

# 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.

VOLUME 43.

BATTLE CREEK, MICH., THIRD-DAY, MARCH 17, 1874.

NUMBER 14.

### The Review and Herald.

IS ISSUED WEEKLY BY

The Seventh-day Adventist Publishing Association  
BATTLE CREEK, MICH.

ELDER JAMES WHITE, PRESIDENT.

TERMS: See Last Page.  
Address REVIEW & HERALD, BATTLE CREEK, MICH.

#### GOD CALLING YET.

"Unto you, O men, I call, and my voice is to the sons of men."

God calling yet! and shall I never hearken,  
But still earth's witcheries my spirit darken?  
This passing life, these passing joys all flying,  
And still my soul in dreamy slumber lying.

God calling yet! and I not yet arising—  
So long his boundless, faithful love despising—  
So falsely his unwearied love repaying?  
He beckons still, and still I am delaying!

God calling yet! loud at my door is knocking!  
And I my heart, my ear, still firmer locking!  
He yet is willing, ready to receive me,  
Is waiting now—but ah! he soon may leave me.

God calling yet! and I no answer giving!  
I dread his yoke, and am in bondage living.  
Too long I linger, but, not yet forsaken—  
He calls me still, O my poor heart, awaken!

Surrender all, all to his care confiding;  
Where but with him are rest and peace abiding?  
Unloose, unloose, break earthly bonds asunder,  
And let this spirit rise in soaring wonder.

God calling yet! I can no longer tarry,  
Nor to my God a heart divided carry;  
O vain and giddy world, your spells are broken!  
Sweeter than all, the voice of God has spoken!

—Sel.

### The Sermon.

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

#### FAITH AND WORKS.

BY ELDER D. M. CANRIGHT.

TEXT: "Ye see then how that by works a man is justified,  
and not by faith only." James 2:24.

My text naturally leads me to speak of the relation between faith and works. This is an important subject—one which we believe is but poorly understood by many Christians. We often hear the old covenant spoken of as the covenant of works, while the new covenant is regarded as the covenant of faith. The idea seems to be that before the death of Christ men were justified by their good works and by a strict and exact obedience to God's law; but since the death of Christ we are justified, not by the law, but by faith in Christ. An examination of the Scriptures will expose the fallacy of this position.

Before the fall, Adam was placed where simple obedience to God's law, without faith in Christ as a Saviour, would have secured to him eternal life; for the Lord placed him in the garden in which was "every tree that is pleasant to the sight, and good for food." Gen. 2:8. "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Gen. 2:16, 17.

The tree of life was among those of which Adam could freely eat. See verse 9. As long as he could eat of this, he would not die. See Gen. 3:22. The day of his death would not come till he disobeyed God by taking of the forbidden fruit. Suppose, then, that Adam had not eaten of the forbidden fruit for one thousand years, then the day of his death would not have come for that one thousand years. And if he had never partaken of that forbidden fruit, the day of his death would never have come. Hence, by simple obedience he would have secured eternal life. He would have needed no Saviour. The Lord says that he gave man a law, which, if he would do, he should even live in it. Eze. 20:11. So Paul says: "The doers of the law shall be justified." Rom. 2:13. Certainly, if Adam had always kept the law of God, for

what could the Lord have condemned him? Nothing. Hence, he would have been justified by works and not by faith.

But Adam sinned. He and Eve took the forbidden fruit. What law did they violate here? The principles of the moral law, the ten commandments. Look at the facts: That tree belonged to God. It was not theirs. They had no right to it. God forbade them to touch it. But Eve looked upon the tree till she greatly "desired" it. Gen. 3:6. That is, she coveted it, and thus broke the tenth commandment, "Thou shalt not covet." Next she "took" of it, and thus broke the eighth commandment, "Thou shalt not steal." In doing this, she obeyed Satan rather than God, and thus broke the first commandment, "Thou shalt have no other gods before me."

