the movements of history, as much as to those matters which constitute the materials of science. Nothing takes place in history until history is ready for it; and God will perform no act—not even the least, certainly not such a one as the destruction of the human race—until the proper time has come for that act to be done.

What condition of the affairs of this world would indicate that its destruction might not be out of keeping with that fitness of things which reason always requires for its assent? Such a condition would appear likely to be that in which God could prevail on no more of the inhabitants of the world to keep his law nor persuade them to accept of his mercy; and when sin had become enthroned to such an extent in terrestrial affairs that he would be virtually excluded from a place among men.

Such a condition appeared to me to be well nigh reached in the history of the present times. God seems to have made the circuit of the world seeking to establish his laws and to lavish his mercies. He began far in the East, at the very spot where the race began its westward course around the world. He pleaded with men there until they reached a point where they did not like to retain him in their thoughts, and he gave them up to themselves; then to the west directed his course, in search of men who would be willing to retain him in their minds, and his last efforts have been and still are being made on the extreme verge of the world to which revolution and migration have driven men. For three hundred years he seems to have almost exhausted even divine love and power in Western Europe and America, and at last the people of these lands appear to have become weary of him, and turned, or are about to turn, from him. Where shall he go when once the western world joins the Orient in a universal rejection of his authority and mercy? Will he return to the Old World? There does not seem to be good reason to believe he ever returns to a nation when once he has abandoned it. Will he visit some new and rising empire to sow the seeds of truth in soil not preoccupied? There is no such a rising empire; no new people is forming on the face of the earth; and there is no room for any to form; the world is full; the end is reached geographically; and neither men nor God can find a place in this world for further empire. Breathless we sit and think. What next? A point is reached where a conflict seems not improbable. Will God retire from the earth and leave it in undisturbed possession of his enemies, or will he seize, by an act of power, a world which he cannot induce, by goodness and mercy, to obey him? Reason here adopts the conclusion that he will, in such a crisis, justify the shout of universal intelligences, "The Lord God Omnipotent reigneth," which inspiration teaches is to rise almost amid the very fires of the last day. H. WREN.

Knox Co. Mo., May 23, 1875.

"Genius of Toleration."

THE following, which is copied from the *Church Union*, shows that the Jews are attempting to conquer the "spirit of intolerance;" but they will learn that even a \$30,000 dollar statue will not impede the progress of the intolerant spirit, or overthrow the prophecy of Rev. 13: 11-17.

WM. PENNIMAN.

"The Hebrew citizens of the United States are preparing a statue to be placed in Fairmount Park, during the Centennial exhibition. The central figure is named the Genius of Toleration. It is an erect female figure, eight feet high. In her left hand she holds the Constitution. The right is outspread, protecting a youthful figure underneath, which stands with clasped hands and upturned eyes and represents Religion. The main figure is clothed in armor, but the mantle of peace descends from the left shoulder to the right foot, and at her foot is an American eagle grasping in his talons the conquered spirit of Intolerance. The pedestal and statue will stand twenty feet in height, and will cost thirty thousand dollars. The sculptor, Mr. Ezekiel, a Jew is a native of Richmond, Va., but his studio is in Rome."

Rome in Europe and America.

ROME needs all the consolation she can get from subservient legislators and civic authorities in the United States and Canada to console her for the great losses she is incurring in Europe.

1st. She has lost the temporal power to which she clung and still clings with deathlike tenacity.

2d. There is the disbandment of communities and monastic orders, including the Jesuits in Italy.

3d. Roman Catholics in Russia appear to be turning over to the orthodox Russian Church, of which the Czar is the head.

4th. Germany bids fair to become, in some respects, like England under Henry VIII. By the short process of enacting and enforcing laws, the ecclesiastics of Rome are to be brought into submission to the State, or deprived of their revenues, and banished. Germany is not willing to pay and protect her worst enemies whilst plotting against her. The apprehended renewal of the conflict with France renders it specially necessary for Germany to guard against internal enemies, and Bismarck is fully equal to Henry VIII. for determination and courage. Of course he runs great danger of assassination, for the spirit of Rome, like the spirit of slavery and the spirit of liquor-selling, sticks at nothing.

Altogether the vast power of the Papal See seems to be getting pretty well pared down in Europe, and in these circumstances it would not be altogether astonishing if the pope should advise his devoted adherents in Italy and Germany to emigrate to the United States.

But while the pope's temporal power and his grasp on all Europe for three hundred years is waning and crumbling away, and his minions are taking umbrage in the homes of a free people, many a *Censur* reader may feel disposed to let this powerful hater of all liberty plant his forces in our midst without apprehending any danger. But "the price of liberty is eternal vigilance." Through fire and blood the noble founders of this nation marched into the possession of that freedom which the pope in Rome and the cardinal in America are ever vigorously assailing. Let none of us be deceived, says the *New York Witness*, by the fact that in England and America, Rome's lands of promise, she is seemingly decent and lamb-like. In these countries she is not herself at all; she is biding her time. The whole world should be often told that the Italian Gavazzi, or the French-Canadian Chiniquy, dare not, except by risking their lives, declare the truth in sections where Rome is supreme. There is no freedom of speech in this nineteenth century where Rome bears rule. In Mexico, the Romanish home, our Protestant missionaries are murdered in cold blood. Stones assail the head of Chiniquy in Lower Canada. Let us not be deceived; violence is still Rome's weapon. When our war was going on, Cardinal McCloskey's master sent his blessing to Jeff Davis and the Southern Confederacy. It didn't avail much. It was natural that the pope, himself the mightiest slaveholder of all, should cast in his lot with those misguided Americans who struggled to keep the African in chains. God be praised that we triumphed against both pope and slaveholder.

For three hundred years two systems have existed side by side. By their fruits let them be judged. Italy is at last redeeming herself from the thralldom of Rome. Our Bibles thick as snowflakes are being scattered through that kingdom. The light of God's Book makes the Vatican uncomfortable. The old gentleman who claims to do the thinking for mankind has some thoughts of moving. His temporal power is gone. Why should not the nations rejoice. Shall we encourage him or his cardinal troupe here in this land of the Puritans? God forbid. The first thing he would do in getting power among us would be to hew down our liberty trees and burn our Bibles, and fulminate his anathemas against our institutions. We have no occasion longer to try these spirits of Rome. Cardinal McCloskey will be expected to work harder than ever against our Bible, our schools and institutions.

Sons of America, your ancestors left the old world to enjoy freedom from Rome in the new. Let the cardinal's hat be a reminder to us all of our origin and our destiny, and, unless we shut our eyes, we can not fail to see the fearful progress this enemy of our liberty is making. Perhaps we cannot place a clearer view of existing facts before the *Censur* readers, and in so small a compass, as in the following table of increase of Romanism in the U. S. from 1790 to 1875.

In 1790 there was 1 for every 181 of our population.	
" 1808 " " 1 " " 65 " " "	
" 1830 " " 1 " " 29 " " "	
" 1840 " " 1 " " 18 " " "	
" 1850 " " 1 " " 11 " " "	
" 1860 " " 1 " " 7 " " "	
" 1870 " " 1 " " 7.70 " " "	
" 1875 " " 1 " " 6 " " "	

—*Golden Censur*.

THE GREAT INVITATION.

ATTEND, my friends and neighbors,
A moment to my call;
I have an invitation,
I give it unto all;
A splendid exhibition
Is shortly to begin;
Ill give you a description,
And urge you to come in.

A theater capacious,
Twelve thousand furlongs square,
Stands on its twelve foundations
Of precious jewels rare;
The ceiling is of jasper,
The floor of purest gold;
Oh, be prepared to view it!
Its glories can't be told.

Almost six-thousand seasons,
With unexampled cost,
The feast has been preparing;
There has no time been lost;
'Twill shortly now be ready;
Oh, then do not delay!
Be sure to gain admittance,
And oh! apply to-day.

It needs no light of candle,
Nor yet of silver moon,
The sun will be confounded,
When at the brightest noon,
The glories of the Bridegroom
Shall far outvie his rays
Throughout the spacious building
In one unclouded blaze.

Ask you of the conditions,
And who may take a share?
The King makes free provisions,
And all are welcome here;
The king, the lord, the debtor,
The bondman, and the slave;
Do but apply in season,
Admittance you shall have. —*Sel.*

The Waifs of Society.