Now they are sinners, and now they need a Saviour. But why does a sinner need a Saviour? Why can he not work out his own salvation? or why cannot God forgive a sinner without Christ's dying for him? Christ says, "So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants; we have done that which was our duty to do." Luke 17:10.

It is a self-evident fact that it is the duty of an individual to do just right all his life, from his first day to his last. But suppose he should do wrong, commit various sins, the first half of his life. Now he concludes to reform. He leaves off all his sins, and does really do just right every way all the last half of his life. Now, will not the good deeds of the last half of his life atone for the sins of the first part of his life? No, indeed; for was it not his duty to do just right through all his life? Yes. Then, in doing just right the last half of his life, he is only doing that which was his duty to do during that time provided he had not done wrong the first half of his life. Hence, no amount of right doing can atone for one wrong deed.

To illustrate: I trade with Mr. Jones a year, running in debt for all I get. New Year's day, I decide not to get into debt any further, but to pay Mr. Jones for every article I get as I go along. I do so a year. I do not get into debt another cent. At the end of the year, Mr. Jones asks me to pay up what I owed him on the first year's trade. Would he not be astonished if I should tell him that I did not owe him anything now because I had ceased to run in debt to him during the last year? Simply ceasing to contract further debts does not pay up past ones; so ceasing to sin does not remove past sins. In short, no amount of future obedience to a law can justify a past transgression of it.

To illustrate again: Forty years ago, Mr. Smith killed a man in this town. Not being suspected of the crime, he continued to live in the town till now when he is arrested, convicted, and is about to be sentenced. He confesses that he killed the man, but pleads that he justly ought to be set free because he has never killed a man since then, but has carefully kept the law. How much weight would such a plea have? The judge would tell him that he had no right to violate the law, even once, to kill one man. The fact that he had kept the law ever since did not justify his violation of it that once. So the sinner, having violated God's law even once can never save himself by his good works, by obedience to the law. This fact Paul forcibly argues in Rom. 3. He first proves that "all have sinned," then he draws this conclusion: "Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." Verse 20.

Hence, Adam having sinned, he could not justify himself by keeping the law after that. He could indeed, in his own person, pay the penalty of the law, which is death; but this would destroy him. God could not set aside the penalty of his holy law, nor let sin go unpunished; for this would give license to iniquity, and

break down the authority of God and his government.

God valued his law, and could not set it aside. He pitied the poor sinner, and did not wish him to perish. There was only one more thing that could be done; viz., to let the penalty of his holy law be executed upon his own innocent Son, and thus open the way for the sinner to be forgiven. And this is just what was done. Hence, as soon as man sinned, God made the precious promise that the seed of the woman should bruise the serpent's head. Gen. 3:15. This evidently refers to Christ, as is generally agreed. Indeed, it was the first announcement of the gospel to the fallen race.

From this time, the children of God began to offer sacrifices, by which to show their faith in the promised Deliverer. Thus we read in the next chapter, concerning Cain and Abel: "And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect unto Abel, and to his offering; but unto Cain, and to his offering, he had not respect." Gen. 4:3-5. Cain had no faith in Christ; hence he simply brought to the Lord a thankoffering of the grains and fruits he had raised. The offering of these showed no faith in the promised Redeemer; therefore, God rejected them. But Abel brought a lamb and slew it in sacrifice to God. In the death of this lamb was typified the death of the Lamb of God. This showed Abel's faith in the Redeemer to come. So Paul says he offered it by faith. Heb. 11:4.

Now, we ask the reader carefully to consider this question: Can any sinner be saved without faith in Christ? Certainly not. Was not Abel a sinner? Surely, he was. Can a sinner be saved by the law? No, indeed. This we have already seen is impossible. Then, could Abel, or Noah, or Moses, or any other man under the old dispensation, be justified or saved by the law? Of course not. Then how will they be saved? By faith in Jesus Christ, the same as men are saved now. Will there be two companies of redeemed saints in Heaven, one from the Mosaic dispensation, saved by the law; and another, from the Christian dispensation, saved by faith in Christ? This is so manifestly absurd that to state it is to refute it. No; all the redeemed host, from Abel down, will unite in giving the glory of their salvation to Jesus Christ.

Neither the sacrifices nor the law in the Old Testament ever took away one sin or justified a single soul. Says Paul, "For it is not possible that the blood of bulls and of goats should take away sins." "And for this cause He is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." Heb. 10:4; 9:15. Then all the virtue there was in those sacrifices was simply as types to point men's faith to Christ. They shadowed forth the gospel. As we have seen, the first announcement of the gospel was made in the promise that the seed of the woman should bruise the serpent's head. Gen. 3:15. The gospel was preached to Abraham, for so Paul says. "And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham." Gal. 3:8. So then the gospel was not first preached by the apostles. Jesus says of Abraham, "Your father Abraham rejoiced to see my day; and he saw it, and was glad." John 8:56.

By faith, Abraham looked forward to Jesus' first advent, and rejoiced. Of his faith, Paul bears this testimony: "For if Abraham were justified by works, he hath whereof to glory, but not before God. For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness." Rom. 4:2, 3. So, then, Abraham was not justified by his good works, nor by the law, but by faith. But

did he, therefore, disregard and break God's law and commandments? No; for God says of him: "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. 26:5. If neither faith nor the gospel freed Abraham from keeping the law of God, why should these free us from keeping it?

The gospel was also preached to the Israelites in their passage from Egypt to Canaan at the very time the law of God was proclaimed to them from Sinai. "But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief. Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, AS WELL AS UNTO THEM; but the word preached did not profit them, not being mixed with faith in them that heard it." Heb. 3:17-19; 4:1, 2. The gospel was, then, preached to the Hebrews in the time of Moses; but the most of them did not believe it, though some did.

But, says one, do you mean to say that the holy men of those times under the law believed in Jesus Christ as Christians do? that they ate and drank of him spiritually as his disciples now do? Certainly, only that we have greater light than they. Paul settles this point. "Moreover, brethren, I would not that you should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ." 1 Cor. 10:1-4.

Stephen says the church was there in the wilderness, and Christ was in the church. Acts 7:37, 38. So these men had the gospel preached to them, and they spiritually ate and drank of Christ, who was there present with them. Now it is a fact worthy of careful notice that at the very time they enjoyed all these gospel blessings, they also had the law of God, the ten commandments, delivered to them by God to be kept. If, then, the gospel and faith in Christ did not free them from the obligation to keep this law, why should they free us from keeping it?

But does not Paul say that since Christ came "the just shall live by faith"? Rom. 1:17. If we can now live by faith, why keep the law? And even stronger, Paul says, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; not by works, lest any man should boast." Eph. 2:8, 9. Do not these declarations prove that no man can now be justified by good works, or by keeping the law? Yes; but have we not seen that, since the fall of Adam no man could be saved by the law? Was Abel, or Abraham, or any other man, ever saved by the law? No; they were all saved by grace through faith, as I have abundantly shown. In Paul's use of the phrase, "The just shall live by faith," he simply quotes from the Old Testament, Hab. 2:4, where it was first written B. C. 626. This proves that it was just as true before the advent of Christ as it was after, that the just lived by faith. But did not those holy men keep the law of God while at the same time they were justified, not by the law, but by faith? Certainly. This shows that justification by faith and obedience to the law do go together and are in harmony.

What, then, is the difference between the old dispensation and the new? Simply this: Before the death of Christ, it was necessary that men should look forward by faith to that event for justification from their sins; hence, it was necessary to have sacrifices, types, and shadows, pointing them forward to his death. This is exactly what all those sacrifices were for, and

this was all the virtue there was in them. See Heb. 10:1-5; Col. 2:17. They never took away a single sin. Men of faith who offered them did not look to those sacrifices as anything, but through them they looked to Christ. Ps. 40:6-9.