HERE is a brief record of the zeal of a statistician, most suggestive of the evils which result from the usual indifference to the waifs of society:—

Some of the most curious and remarkable criminal statistics ever obtained have been given to the public by Dr. Harris of New York. His attention was called, some time since, to a county on the upper Hudson, which showed a remarkable proportion of crime and poverty to the whole population—four hundred and eighty of its forty thousand inhabitants being in the records a little, he found certain names continually appearing. Becoming interested in the subject, he concluded to search the genealogies of these families, and, after a thorough investigation, he discovered that from a young girl named "Margaret"—who was left adrift, nobody remembers how, in a village of the county, seventy years ago, and, in the absence of an almshouse, was left to grow up as best she could—have descended two hundred criminals.

As an illustration of this remarkable record, in one single generation of her unhappy line there were twenty children; of these, three died in their infancy and seventeen survived to maturity. Of the seventeen, nine served in the State Prison for high crimes an aggregate term of fifty years, while the others were frequent inmates of jails and penitentiaries and almshouses. The whole number of this girl's descendants, through six generations, is nine hundred, and, besides the two hundred who are on record as criminals, a large number have been idiots, imbeciles, drunkards, lunatics, prostitutes and paupers. A stronger argument for careful treatment of pauper children than these figures could hardly be found.—*Springfield Republican*.

PRESENTLY.—Never say you will do presently what your conscience tells you should be done now. No man ever shaped his one destiny, or the destiny of others, wisely and well, who dealt much in presentlies. Look at nature; she never postpones. When the time arrives for the buds to open, they open—for the leaves to fall, they fall. Look upward; the shining worlds never put off their rising or their settings. The comets, even, erratic as they are, keep their appointments, and eclipses are always punctual to the minute. There are no delays in any of the movements of the universe which have been predetermined by the absolute fiat of the Creator. Procrastination among the stars might involve the destruction of innumerable systems; procrastination in the operations of nature on this earth might result in famine, pestilence, and the blotting out of the human race.

Man, however, being a free agent, can postpone the performance of his duty—and he does so, too, frequently to his own destruction. The drafts drawn by indolence upon the future are pretty sure to be dishonored. Make now your banker. Do not say you will economize presently, for presently you may be bankrupt; nor that you will repent or make atonement presently, for presently you may be judged. Bear in mind the important fact, taught alike by the history of nations, rulers, and private individuals, that in at least three cases out of five, presently is too late!

The Review and Herald.

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

BATTLE CREEK MICH., FIFTH-DAY, JUNE 3, 1875.

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

Our Mission to the World.

If the message of Rev. 14 : 9-12, be what we have taught—and we are confident that we have not been mistaken in the nature of this work—then we have a world-wide message which is yet to reach "many peoples, and nations, and tongues, and kings." And if this work is to increase, and soon reach proportions, power, and light, properly illustrated by the angel that John saw "come down from heaven, having great power, and the earth was lightened with his glory," may we not now expect to see evidences in the different nations of the preparatory work for that glorious final triumph of the truth of God?

Most interesting reports have come from Eld. J. N. Andrews, missionary to Europe. The reports possess great interest to the general reader; but that, just now, in a providential way, there is found such a body of well-instructed, well-trying, devoted, and intelligent Christian Sabbath-keepers in Prussia is a matter of thrilling interest to all the special friends of the cause. This intelligence gives great encouragement to all who wish a part in missionary work. Those who accept fully and intelligently the positions of Seventh-day Adventists upon the messages of the fourteenth chapter of Revelation, in connection with other portions of that book, will see in the extension of the message to the nations, and the providential hand of God in the work, evidences of the soon accomplishment of the great work of the last message, and consequently of the soon coming of Christ, which rank highest among the signals, that that day is at hand. Prophecy must and will be fulfilled. The last warning to prepare must be given. The coming of Christ and the last Judgment hasten on. Now, while the day lasts, is the time to work. We may circulate our publications, and use our means to help the cause now. Soon it will be too late.

The president of our General Conference has ordered the value of \$500 in United States currency from the Missionary Treasury at Battle Creek, Mich., to Eld. Andrews to use in meeting the general wants of the cause in Europe. Our brethren in the States raised \$4,000 some three years since for this very purpose. It has been waiting, and \$3,000 still wait to be judiciously used in foreign missionary work. Let our friends in Europe be taught the importance of doing what they can to carry on the work, while our American brethren should hold themselves ready with willing hands and cheerful hearts to do the rest.

J. W.

Crime Unabated and Unabating.

Bro. Wood, of Boston, has sent us a copy of the Boston *Daily Herald* of May 24, 1875, the statements of which suggest and justify the heading of these lines. It will be sufficient to quote the headings of some of the paragraphs as they stand in dark array in its columns from the first page to the last, giving a panorama of the moving world of to-day:—

"Distressing tragedy in Barrington, N. H. A man accidentally killed by his son, while firing at burglars."

"The tragedy at Pittsfield." One of a company of young men, all under the influence of liquor, deliberately shoots another with a revolver.

"A wife-beater falls dead while making his escape."

"A Sabbath-day horror. A terrible tragedy in Warren Avenue. A five-year-old girl the inoffending victim. Attempt to conceal the body in the belfry." This case is more fully noticed in another column.

"Bold assault in Temple Place."

"The Osceola Fire. Loss much greater than at first reported. Thieves at work."

"The grasshopper plague. Kansas City visited by the pests. Citizens destroying them by the bushel."

"Another crisis threatened in France."

"Conflagration in Lexington, Ky. Loss \$100,000."

"Portland banker in trouble. Cheating on false pretenses."

"Murder in Pittsfield. A teamster shot dead by a truckman, without provocation."

"An intoxicated woman pursued by roughs."

"Sad sequel to the Abraham Jackson defalcation."

Isaac C. Jackson, aged 75, bondsman, dies in consequence. So the drama deepens into tragedy."

"The Sabbath-day horror" again. More about the Mabel Young murder.

"Marine disaster. Seventy-six Catholic pilgrims drowned."

"Extraordinary scene in Fulton's church in Brooklyn. The pastor publicly accused of lying."

"Three children starved to death near Sedalia, Mo."

"Another attempted murder. A young woman fiendishly assaulted in Summer street."

Is not this sufficient for the record which one journal furnishes of one day's doings? We submit the question to the candid decision of the reader whether or not we have reached days like the days of Noah, when the earth was filled with violence, Gen. 6 : 11, or like the days of Lot, when the inhabitants of the wicked cities of the plain were filled with lust. Gen. 19; Luke 17 : 26-29. We may depend upon it, this is a true feature of the days wherein the Son of man shall be revealed. U. S.

A Most Fiendish Murder.

A LITTLE girl, Mabel H. Young, five years of age, was most wantonly and brutally murdered in Boston, Mass., on Sunday, May 23, at the Baptist church, in the vicinity of Chester Park, at the conclusion of the Sunday-school exercises, while the church was still thronged with people, and, finally, by the sexton of the church himself! These facts, array them as we will, present a climax of horror hard to be paralleled. The little child, being missed soon after the service, by her aunt, in whose care she attended the place, search was made for her, and she was shortly found in the lofty belfry, with her skull crushed and face horribly mangled, the instrument employed being a heavy club. Of this most astonishing phase of crime the *Detroit Evening News* says:—

"Another horrible murder!

"Scene, Boston, the boasted center of American culture.

"More precisely, the vicinity of Chester park, one of the most respectable, and indeed aristocratic, quarters of the city.

"In fact, a Baptist church, on the corner of two highly respectable thoroughfares—much as Woodward avenue and Winder street might be in Detroit.

"Time: Sabbath afternoon; Sabbath-school just dismissed, and the building still thronged with teachers and children.

"Victim, an innocent child of five years.

"The grand-daughter of one of Boston's most prominent merchants.

"Murderer, the trusted sexton of the church.

"Object, none.

"When this pass is reached, whose life is safe?

"What place a sanctuary?

"Parents! friends of humanity! social scientists! Christians! what will you do—what can be done, to stop this brutal, savage thirst for human blood, with which our sensibilities are almost daily shocked?"

The *Boston Herald* says in reference to this event:—

"Parents may well tremble when even the Sabbath sanctuary becomes a place for the slaughter of the innocents." U. S.

The Whole Counsel of God.