But as soon as Christ had come and died, it became necessary to look no longer forward, but back to his death. Hence those sacrifices must of necessity cease. There must now be something to point our faith back to his death as an accomplished fact of the past. Therefore the Lord's supper was instituted for this purpose. Says Paul, "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." 1 Cor. 11:26. The broken bread and poured wine fitly commemorate Christ's broken body and spilled blood. Baptism illustrates and commemorates the burial and resurrection of Jesus. Rom. 6.

So, since the death of our Lord, we have these ordinances pointing back to the cross instead of the old sacrifices pointing forward to it. This change was made necessary by his death. But this is all that was necessary. The moral law of God as the rule of conduct and faith in Christ for justification from past sins is in no way changed. And why should it be? No; but prophets, representing the old dispensation, and the apostles, representing the new, are both built upon the same foundation. So Paul declares: "And [ye] are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." Eph. 2:20. The great foundation, then, of the church of Jesus Christ was laid away back in the old dispensation and remains unchanged in the new.

"The gospel means 'the good news.' Good news of what? Of salvation. Salvation from what? From sin. But what is sin? Transgression of the law. 1 John 3:4. The gospel does not offer to save us from a transgression of the gospel, but from transgression of the law.

To illustrate: A man, for murder, is condemned to death. But the governor sends him a pardon. That is good news to the murderer; for it offers him salvation from the penalty of the law which he had violated. If he accepts the pardon, he will be saved, not by the law, or by his good deeds, but by the pardon. Now, suppose that as soon as he was out of prison he should begin berating the law because it could not save him, at the same time highly extolling the pardon for saving him, and then declare that he should no longer regard the law, but make the pardon the rule of his life! How absurd! Yet his position would exactly illustrate that of those who reject the law because it does not save them, and then propose to make the gospel their law.

The gospel is not given to succeed the law, but to save men from their sins, the violations of the law. Hence faith in Christ and obedience to the commandments of God should always go together as they will in the remnant church as shown by Rev. 14:12. "Here are they that keep the commandments of God and the faith of Jesus." The object of faith is to lead men to work. Gal. 5:6. "Faith which works by love." A faith which does not do this is dead. James 2:17. The rule and test of good works is the law of God, the ten commandments. Matt. 5:16-19; James 2:8-24.

Be it understood, then, that we are not seeking to be justified by the law, but by faith, as was Abraham, Rom. 4:1-4; and yet we keep God's law as did Abraham the father of the faithful.

#### Dress in Church.

It was noticed that when the Queen of England, a few weeks ago, attended at a Presbyterian church in Scotland, she was dressed without jewelry, or any of the symbols of fashion. The *Evangelist*, referring to this, says:—

This example of the highest lady in the realm might be imitated, not only in Great Britain, but in this country; for nowhere, we are ashamed to say, is the bad taste of ostentation in dress more conspicuous than here. It seems as if, with many, the Sabbath were the grand occasion for display, and the church the place for self-exhibition. In no other country have we seen so much show and tinsel in the churches as in some of our cities.

WHEREVER a great mind utters its thoughts, there is Golgotha.—*Heine*.

HE who talks, sows; he who listens, reaps.

#### The Truth.—No. 2.

IN the fortieth Psalm is a prophecy of Christ which Paul applies to his first coming into the world. Heb. 10:5-9. In this is foretold how he would regard the law of God, which is the truth, and also the fact that he would preach it. "Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart. I have preached righteousness in the great congregation. . . . I have not concealed thy lovingkindness and thy truth from the great congregation." Ps. 40:7-10.

Righteousness is right doing; and the commandments are righteousness as well as truth. Ps. 119:172. Now let us see how Christ fulfilled the prediction by preaching truth and righteousness in the great congregation in his sermon on the mount, in other words, how he testified of that law which was in his heart. Said he, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven." Matt. 5:17-20.

Our Lord said to Pilate, "For this cause came I into the world, that I should bear witness unto the truth." And he did so by deeds as well as by words; for he could truly say, "I have kept my Father's commandments." And we too may bear testimony in the same way. If we labor on "the six working days," and rest on the seventh, the day on which the Creator rested, we say by our actions that God made the world in six days and rested on the seventh. And that is the truth. But if we rest on the first day and not on the seventh, are we not like the boy that told a lie with his finger by pointing the wrong road to the inquirer? The result of that lie was the death of the child which the surgeon might have saved had he not been delayed by being directed out of his way. And who knows how many souls will go to perdition by the false testimony concerning the day of God's rest, which he requires all men to celebrate?

Those who will read Paul's testimony in Rom. 2:17-22, will find him in harmony with the other scriptures concerning the law of truth. He says to those who "are instructed out of the law," that they have "the form of knowledge and of the truth in the law." What law? That law that forbids theft and adultery. "Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery?" The apostle teaches obedience to this law of truth as a condition of receiving eternal life. Says he, "To them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life. But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath." Since "all unrighteousness is sin" (1 John 5:17), and "sin is the transgression of the law" (chap. 3:4), it follows that to "obey unrighteousness" is to transgress the law, and that "well-doing," or obedience to the truth, is obedience to the law. The apostle teaches in harmony with his Master, who said, "If thou wilt enter into life, keep the commandments."

Peter is another witness to the truth. Says he, "Seeing ye have purified your souls in obeying the truth." 1 Pet. 1:22. It may be objected that he speaks of obeying the gospel. Admitted; but the first precept of the gospel is to repent of sin, which is the transgression of the law; and no repentance is genuine but that which turns from transgression to obedience.

If the witnesses already cited are orthodox, so also is the apostle John. Listen to his testimony: "And hereby we do know that we know Him, if we keep his commandments. He that saith, I know Him, and keepeth not his commandments, is a liar, and the truth is not in him." This is plain testimony; but all can bear it who consider that it comes from the disciple whom Jesus loved, and who leaned

upon his breast at the last supper. The testimony concerning the truth is harmonious throughout. R. F. COTTRELL.

#### Religion without the Cross.

THOUGH the cross is the sign of ignominy and sufferings, yet it is the badge and glory of the true Christian. In this age of great and widespread religious declension, there are many who profess the Christian religion who have but a slight knowledge of the cross.

To have a name to live, to profess separation from the world, to have chosen the narrow way to life, and yet shun the cross-bearing, self-denying duties of the Christian, and be borne along on the tide of public opinion and applause, as the bubble is borne on the surface of the water, will never secure the approval of Him who died upon the cross, nor give access to the city of God.

Says the apostle, "And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the offense of the cross ceased."

From thousands of pulpits at the present time, a gospel is heralded so highly popular and well-pleasing to the unregenerate, that one might almost think "the offense of the cross ceased." Cross-bearing, self-denial, and suffering with the Man of Calvary, are neither proclaimed nor experienced. The crucified Lamb is not kept before the mind. The cross of Christ is not there. The separation from the world which the religion of the Bible demands is not recognized.

Says Jesus, "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me." Matt. 10:37, 38.

And again, "Whosoever doth not bear his cross, and come after me, cannot be my disciple." One who well knew what it was to "suffer persecution for the cross of Christ," leaves on record the following testimony:—

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

The cross implies a crucifixion, and crucifixion implies a death, death to the world, but life, eternal life through Jesus Christ. Let us not be ashamed of the old paths in which men walked who were inspired of the Holy Spirit, nor think we can here walk around the cross and finally wear the crown with the ransomed of the Lord. Let us rather be able to say from the heart;

"Jesus, I my cross have taken,  
All to leave and follow thee."