PAUL said he had not shunned to declare the whole counsel of God. A failure in this respect is often fatal to both speaker and hearer; to writer and reader. We are persuaded that the disagreement and confusion in the world—the theological and denominational differences—are largely owing to a partial or one-sided presentation of truth. Men build up theories on certain classes of texts, without regard to the direct teachings of other texts. Plausible inferences are drawn which are contradicted by Scripture. So we might deny the divinity of Christ by quoting the text in which he is called "the man Christ Jesus," and ignoring other scriptures which speak further of his nature. Again, we might deny his humanity, and hence the incarnation, by quoting John 1 : 1-3, and shutting our eyes to all testimony but that. But the whole truth is found by bringing the two classes of texts together, by which it is shown that "the Word was made flesh and dwelt among us."

Those theories which are thus built upon a one-sided view or partial presentation of truth, are as erroneous as though they were not built

upon Scripture at all. This is not a harsh judgment, though it may seem to be so. For, by hiding the full intent of the Scriptures, they are perverted, and thus made to teach dangerous error. And oftentimes such error is more dangerous than that which is not based on Scripture at all; a perversion or abuse of Scripture is worse than even a neglect of Scripture. An error having a perversion of Scripture for its foundation is the most dangerous of all errors. It is an error having the apparent sanction of Scripture to sustain it. It is the very worst form of deception, because our reverence for the authority of Scripture is made to serve the cause of error.

We were led to this train of thought by receiving a letter from Davenport, Iowa (not for publication), in which the writer takes exceptions to the "Declaration of Principles" put forth by Seventh-day Adventists, accusing us of inconsistency and of contradicting the Scriptures, because we declare our belief that "God is eternal, infinite in wisdom, holiness, justice, goodness, truth, and mercy; unchangeable," &c., and again speak of the time when "the work of mercy for the world is finished."

1. Our correspondent wishes us to re-examine our ground—"to examine carefully the ground you occupy in relation to the mercy of God, which you say is infinite, terminating at the coming of Jesus Christ," &c.

If we had ever said that the mercy of God will terminate at the coming of Christ, or at any other time, there would be just ground for strong condemnation of our language. We are firm in the belief that "his mercy endureth forever." But that his "work of mercy" for a class or for certain individuals will be finished, is plainly taught in the Bible. See the manifestation of that mercy as recorded in Ps. 136 : 13-15. He divided the Red Sea, and made Israel to pass through it, "but overthrew Pharaoh and his host in the Red Sea; for his mercy endureth forever." Was it mercy toward the Egyptians that caused him to overthrow them in the Red Sea? No; it was a judgment on them, for the deliverance of his people, toward whom his mercy was manifested.

2. The writer says that the anger of God is temporary, and "endureth only for a moment." Then he must admit that it is consistent with the eternal mercy of God that he is angry with the wicked. Is anger a demonstration of mercy or of justice? Is it not evident that infinite justice, which we also ascribe to God, demands some action toward sin and sinners? And what is it? A correct answer to this will show when his anger will cease. "For yet a very little while and the indignation shall cease, and mine anger in their destruction." Isa. 10 : 25. "All the wicked will he destroy." Ps. 145 : 20. "Who shall be punished with everlasting destruction." 2 Thess. 1 : 9. And very many others.

3. We are referred to the fact that Christ died for all. We were aware of it, and also that some are wicked enough to "deny the Lord that bought them, and bring upon themselves swift destruction." Jesus is the only Saviour, who grants repentance and the remission of sin; but the time will come when he will resign the office of mediator, and come, "taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ."

4. He quoted that "God is the God of salvation." True; and they who accept his salvation will partake of it eternally. And he has set forth his Son Jesus that through faith in his blood we may receive remission of sins that are past, "that he may be just, and the justifier of him that believeth in Jesus." Rom. 3 : 26. He was given, that "whosoever believeth in him might not perish, but have everlasting life." John 3 : 16. "He that believeth not shall be damned." Mark 16 : 16. The text which says he is a God of salvation, is true, and it presents the truth in one light. That which says, "Our God is a consuming fire," is also true; and it is just as much infidelity to deny the second as the first. Fire shall descend from the presence of God, and destroy the wicked. Ps. 97 : 3; Rev. 20 : 9; Mal. 4 : 1.

5. The writer says God will destroy sin and sinners, which we verily believe; and that he will do this "through death." But here he mistakes. It was through the death of Christ that this is effected. Jesus by dying and rising from the dead obtained power over him who had power over death. As the "enemy" of his saints, death will be destroyed. But our friend says death will be destroyed by "rising from the dead all that have been destroyed by death," for he says when they are raised from the dead they will all live forever. This is not scriptural. Paul says there will be a resurrection of the unjust. Christ says that the evil-doers will

come forth to the resurrection of damnation. Again, Paul says of the righteous, they will be raised incorruptible; but of the wicked, they shall reap corruption. 1 Cor. 15, and Gal. 6. And Revelation says that they who do not have part in the first resurrection will suffer the "second death." Rev. 20. The "blessed and holy" have part in the first resurrection. The unjust and unholy come forth to the resurrection of damnation, and to the second death. This harmonizes all the Scriptures; and reconciles mercy and justice, and does violence to neither.

6. He says God's "purpose" in creating man was that he should have dominion over the earth, and this is said, "not of one man, but of the race; not a single exception," &c. But both man and the earth were cursed after this purpose was declared. Now we believe in the redemption, by which the curse will be removed; and the just, the believers in Christ, and they who fear God, will have this "purpose" fulfilled in them. "The meek shall inherit the earth, and delight themselves in the abundance of peace." "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." "For such as be blessed of him shall inherit the earth; and they that be cursed of him shall be cut off." Ps. 37 : 11, 20, 22; &c.

7. We also believe that Christ came to put away sin by the sacrifice of himself; and we believe this is done in all them who cease to sin; who are justified by faith; who walk not after the flesh but after the Spirit. They will reign with him forever. But to them who do not believe; who deny the Lord that died for them; who count the blood of the covenant an unholy thing; who do despite to the Spirit of grace, there is reserved tribulation and anguish, indignation and wrath; for they "treasure up to themselves wrath against the day of wrath, and revelation of the righteous judgment of God." Rom. 2.

8. We also believe the time will come when there will be no more curse. And that will be when the enemies of the Lord are cut off; when the wicked are destroyed; when they are even as if they had not been. And this is a proof of the mercy of God, working with justice. Infinite justice will be honored. "The wages of sin is death." Justice will be satisfied with the execution of the sentence. And mercy will rejoice that sin and suffering are not perpetuated by the power of the Almighty. We hail with joy the thought that the time will come when the universe will be purified from the defilement of sin; when every creature in Heaven, and in the earth, and in the sea, shall give glory and honor to Him that sitteth on the throne, and to the Lamb.

Our friend, who says he belongs to no party, has shown considerable familiarity with the Scriptures, and ingenuity in presenting a theory. But we are certain that he cannot harmonize the Bible with his view, and we invite him candidly to examine both sides of the question, and to discard that theory which virtually ignores one class of texts, and which, professing to exalt the mercy of God, really dishonors him by commuting his justice. May the Spirit of God guide him into all truth.

J. H. W.

Why We Reject It.

OUR reasons for rejecting the common doctrine of the immortality of the soul and conscious state of the dead are many and strong.

1. We reject it because the Bible nowhere teaches it; and this is sufficient ground for the rejection of any doctrine.

2. We reject it because it is the very cornerstone and foundation of the blasphemous doctrine of modern spiritualism. The assumption of the immortality of the soul and conscious existence after death, is the thing upon which spiritualism is built. Spiritualists are simply carrying out the legitimate results of Christian teaching upon this point.

Ministers often say that our departed friends are not dead, that their departed spirits are hovering around us, that they know what we are doing or saying. They often relate cases where they claim that departed spirits have been seen and talked with. If this is so, why should not these friends seek to communicate with the living? Why is it unreasonable that they should? Why is it wrong? Having gone thus far they cannot reasonably refuse to go farther and admit just what spiritualists claim. Thousands and millions of them are rapidly doing this.

3. We reject it because it is the very foundation of the doctrine of eternal torment, a doc-

trine which is at once unscriptural, unreasonable, and a blasphemy against the character of God, and one which has driven multitudes to infidelity. Reader, did you ever seriously consider the horrors of an orthodox hell, such a hell to last eternally, and conscious, sensitive souls, embracing the majority of mankind, to be kept in a burning hell millions upon millions of ages? What is the use of such a hell? It certainly cannot benefit the bad for they are lost beyond hope. Can the merciful God delight in such a scene? Will it add to the happiness of the angels? Is it necessary in order to keep the saints in subjection? Who can defend this awful doctrine and still justify the ways of God to men? Reader, you know that the enlightenment of this age will not tolerate this horrid doctrine longer. It has got to be given up either tacitly or squarely. Few ministers openly preach it any more. Why not be frank and honest, and squarely renounce what no one believes, but what is a reproach to God and the Bible? What is more reasonable than that God should destroy the wicked, turn them back to dust, and let their miserable existence cease? Let us reason together, saith the Lord.