A. S. HUTCHINS.

#### Sins of Presumption.

IT is a dangerous thing to presume on the goodness of God in transgressing even the least of his commandments; for it is in sinning presumptuously that men harden their hearts; and there are limits beyond which the Spirit of God will cease to strive with men. The Spirit of God is not like a lackey, that we can send and call at our bidding. If we grieve it beyond measure, it will leave us forever. It will leave us to hardness of heart, no more to reprove us of sin, or to win us in the paths of virtue. And how solemn is the thought that millions in the past have closed their probation in their lifetime by presuming to venture on the forbidden grounds of sin; and such will be the case with the masses of the last generation; for the Scriptures plainly teach that the days immediately preceding the coming of Christ will be like the days that were before the flood.

To view sin in the right light, we must bear in mind that what men call slight transgressions are committed against the authority of the great and holy God, and that those who sin presumptuously are guilty of rebellion against the Almighty, upon whom they depend for life and mercy and all the blessings they enjoy. What sinful and shameful ingratitude those are guilty of who repay God for his great goodness by venturing to disregard even the least of his just and sacred claims upon them. But it is too natural for the carnal heart to frame excuses to justify presumptuous sins.

One excuse is that those who venture to transgress the commandments of God may be saved; for it is said that they "shall be called least in the kingdom of Heaven."

Matt. 5:17-19. To which we reply that the least known sin unconfessed and unrepented of will exclude us from the kingdom of Heaven. Although God may have mercy on some who have ignorantly transgressed certain portions of his law, and who have had a disposition to thoroughly repent upon discovering their sins, yet there are no Bible grounds for expecting salvation while deliberately persisting in the transgression of God's law. To claim that we can be saved while knowingly and willfully transgressing God's commandments, would be to virtually teach the salvation of all mankind and even of fallen angels. For if some can be saved in rebellion against God's law, others can. Some claim that Matt. 5:19, should be rendered thus: "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be of no esteem in the reign of Heaven;" that is, he shall have no part there; for those who are accounted worthy of a place in the kingdom of Heaven shall be highly esteemed. To say that the Saviour in this text teaches that the willful violators of the commandments can be saved, would be to represent him as telling the Jews: Think not that I am come to destroy the law or lessen its binding force on men. For till heaven and earth pass, not one jot or one tittle shall pass from the law. Therefore men may violate that law and yet be saved in the kingdom of Heaven!

Another excuse that is offered to justify presumptuous departures from God's word is, that preachers of the gospel can build on Christ, wood, hay, and stubble, or erroneous doctrines, and yet be saved. 1 Cor. 10. But we deny that what is built on Christ represents doctrines. In introducing the subject, Paul says, "Ye are God's husbandry, ye are God's building," verse 9; and in concluding the subject, he says, "Know ye not that ye are the temple of God? If any man defile [or destroy, margin] the temple of God, him shall God destroy." Verse 17. Wood, hay, and stubble, represent bad material that is added to the church under the labor of ministers. This material shall be burned up in the day of wrath, and those who have added it to the church shall sustain a loss, i. e., shall not have a full reward. 2 John 8. And even if the ministers have been faithful, before they are saved they shall experience that sorrow with reference to their unfaithful adherents which may be well represented by passing through fire; and much more will those experience sorrow and anguish whose work is burned up at last because of their unfaithfulness. In this case, destruction awaits the preacher as well as his adherents. Paul's exhortation to Timothy, and through Timothy to every minister of the gospel, is, "Hold fast the form of sound words;" 2 Tim. 1:14; and Jude "gave all diligence" to exhort the church to "earnestly contend for the faith which was once delivered unto the saints." Jude 3. D. T. BOURDEAU.

#### Singing All Together.

MANY contend that the singing of the church should be done by delegation. Now imagine a few of Heaven's choice spirits deputed to do the singing for the upper temple. There they are gathered in one place! One! two! three! four! Yes, just a heavenly quartette! With subdued and almost inaudible sweetness it will begin. Hark! they have begun! No! they have not! Yes, they have! Thrones and principalities be silent! Hush, David! though thou art the sweet singer of Israel! St. Paul, be still, although thou hast received the crown of rejoicing. Richard Baxter, hold! this is the saints' everlasting rest. Capital music! But such propriety cannot long be kept. "Hallelujah!" cries a soul from under the altar. "Praise the Lord," sings a martyr from among the trees of life. Thanks be unto God who giveth us the victory! cry a thousand redeemed voices. A myriad spirits catch up the song of Moses and the Lamb, and the hundred and forty and four thousand break forth into rejoicing. See how the palms wave. Look how the thrones quake.

"Stop that loud singing. All out of taste. Stop."

But they will not cease. You might as well attempt to drown the thunder of the skies, or beat back the roar of the seas; for verily I believe that every saint in Heaven has resolved to do his own singing.—*Rev. Dr. Talmage*.

FORGIVE others many things; yourself, nothing.



CREATION AND SALVATION.

WHEN nature's first morning in glory and splendor  
Arose o'er the empire of chaos and night,  
And the new-born creation in beauty and grandeur  
Was launched into vision on billows of light;  
Surprised into new and unknown adoration,  
All Heaven was instant in homage and praise  
To Him who is high above all exaltation,  
The Maker Supreme, the dread Ancient of Days.

But when the blest morning of life and salvation  
Arose o'er the empire of death and the grave,  
And shone with the glory of man's restoration  
By Him who is able and mighty to save,  
All Heaven in deepest amazement suspended,  
Desired to look into the wonderful plan;  
But angels most mighty could not comprehend it,  
So great was the mercy and love to lost man.

And when nature's temple, this shadow of glory,  
Whose lamps are the stars, and whose curtains  
the skies,  
Shall pass and be gone as a dream or a story,  
Then one on its ruins eternal shall rise,  
Whose light is the Lamb, and whose walls are sal-  
vation,  
Whose gates are all praise, and whose pillars  
are truth.  
And those who are saved out of every nation,  
Shall walk in its light in perpetual youth.

There the river of life from the throne of Jehovah,  
The tree of life there, all the nations to heal,  
Shall flow and shall flourish forever and ever,  
And there the True Light all himself shall re-  
veal.  
To eat of that tree and to drink of that river,  
Forever to shine in the beams of that light,  
To behold and enjoy him forever and ever,  
There shall we with angels in glory unite.

—C. Morton

Increase of Skepticism.

(Concluded from No. 13, page 103.)

FRANCE.

Rev. A. Decoppet of Paris spoke for France. He said:—

"The Protestant population of France is still but a feeble minority, which holds its own, but does not sensibly increase."

Not very encouraging that; but worse still, Catholicism is growing stronger every day. Thus he says:—

"At this very moment Protestantism is greatly cramped in its movements. The liberty of propagandism has almost always been greatly restricted in France—narrowly limited by chilling and exclusive regulations. In our unfortunate country it is not as in free America; it is difficult to stir without authorized permission. Without Government authority a lecture cannot be given, a place of worship opened, a meeting held, or tracts distributed. Added to this, the Catholic priesthood is very powerful—more so, alas, at the present time than ever—exercising, particularly in small towns and country places, considerable influence upon those in authority."

Free-thinkers and Rationalists are also troubling France. Of them he says:—

"Most young Frenchmen are brought up in a holy horror of Protestantism; and traces of this early impression are even found clinging to the minds of men of independent thought—nay, of those whose boast it is that they are Free-thinkers."

"The second great task that must be achieved if Protestantism is to take a proper footing in France, is the settling the great internal struggle between faith and rationalism that has disturbed the national church for about half a century."

A dismal prospect here. Look now at

SCANDINAVIA.