4. We reject it because it is the foundation for universalism, a doctrine which is squarely subversive of the Bible, and the pure religion of Jesus Christ. It justifies sin and lulls the sinner into fatal security. But universalism is the natural rebound from eternal torment. Granting the immortality of the soul, it is the only escape from an endless hell. But it is the height of presumption and absurdity, as well as a square contradiction of the plainest Bible teachings. The assumption that vile, hardened, and unrepenting sinners, who have spent their life in cursing God and abusing his people, should be taken right into the joys of Heaven, we reject in the name of the Bible and reason.

5. We reject this doctrine because it is the very foundation of purgatory, that abominable doctrine upon which priests and popes have fattened for ages. If the dead are sleeping in their graves, then purgatory is a lie.

6. We reject the doctrine of the conscious state of the dead because it is unreasonable and undesirable. It teaches that the body is not the real man, that the real person is an immaterial, invisible sort of an essence, thinner than the lightest air. What can there be desirable in such an existence? Who delights to think of a friend in such a form? You can neither handle them, touch them, nor embrace them. Again, what kind of a Heaven must it be for our dead friends if they know all that is transpiring upon the earth. A mother dies, leaving a family of small children in poverty. They are scattered here and there, left to hunger and suffer. They are whipped and abused, and knocked around from pillar to post. They come up without education, and they learn only vice and crime. They live disgraceful lives which end in shame. How must that mother feel if she sees all this? She sees them hungering, but cannot feed them; sees them abused, but cannot interfere; hears their cries, but cannot relieve them. She sees them coming up in a way which she knows will end in shame here and eternal torment hereafter, yet she is powerless to lift her finger or speak a word. That were hell itself to the heart of a loving mother.

Again, a mother is saved, but her children, bone of her bone, flesh of her flesh, whom she has nursed, fed, cherished, and loved dearer than life itself, these children are cast into the burning flames before her eyes. She knows it, she sees it. While she is in Heaven she knows they are in hell. After she has been there one thousand years she thinks of her children. Where are they? Writhing in the torments of hell. Ages roll on, and still she remembers that down there in a lake of fire are her offspring at this very moment suffering untold agonies of devouring fire. Reader, is that desirable? No; indeed. We have a better God than that.

7. We reject this doctrine because the doctrine of the sleep of the dead is not only scriptural, but reasonable and beautiful. It teaches that at death, all, both old and young, both saint and sinner, quietly rest in the grave till the resurrection. While the saints are not in Heaven, the wicked are not in torment. What is there so terrible about this? To those in sound sleep there is no lapse of time. Abel's sleep will seem no longer to him than to the saint who has been dead but a year. See that anxious mother watch over her restless, crying baby. She rocks it and sings to it till at last it falls into a sleep. Softly she lays it in the cradle, and remarks, The little dear has now forgotten all its troubles. It is asleep. Is that terrible? Is that something to be dreaded? After the cares, labors, and anxieties of the day,

how sweet to lie down and forget it in quiet slumber! Do you dread that? Do you call it awful? No. Why, then, should we think it a strange thing, a thing to be dreaded, that we should quietly, sweetly sleep in death till the Lifegiver comes? Then when the trump of God shall sound, all the saints of every age, and from every nation, shall awake and come up again. Husbands and wives, parents and children, brothers and sisters, shall all arise together to meet the Lord in the air. Then with Jesus and all the holy angels, they shall ascend to the shining gates of Heaven. At the same time and all together, the redeemed hosts march into the celestial city. What a grand day of triumph that will be! How much more beautiful this than for the saints silently to pass off to Heaven one at a time, and leave their friends behind as the common theory teaches. Brethren, the doctrine of the sleep of the dead is one of the most reasonable and beautiful of all the doctrines of the Bible.

8. We reject the conscious state of the dead because it utterly subverts other fundamental doctrines of the Bible. First: The Judgment. Nothing is more plainly, emphatically, and repeatedly taught in the Bible than that there will be a day of general Judgment in the end of the world, in which all men, good and bad, shall be judged, and then rewarded according to their deeds. But if the righteous go immediately to Heaven at death, and the wicked to hell, what is the use of a future Judgment? How absurd the idea that, after a soul has been in hell or Heaven for thousands of years, God should call it up to Judgment, and solemnly sit in judgment upon it to decide whether it should be saved or damned! Such a scene could be nothing but a solemn farce. No, brethren, God's word is more consistent than that. Secondly: The second advent. If the righteous go to Heaven at death, right into the presence of Christ, and God, and glory, what care they for the second advent of Christ. They are saved, they are immortal, they are with the angels, they are in the presence of God and their Redeemer; they are pure and happy. Then why should they long for the second advent of Christ to the earth? No; they would not.

It is a noticeable fact that those who hold this doctrine are gradually but surely coming to ignore the doctrine of the personal second coming of Christ. They have no place for it in their theory, and hence, consistently drop it out. But how different when we come to the Bible. There it is everything. There it is longed for, and prayed for. There it is held up as a terror to the wicked, and the great hope of the righteous. A theory which subverts such a great fundamental doctrine as this should be rejected, and by the grace of God we do reject it. Thirdly: The resurrection. If the soul can live separate from, and independent of, the body; if it can think, and live, and act; if it can be like the angels; if this body is simply a prison-house, a cage in which it is tied down; if the soul is more free separate from the body than in the body, then when the spirit has once gained its freedom from this clog of clay, why should this body ever be resurrected, and the soul thrust into it again? Of what use will be the resurrection? There could be no sense in it whatever. Hence, again, those who believe in the immortality of the soul place but little stress upon the resurrection. D. M. C.

Which Is the Seventh Day?

THERE are many persons who are free to admit that the seventh day is the only weekly Sabbath of the Bible, and who say they ought to keep it, if they could know which day of the week is truly the seventh. Such persons are deceived in regard to themselves; unless they are worse than deceived, that is, hypocritical. If they will only set to work in earnest to find the true seventh day, they will discover that the difficulty is not so great to find the seventh day, as it is to find it in their hearts to keep it. But for the benefit of those who do desire to know the true Sabbath of the Lord, that they may keep it, I will endeavor in a brief way to make it plain.

God's providence is over all the world. His providence and his requirements must be in harmony. If therefore his commandment requires us to keep the seventh day in the order of the creation week, his providence will certainly put it in our power to find the day. Did you ever think that this excuse was an impeachment of the wisdom and justice of the Almighty? It is a serious thing, in order to excuse ourselves from doing what he has commanded, to say that his providence has put it out of our power. This is not his character. As long as

his law requires us to keep the seventh day, so long we can find that day, if we will.

When the Son of God was on earth he recognized and observed the day that the Jews were then keeping, as the true Sabbath. He knew. Since that time both Jews and Christians have been agreed in the numbering of the days of the week. The Jews, the world over are agreed that Saturday is the true seventh day, and Christians agree with them in this; for the mass of them keep Sunday as the first day, because it is the day of the resurrection of Christ. The few Christians who profess to keep the seventh day are agreed with both. While so many have been, from week to week, keeping one of the seven days as a Sabbath, it is utterly impossible that all should lose the reckoning and still all be agreed from first to last, unless God should work a miracle to make it so. If he has done so, he has not only not cared to preserve a knowledge of the day he requires us to keep, but has wrought a miracle to mislead us, while he still commands us to keep the seventh day holy. Is this the character of the God you worship? Such is not our God.

R. F. COTTRELL.

A Scene in the Fulton Street Prayer-Meeting.

THE *Examiner and Chronicle* for April 15 relates the following:—

"One of the little episodes that give variety to the Meeting occurred the other day. Among the attendants at Fulton Street are half-a-dozen men, more or less, who have not committed any sin for several years. They know the exact time when they ceased their wrong-doing. These men speak every time they can get a chance. They never fail to repeat their personal story, and inform the audience how long they have been kept pure. One of this number spoke, and assured the Meeting that he was entirely free from sin, and basked every hour in the sunlight of the Saviour's smile. Shortly after, a modest gentleman took the floor, and said it was a great comfort to him to know that the Bible Christians were men of like passions with us. They had human infirmities, temptations, trials, conflicts, and victories; and they expected to conquer, not by rapture or enthusiasm, but through the blood of the Lamb. This greatly disturbed our "perfect" brother. He went for the speaker. In violation of the rules, he denounced him as possessing a devilish spirit, as being an enemy to the cross, &c. He refused to come to order at the call of the leader, and was finally sung down—the voice of the excited man rising higher at times than the song. He subsided after awhile, white with temper which he called a holy indignation."

This is a fair illustration of that miserable spirit of self-conceit which always and invariably characterizes these perfectionists. So far as I have known them, this is the spirit with which they are filled. D. M. CANRIGHT.

Stockton, Cal., May 9.

National Debts.

WE have reached the dignity of being third in the list of debt-owing nations, France and England preceding us. The *Economist*, the chief financial authority of England, makes the following estimate of the great national debt:—

COUNTRY.	1873.	1875.
France,	£748,000,000	£900,000,000
Great Britain,	790,000,000	780,000,000
United States,	433,000,000	440,000,000
Italy,	360,000,000	390,000,000
Spain,	261,000,000	375,000,000
Austria,	306,000,000	350,000,000
Russia,	355,000,000	340,000,000
German Empire,	208,000,000	200,000,000
Turkey,	124,000,000	135,000,000
India,	108,000,000	130,000,000
	£3,690,000,000	£4,040,000,000

"The net increase in two years has been £347,000,000, the annual charge on these, and the obligations of some of the smaller countries of the world is £188,550,000. Nearly all of this frightful aggregate is the cost of war, or of preparations for war. Our own national debt on the first of February, according to the treasury statement, was \$2,143,966,000, or something less than the sum named in the table.

"Is it at all wonderful, while war absorbs so much of national expenditure, that the education of the people languishes, and millions are steeped in poverty? The time will come when Christian nations will put an end to these immense outlays for purposes of destruction. It cannot come too soon."—*Methodist*.

The foregoing article from *The Church Union*, of March 6, 1875, is very significant in regard to the condition of the world. When we consider that "nearly all of this frightful aggregate

is the cost of war or of preparations for war," we cannot but see how strikingly Joel's prophecy is being fulfilled: "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men; let the men of war draw near; let them come up; beat your plowshares into swords, and your pruning-hooks into spears; let the weak say, I am strong." Joel 3:9, 10.

When will the people wake up to the fact that we are living in the last days? When will they look through the telescope of God's word, that they may see the wondrous things which he is doing in these times? Alas! many, the great mass of professors and non-professors, like the disciples of Gallileo, refuse to look through this telescope for fear they will see the stars. They will even sound the peace-and-safety cry when the drums of war are beating, and the trumpet is sounding, that is to seal the doom of the world.

The most astonishing facts in regard to war preparations, increase of crime, increasing worldliness of professors, &c., will not cause some to give up the pet dogma of the world's conversion; but, hopeful to the last, they cling to the delusive phantom, seeming to think something will turn up which will bring about the good time. Even the writer quoted thinks the time will come when "Christian nations will put an end to these immense outlays for purposes of destruction." When will this time come? Echo answers, When? *Christian* nations never will put an end to these expenses for war; for if the nations were truly Christian, they would never get into them. God will put an end to these warlike operations when he "dashes the nations in pieces," and when "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ." Rev. 11:15.

WM. PENNIMAN.

Important Statements.

I HAVE just finished reading "The Vatican Decrees, with a History of the Vatican Council, &c., by Gladstone and Schaff."

Rev. Philip Schaff, D. D., is the prince of scholars. The following extracts are from his part of the book:—

PAUL'S "MAN OF SIN."

"The dogma of the Immaculate Conception, which exempts the virgin Mary from sin and guilt, perverts, Christianity into Marianism; the dogma of Infallibility, which exempts the bishop of Rome from error, resolves Catholicism into papalism, or the church into the pope. The worship of a woman is virtually substituted for the worship of Christ, and a man-god in Rome for the God-man in Heaven. This is a severe judgment, but a closer examination will sustain it."—P. 83.

TRUTH PROGRESSIVE.

"The history of the church is unintelligible without the theory of progressive development, which implies many obstructions and temporary diseases. All the attributes of the church are subject to the law of expansion and growth, and will not be finally complete till the second coming of our Lord."—P. 88.

DIFFERENCE BETWEEN ROMANISM AND PROTESTANTISM.

"The difference between Romanism and Protestantism on this point is this: Romanism requires proof from tradition first, from Scripture next, and makes the former indispensable, the latter simply desirable; while Protestantism reverses the order, and with its theory of the Bible as the only rule of faith and practice, and as an inexhaustible mine of truth that yields precious ore to every successive generation of miners, it may even dispense with traditional testimony altogether, provided that a doctrine can be clearly derived from the word of God."—P. 91.

AUTHORITY OF THE FATHERS.

"Not to interpret the Bible *except* according to the unanimous consent of the fathers, would strictly mean not interpret it at all."—P. 106.

These are sound Protestant principles; but how readily those calling themselves Protestants go back on them when we come to the questions of the Sabbath, the nature of man, &c. Thank God, we teach no doctrine but what we can read in the holy Bible. D. M. CANRIGHT.

Stockton, Cal., May 14, 1875.

PASSIONLESS men doubtless usually take more credit to themselves for goodness than they deserve, while fiery men are sometimes judged over-harshly. An old divine says the grace which would have converted John would hardly have kept Peter from knocking a man down.

COME LABOR ON.

Come labor on,
Who dares stand idle on the harvest plain,
While all around him waves the golden grain?
And to each servant does the Master say,
Go, work to-day.

Come labor on,
Claim the high calling angels cannot share,
To young and old the gospel gladness bear,
Redeem the time, its hours too swiftly fly,
The night draws nigh.

Come labor on,
The laborers are few, the field is wide,
New stations must be filled and blanks supplied,
And let all the people say, Amen,
The call is, Come!

Progress of the Cause.

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

Eaton Rapids, Mich.

ACCORDING to appointment, accompanied by Bro. J. O. Corliss, met with the friends at Eaton Rapids Sabbath and Sunday, May 22, 23. The brethren came in from Potterville, Springport, and other places around, until the large room built by Bro. Lewis for the purpose of holding meetings and adjoining room were full, and there were some at the door and windows. Interest and solemnity characterized the meetings from the very first. Sunday morning, after a discourse on baptism, we went out by a river side, and seven precious souls were buried with their Lord in this solemn rite. The scene was pleasant and impressive.

In the evening a church was organized, thirteen covenanting to walk together in fellowship. An elder was chosen and ordained. Systematic Benevolence was arranged to the amount of \$47.00 a year. Since the tent was here last September several of those who then received the truth have moved away, leaving their number small. One more fully decided for the truth during these meetings, at the close of which the friends felt that they had received a blessing and were very much encouraged. E. R. JONES.

Wisconsin.

SINCE my last report, I have spent twelve days at Leon, Monroe Co., where Brn. Decker and Atkinson held a tent-meeting last summer. I held seventeen meetings and the interest increased to the close. Near the close of the meetings I baptized nine and organized a church numbering twenty-three members. I think there are a few others that may yet be persuaded to embrace the truth and unite with them.

I am sorry that a tent-meeting could not have been held at Sparta before the camp-meeting. I think it might have done much good.

From Leon I went to Lyons, near Baraboo, in Sauk Co., according to appointment in REVIEW, where I met fifty-seven Sabbath-keepers. With many of them, this was the first quarterly meeting they ever attended. Nearly all took part in the prayer and social meeting Sabbath morning. The meetings were all very solemn, and the preaching seemed to deeply impress every heart with the importance of a continual growth in all the graces of the Spirit and in the truth of God. It is only by seeking for a close walk with God that we can gain a moral fitness for successfully carrying on the work of the Lord here and an inheritance in the kingdom of God. Three were baptized, and two more united with the church. A Sabbath-school was organized. All seemed to be much encouraged to press on in this good work.

I pray that we all may be kept by the power of God unto the day of salvation.

My post office address, until further notice, will be Hurricane Grove, Grant Co., Wis. I. SANBORN.

Baraboo, May 25, 1875.

Shelby Co., Iowa.

I LEFT Battle Creek May 14, and arrived at Chicago the same evening. Sabbath and Sunday I met with our Norwegian brethren, and, for the first time, spoke to them with much freedom. Our brethren there need all the encouragement they can get to help them along in the narrow way to Mount Zion.

May 17, I started for this place, ten miles south-east of Luzerne, Benton Co., Iowa. I was very kindly received by a Danish family that have been reading our Danish paper for some time, and seem to be partly convinced that we have the truth

for the present time. I have now spoken four times to the people, and the interest with the few that meet with us (for there are but few Danish in this neighborhood) seems to be very good. After the close of the meeting yesterday I obtained four subscribers for *Tidende*, and sold two dollars' worth of our Danish publications. The Lord willing, I shall remain here till the time for the Iowa Conference, after which I expect to meet with the church at my home and also at Crescent City.

My address, until further notice, will be Elkhorn P. O., Shelby Co., Iowa.

I am of good courage, striving to do the will of my Lord. JOHN F. HANSON.
Luzerne May 24, 1875.

Missouri.

BEEN preaching for the last seven weeks in Brag's school-house in Decalb Co., Mo. Left eighteen keeping the Sabbath. Organized a church of eight members; seven baptized. Shall return soon. Sold sixteen dollars' worth of books. L. R. LONG.

Wisconsin.

SABBATH, May 9, visited Modena church, and found them in uncommon unity and love.

May 15-17, visited the Arkansas church. They are truly progressing. Several have embraced our faith since the tent-meeting was held there. Several are soon to be baptized.

Visited the Burnside church, May 20; most all are yet holding on. One more has joined us there. Am now engaged in a discussion with Eld. Haggard, Disciple. Pray for me. D. DOWNER.

Report of the Ky. T. & M. Society.

THIS society was organized about the 1st of Jan., 1875. It numbered fifteen members, who were altogether inexperienced.

The labor performed is as follows:—

Pages of tracts and pamphlets distributed, 22,943; of which two dollars and thirty cents' worth were sold; No. subscribers for the REVIEW, 2; for the *Voice of Truth*, 1; for *Youth's Instructor*, 2.
S. OSBORN, Pres.

Our Work.

WE cannot accomplish the work of overcoming by yielding to discouragement, and giving up the warfare, because we are not so successful as we should be in struggling against the temptations of our adversary. Nor can we succeed by laying down the armor because we are overcome in some weak point. We cannot hope to gain anything by such a course. Should we not rather, if we see that we have been overcome by some easily besetting sin, gird on the armor anew and put forth more earnest efforts, that we be not again overcome? Paul says, "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." It will require earnest, persevering effort on our part and help from above to stand in these perilous times.

One reason that we so often fail is because we feel strong in ourselves, and do not plead with God for that help, without which we shall certainly fall. We read that "they that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever." There is no danger of being overcome, if we feel our own weakness, and put our whole trust in God. He says, "Call upon me in the day of trouble, and I will deliver thee;" and again we have the promise that we shall not be tempted above that we are able to bear. These are indeed precious promises.

Let us take courage and with increased energy and zeal engage in the warfare anew, remembering that we have one that is mighty to help us, and with his help, we shall certainly be victorious. E. A. EDSON.
Jamaica, Vi.

The Commission.

As our divine Lord was closing up his work upon earth, as prophet and teacher, and was about to ascend to his Father, there in the heavenly sanctuary to enter upon his duties as priest, he gave his disciples this great commission: "Go ye into all the world, and preach the gospel to every creature." Mark 16:15. It is quite evident from the reading of the word of God that the human family should have the glad tidings of salvation preached to them before the second coming of the Son of man; and this commission, given

to his disciples was an unlimited one. The world was their field. It is the same to-day. The gospel, which is the power of God unto salvation to those that hear, must be preached for a witness to all the world. As the third angel's message of Rev. 14:9-12, is a portion of the word of God, it must be preached to every nation, and kindred, and tongue, and people.

And who is to warn the world of the approaching judgments of God, and the second coming of Christ? Is this work committed to Eld. J. N. Andrews only and a few other preachers, who are acting as missionaries for God? Is it into their hands alone that this work is given? No, thank God, dear reader, every disciple of Christ is permitted to be a co-worker with Jesus. And what did he do? He left the royal courts of Heaven, took upon himself the nature of mortal man, and by personal labors he came close to man, that he might pluck him as a brand from the burning. He withheld not himself. He gave all. He suffered intense agony, and deprivation, and reproach, and hatred, from those whom he came to save.

Our Saviour says, I have done all this for you. What are you willing to do for me? I have set you an example; and who will follow the example of his divine Lord in self-sacrifice and disinterested benevolence to save his fellow-men? Nobly did these primitive believers follow the instructions of their crucified Saviour. Those poor despised and persecuted Christians consulted not with flesh and blood. They thought not of their own ease and comfort. They sought not for some pretext whereby to evade the command of Jesus their Lord; but they took their lives in their hands and went forth to execute the orders of the Captain of our salvation. They went forth and preached everywhere. This is precisely what the true missionary spirit leads men to do at the present time. It is said in the same verse that the Lord worked with them. He works with his missionary servants now. God has put his hand to this work. It must triumph, and those who act well the part assigned to them in this great work will witness the glorious triumph of the third angel's message.

This commission, which Christ gave to his disciples nearly two thousand years ago, has never been annulled, and every Christian is a commissioned officer in the army of the Lord. Says Jesus, "Ye are the light of the world." Who? All Christians are light in the Lord; Eph. 5:8; and must shine as lights in the world. Phil. 2:15. All their neighbors have an eye upon them. Some admire, commend, and rejoice in them. Others are filled with envy and hatred, and study to destroy them. But Jesus is with his servants to strengthen and sustain them. He leads in the work himself, and clings closer than a brother to his faithful harvesters.

And now as repeated calls are being made for volunteers to work under his direction, to rescue souls from ruin, who will obey the call, and enlist under the banner of King Jesus—not for a day, nor for an hour, but for life? Who of us will manifest that true missionary spirit so heroically displayed by the primitive believers? There are thousands and thousands of precious souls who have not so much as heard the sound of the third angel's message. And Paul says, "How shall they believe in him of whom they have not heard?" "Faith cometh by hearing, and hearing by the word of God." Therefore, those who have the true missionary spirit say, The world shall hear the last notes of warning. The blood of souls shall not be found upon our garments. We will sound an alarm, and herald to every nation, and kindred, and tongue, and people, the solemn announcement of Rev. 14:9-12.

Where is the Christian heart that can reflect unmoved upon the fact that in a few days millions of our fellow-creatures must stumble over the high mountains of darkness and be lost forever? Surely no person looking and longing for the second coming of Christ can reflect upon this without feeling a strong desire to extend a helping hand, and exert himself as God's instrument in sending the advent message to the perishing sons and daughters of Adam. If we are truly converted to the truth, we shall feel an individual responsibility resting upon us, and make earnest efforts for the salvation of others. We will not remain inactive nor indifferent to the dangerous position occupied by our relatives, friends, and neighbors, but will use every available means to present the truth as it is in Christ Jesus. We have books, periodicals, and tracts, which even a child may distribute to the saving of souls. May the Lord enable us, individually, to realize the responsibilities devolving upon us as a people intrusted with the most solemn message ever proclaimed to mortal man. May we with brokenness of heart seek God, learn

to know his will concerning us, and then with humility hasten to obey, remembering that those who know the Master's will, and do it not, shall be beaten with many stripes. M. WOOD.

Boston, May 6, 1875.

The Patience of the Saints.

THE remnant people of God possess, in connection with the commandments of God and the faith of Jesus, "the patience of the saints." This precious quality, which God alone, being himself "the God of patience" (Rom. 15:5), can impart, qualifies God's people for a sacred observance of his holy law, and fits them to walk in the footsteps of their blessed Saviour.

All the trials and troubles which a soul that loves God is subject to tend to develop patience. The person who calmly and contentedly bears all trials that may come, small or great, with a trust in God for victory, never fails to obtain a peaceful and comforting blessing of God; and with that blessing the soul hopefully and carefully goes onward to develop the love of God. Time passes on and new and severe trials come up, but patience bids them all welcome. Friends may turn away, disease and suffering take hold of the entire being, death show itself in all its dreadful colors, but patience holds out her arms to receive all these afflictions without murmuring.

The enemy's stronghold in destroying souls is to rob them of this most important quality. The mind of the worldling is acted upon by exciting scenes and stirring speculations. The nominal Christian is satisfied with pleasing ceremonies and a religious garb, which captivate the eye by a brilliant appearance. Highly ornamented churches, popular and eloquent preaching, and sweet music, give them, from time to time, a foretaste of their imaginary Heaven. Such persons have no use for "the patience of the saints," and they also give unmistakable evidence that "the commandments of God and the faith of Jesus" are of but little value to them.

The earnest truth-seeker, whenever he loses hold of the eternal Rock of his salvation, finds that it is at the time when patience fails him. As he passes through fiery trials, brought about in God's providence to cleanse him from impurities, the enemy presents to the mind those trials to come from such sources that others are to blame for them, and he becomes irritable and a feeling of discontent takes possession of the mind, and patience gets her discharge, and fretfulness and uneasiness take her place. Oh, what foul enemies have now entered patience's work-shop! All their manufacturings are poisonous to the soul, and a bitter gall to others. The Spirit of God cannot unite with these workmen, and faith pines away, till finally by hypocrisy or infidelity it is entirely destroyed. How timely are the Saviour's words: "In your patience possess ye your souls."

The past year has brought to me many and severe trials which have tried my soul to the utmost. In reflecting over them all I can now see where I have failed. I have forgotten the advice of the apostle: "Count it all joy when ye fall into divers temptation; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1:2-4. I realize my loss, and will turn to God with a prayerful heart for pardon of my sins, and for grace to henceforth cultivate this noble and most important quality—*Patience*.

CHARLES LEE.

An Hour of Prayer.

FOR sometime past, my mind has dwelt upon the subject of setting apart one hour of each day for the especial purpose of praying for those who labor in the vineyard of the Lord, and that the Lord may raise up and send forth more laborers. God has given the light of truth to many who like myself have no earthly store, and upon whom bodily infirmities press heavily. We often cry out, What can I do to help forward the cause I love so well? From the usual avenues of labor, such as giving money, going out as tract distributors, or writing for our papers, we are 'cut off,' not having the talent for these things; yet we are grateful for blessings received, and long to labor in the cause of truth. No doubt we all have our seasons of prayer for the spread of light and truth; but what I suggest is that this one hour be held as sacred for this one purpose, as money or labor is by those who give them.

The enemy is working with great power knowing that his time is short. He perplexes the servants of God in various ways, and tries to hinder the work. They need much wisdom, patience, faith, and love. They need strength of body and mind for the work before them.

O sister, brother, let us plead with God to open the way before his servants the coming season as never before, and that the Spirit of the Lord may attend the word spoken with great power. If we do with willing hearts whatever our hands find to do, it may be the Lord will strengthen and bless some messenger of truth in answer to our prayers; some one may be led to Christ and join the ranks of the saved in answer to our pleadings. All may not be able to set apart the same hour; but cannot every poor and afflicted Sabbath-keeper give one hour, just one hour each day, to the Lord, to help move on the car of truth?

May God help us to be faithful in our limited sphere, that when Christ shall appear we may hear his sweet voice saying to us, "Well done, good and faithful servant, enter thou into the joy of thy Lord." A. H. BARNES.

Faith.

"HAVE faith in God." Mark 11:22. The Lord desires that his children should be strong in faith, and they are often brought into straightened circumstances in order that their faith may be tested and strengthened. Were we never placed in such circumstances, our prayers would not go up with that earnest pleading that they ought, and our faith would not be strengthened as it should be by beholding God's readiness to deliver and assist us at all times.

We have the history of the Lord's wonderful dealings with his people in days that are past. We see them led to the Red Sea, and just at the point of despair, we behold their deliverance by the power of the Lord. We see them again in the wilderness brought into apparently fatal circumstances, and at this point we have another manifestation of God's willingness and power to help, as he brings forth from the rock water in due season; at a time when his people are ready to despair. We see them fed and cared for in like manner at a time when none but God could help. We see them at their weakest point as they feel their own insufficiency, and as they are ready to give up the battle, triumphing over their enemies, putting them to utter flight. And just so, throughout their entire history, except when led away from God by sin, we see the Lord working with and for them; we see him testing and working to strengthen their faith—yet how weak is their faith, and how prone they are to doubt.

God is still trying and testing the faith of his people; he is still working to strengthen their faith. When we realize how weak our faith is, is it any wonder that God sometimes brings us to see our need and to feel our dependence upon him? that he casts us down and lifts us up again, that we may see his power and willingness to help, and that our faith may be made strong in the Lord? After witnessing and realizing the help of the Lord in our own cases, as the Christian often does, how are we sometimes led to see and realize our lack of faith, and how little and unworthy we are made to feel! Oh, that there was not in us such an evil heart of unbelief!

If we could but learn to grasp the promises of God with full assurance, and submit ourselves to his ways; if we could but learn to do our whole duty, and cease taking thought for the morrow (when we know that he who careth even for the little sparrow is much more mindful of the wants of his believing children), how much more we should please God, and how many cares and anxieties we might avoid.

Let us then lay strong hold upon the sure promises of God; seeing that it was through faith the worlds were framed, and through faith that all the ancient worthies obtained a good repute, and performed mighty works in the name of the Lord. See Heb. 11. May the Lord strengthen our faith, and may we be able to grasp his precious promises without doubting. What a hope is the Christian's; what a precious consolation, even in this life, to know that as a father cares for and pities his children, so the Lord cares for those that are his, and that he will withhold no good thing from those who walk uprightly before him.

J. M. GALLEMORE.

Salisbury, Mo.

POLITENESS is, in business, what stratagem is in war. It gives power in weakness; it supplies great deficiencies. It is invincible either in attack or defense.

Young Preachers, Read This.

HERE is some most excellent advice to preachers, middle-aged as well as young. It is from the *Examiner* and *Chronicle*. There is no excuse for a preacher to be ignorant, to go on year after year forgetting as much as he learns, or even more. Nothing but downright laziness is the cause of such a course. Such persons start up occasionally and resolve to do great things; but, alas! it is soon over and nothing permanent is done. Perseverance is what is lacking. I mean to profit by the following article, and I hope others may be profited by it. D. M. CANRIGHT.

And of course all this applies to the pastor who has never been through college. He should by himself pursue the college studies. He may find it difficult at first, but the true grit will carry him through, and he may take his stand among scholars. Indeed, education often suffers from men's comparing the lazy college graduate with the studious pastor who has no "sheepskin." The latter is often the man who has really done the most studying. He is the truly educated man. The educated man is the man who is educated, no matter whether he got his education in a four-story college or in a carpenter's-shop. A college course is only a means to an end—a very desirable means, indeed, but the end has often been reached without it. Therefore, a man who cannot go to college should nevertheless give himself earnestly and systematically to scholastic pursuits.

A very small fraction of time each day, sacredly devoted to literature and science, will, in the course of a long pastorate, carry a minister over a vast deal of ground. At the end of a twenty-five years' pastorate, a man who is well started in his studies at the outset ought to have mastered the Latin and Greek—to have versed in metaphysical and natural science—to be an able historical scholar and to be perfectly familiar with general literature. Does this sound large? An hour a day—half an hour a day will do the business; and if each of the twenty-four hundred sermons this man has preached has had in it what Bible study ought to go into a sermon, he will be familiar with Scripture in every nook and corner.

As to the idea that a minister "can't find time"—cannot find half an hour a day for such work—it is absurd. William C. Bryant has edited a New-York daily paper, but managed to "find time" to translate the *Iliad*; the Earl of Derby was Prime Minister of England, but he also could do Homer into verse; Gladstone, while Prime Minister, kept all the time publishing literary works; and the idea that the pastoral duties of Slab-Hollow are so absorbing that they will allow the incumbent to do nothing outside is absurd. Let him take the time that he spends each day in chimney-corner gossip. Let him get up a little earlier in the morning. Let him employ the half hour between supper and evening meeting, or some other odd time now wasted. Let him take the first half hour when he enters his study in the forenoon, the time he now spends in smoking his pipe and waiting for inspiration. Let him take the last half hour in the afternoon, a time when he is fagged out with sermon-writing, and a little change of work would refresh him; there is many a time which he can devote to this, without infringing in the least on his regular weekly tasks.

Indeed, he will find that in the end a regular course of literary study is a saving of time. What consumes time is the pumping of a sermon out of an empty brain. When a man's head is well stored with ideas, it takes comparatively little time to throw those ideas together in the shape of a sermon. An hour a day in study, other than sermon-writing, in the first five years of a pastorate, will save two hours a day in sermon preparation in the second five years. One can write sermons all the easier by having studied something besides his sermons. All his scientific and literary pursuits will be found in the end to be so much grist to his sermon-mill.

Again, study may save a pastor from being discarded as soon as he is a little along in years. A young man has certain peculiar elements of acceptability. His voice is clear, his manner is vivacious, his elocution is pleasing, and moreover, he gets credit not only for what he is, but for what he promises to be. Now, if, having lost these advantages of youth, he has secured no marked advantages to put in their place—if he has learned no more of the Bible, if he has gained no larger stock of general information, what wonder that he should be set aside for some man who has those advantages on the strength of which he first succeeded, but which he has now lost. To compare well with the younger man he must have that larger stock of ideas—that larger fund of general information which the young man cannot bear. In fact, a minister should never grow old. He cannot keep the years

from passing by, but he can help its being said of him that he has got his growth—that he has told all he will ever have to tell. The oak that is still growing is young, though it has stood for a century. So the pastor of sixty or sixty-five, who is still studying all the while and increasing his stock of information—who can say "I will preach better ten years from now than I do to-day"—people will feel that he is still young, and they will feel the interest in him which was felt when he was just commencing his ministry.

Intemperance.—Figures and Facts.

It is astonishing to see how intemperance is increasing in the United States, and the amount of liquor consumed by this so-called Christian nation, besides the immense quantities of tea, coffee and tobacco, which are also considered by many of our most learned men to be highly injurious to the human system, is amazing.

It is sickening and even disheartening to those who are trying to raise the standard of morality to see their fellow-men, who were created in the image of God and made a little lower than the angels, debase themselves so that they appear to be but little above the brute.

It seems almost impossible to believe, that more money is paid for liquor than for the necessaries of life; and, besides this, it is impossible for us to form any idea of the amount of suffering and misery caused by this alcoholic demon.

I will now give a few figures and facts, which, I believe, are taken from reliable sources.

"The United States has 3,000 distilleries, 130,000 liquor shops, 390,000 liquor sellers." "The amount of whisky consumed is about 75,000,000 gallons; wine, domestic and foreign, 15,000,000 gallons; beer, ale and porter, 222,000,000 gallons; all others, including gin, brandy, rum, &c., 30,000,000 gallons, making our annual consumption of alcoholic liquors about 342,000,000 gallons."

Other authorities claim, that 392,000,000 gallons are consumed annually. This will average about 10 gallons per capita per annum.

According to government statistics, the enormous sum of \$1,487,000,000 is annually spent for liquors, "being \$582,000,000 more than is paid for flour, meat, cotton goods, boots and shoes, clothing, woolen goods, newspapers and job printing, combined (nearly \$3 to \$1).

In 1867, the amount spent for liquors was ten times the value of all the church property in the United States. In 1870, \$90,000,000 was paid for prosecutions, &c., caused by liquor. In the same year there were 400,000 more persons engaged in the liquor business in the United States than in preaching the gospel and teaching school. The tax on liquors amounts to \$46,000,000 annually.

We have now seen how great a quantity of liquor this so-called Christian nation consumes annually, and how much money is thrown away, *yes, worse than thrown away*, for this soul-and-body-destroying beverage.

Now we will consider how many are thought to be slaves to their appetites and regarded as drunkards. Let facts and figures speak for themselves. There are, it is supposed about "5,000,000 men and women, who daily and constantly go to the saloons for intoxicating drink as a beverage." There are "530,000 confirmed drunkards." Among them we find gray-haired men, women, and fair-haired boys. A pitiful scene, indeed!

And what is the result of this drinking and intemperance? The result! Figures tell us that 150,000 deaths, yearly, are the direct result of intoxication, besides all the misery and distress the drunkards bring upon themselves and their fellow-men.

Thus far we have listened to the tales that figures tell. But figures cannot tell us how many hours of bitter anguish the companions and helpless children have suffered on account of drunken husbands and fathers. They cannot tell us how many agonizing prayers have gone up from their wives and children. They cannot tell us how many severe and cruel blows have been received from their hands. They cannot tell us how many affectionate brides have seen their hopes of a happy future fade, as their husbands, who were the dearest to them of any on earth, yielded to the temptation of strong drink and became drunkards. They cannot tell us how many wives and children have been hastened to their graves, from want of due affection and proper care. It is in vain for us to undertake to describe the amount of suffering and misery caused by intemperance. It is beyond our comprehension.

If all the deeds done by inebriates were written in a book, how ponderous would it be! How many things that now are hidden, would it bring to light! How many long and sorrowful tales would it contain! How many distressing and heart-rending scenes would it

bring to view! But we forbear adding any more. May the time soon come when God will release his people from this world of evil and reward every one according to his works. O. A. JOHNSON.

Battle Creek, Mich.

Baptism of the First Christians.

By study of the Bible, I find the following facts: The first Christians went for baptism to places where there was much water. Matt. 3:6; John 3:22, 23. They went down into the water, and came up out of it. Acts 8:38, 39; Matt. 3:16. They were buried in the water. Rom. 6:4. They that gladly received his word, and those only, were baptized. Acts 2:41. Belief, conversion, and confession of sins, were demanded before baptism. Acts 8:37; 2:38; Matt. 3:6.

Baptism is the answer of a good conscience toward God and requires a newness of life. 1 Pet. 3:21; Rom. 6:4. Baptism among the first Christians was just the same as it is now. There is one Lord, one faith, one baptism, Eph. 4:5, and no more.

Now how can it answer to take a little infant a few weeks, or days, of age, and sprinkle it? Can a little child believe and repent? Can it walk out to the water? Can it walk in newness of life? Can it confess sins and say, Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Rom. 6:3, 4. If not, infant baptism is all a fearful delusion. AUGUST RASMUSSEN.

WATCHWORDS OF LIFE.

- HOPE,
While there's a hand to strike!
- DARE,
While there's a young heart brave!
- TOIL,
While there's a task unwrought!
- TRUST,
While there's a God to save!
- LEARN,
That there's a work for each!
- FEEL,
That there's a strength in God!
- KNOW,
That there's a crown reserved!
- WAIT,
Though 'neath the cloud and rod!
- LOVE,
When there's a foe that wrongs!
- HELP,
When there's a brother's need!
- WATCH,
When there's a tempter near!
- PRAY,
Both in word and earnest deed!

—Sel.

Obituary Notices.

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

DIED, of spinal fever, at Williams, Bay Co., Mich., May 3, 1875, Birdie, daughter of F. J. and J. A. Holman, aged six years and eleven months. They sorrow, but not as the world sorrow. They hope to meet her again in the resurrection. Dis-course from John. 16:22. J. O. CORLISS.

DIED, at Trenton, Mo., April 11, 1875, sister Emogene D. Winters, wife of H. Winters, aged 29 years. She died in faith of a part in the first resurrection. Funeral services were conducted by the Baptist minister. L. R. LONG.

DIED, in Portland, Maine, May 21, 1875, Rachel D. Waterman, aged 79 years. Sister Waterman embraced the Bible Sabbath in 1845. She loved the present truth, and we believe she sleeps in Jesus to come forth when the last trump shall sound. E. LOBBELL.

DIED, in Pitcairn, N. Y., April 14, 1875, of inflammation of the lungs, sister Francis Graves, aged 55 years and 3 months. Sister Graves was formerly a member of the Methodist church, but after hearing a course of lectures about two years ago, she became a firm believer in the soon coming of the Saviour and the Sabbath of the Lord, to which faith she strictly adhered until the time of her death. As she possessed great firmness and integrity of character, her friends and relatives, and brethren and sisters in Christ, deeply feel their loss. She manifested great resignation to the will of God during her sickness, and died in the bright hope of soon receiving a crown of everlasting life. HENRY H. WILCOX.

DIED, March 27, 1875, in South Kingston, R. I., Sr. Lucinda B. Tucker, wife of Bro. J. C. Tucker, aged 44 years and 9 months. Sr. T. has been an invalid much of her life and at times a great sufferer; but she bore her sufferings with commendable patience. She joined the Free Baptist church in early life, but about eleven years ago she embraced the third angel's message, which truth she loved until death. She was a faithful and devoted wife and mother; and strangers were always welcome at her home. Her last sickness lasted about one year, during which time she suffered much. Her husband was with her most of the time night and day, and, with her mother and son, did what could be done for her comfort. But she now rests in hope. May her friends be sustained in their bereavement by the grace of God. Words of comfort by the writer. P. C. RODMAN.