Dr. Kalkar, of Copenhagen, spoke for this country. He says:—

"Methodism, despite of its elegant church in Copenhagen, built with American money, has no adherents. The Baptists have lost their popularity since the law enforcing baptism has been abolished, and comprise a few members, who convene in a little church in the suburbs."

"The Irvingites, supported by England, have a little congregation on the same suburb which meets in a small church. They make no ostentatious display. Besides those sects enumerated, a few more lead a precarious existence and disappear by degrees."

Of modern skepticism he says:—

"Unbelief has spread among the people, especially among the educated classes, and is fed in several papers by translations from German and French writings having this tendency."

Here, then, as in other countries, the educated classes are being swallowed up by unbelief, while evangelical religion is dying out.

ENGLAND.

Of all the countries of the Old World, this has been regarded as the bulwark of Protestantism. But the foundations are giving way. President Noah Porter of Yale College, in a paper read before the Alliance, said:—

"One can scarcely believe what he knows when he reflects on the rapid growth and the strong-rooted hold of this atheistic

school of letters on English soil, and its temporary triumph in what has claimed to be the most Christian of its universities. That it exists and presents a most formidable front to the hereditary faith of the English people cannot be denied."

EUROPE IN GENERAL.

The distinguished and devoted Merle D'Aubigne, author of the "History of the Reformation," prepared a paper just before his death for the Alliance, which was read there. His words are most solemn, and the statements which he makes are as alarming as they are true:—

"CRITICAL NATURE OF THE TIMES.

"If the meeting for which you are assembled is an important one, the period at which it is held is equally so, not only on account of the great things which God is accomplishing in the world, but also by reason of the great evils which the spirit of darkness is spreading throughout Christendom. The despotic and arrogant pretensions of Rome have reached in our days their highest pitch, and we are consequently more than ever called upon to contend against that power which dares to usurp the divine attributes. But that is not all. While superstition has increased, unbelief has done so still more. Until now, the eighteenth century—the age of Voltaire—was regarded as the epoch of most decided infidelity, but how far does the present time surpass it in this respect! Voltaire himself protested against the philosophy which he called atheistic and said: 'God is necessarily the Great, the Only, the Eternal Artificer of all nature' (Dialogues XXV). But the pretended philosophers of our day leave such ideas far behind, and regard them as antiquated superstitions. Materialism and atheism have, in many minds, taken the place of the true God. Science, which was Christian, in the finest intellects of former days, in those to whom we owe the greatest discoveries, has become atheistic among men who now talk the loudest. They imagine that, by means of general laws which govern the physical world, they can do without Him from whom those laws proceed. Some remains of animals found in ancient strata of our globe make them reject the creation of which the Bible inaugurates the account in these solemn words: 'In the beginning God created the heaven and the earth.'"

"Eminent literary men continually put forward in their writings what is called Positivism, rejecting everything that goes beyond the limit of the senses, and disdaining all that is supernatural. These evils, which had formerly only reached the upper ranks of society, have now spread to the working classes, and some among them may be heard to say, 'When man is dead, all is dead.' But there is a still sadder feature of our times. Unbelief has reached even the ministry of the word. Pastors belonging to Protestant churches in France, Switzerland, Germany, and other continental countries, not only reject the fundamental doctrines of the faith, but also deny the resurrection of Jesus Christ, and see in him nothing more than a man who, according to many among them, was even subject to errors and faults. A synod of the Reform Church in Holland has lately decreed that when a minister baptizes, he need not do it in the name of the Father, of the Son, and of the Holy Ghost. A journal, when relating this fact, adds, 'Will they then baptize in the God abyss?' At an important assembly held lately in German Switzerland, at which were present many men of position, both in the church and State, the basis of the new religion was laid down. 'No doctrines,' was the watchword on that occasion. 'No new doctrines, whatever they may be, in place of the old; liberty alone,' which means liberty to overthrow everything. And too truly some of those ministers believe neither in a personal God nor in the immortality of the soul. For a portion of the European population there is no other gospel than that of Spinoza and often much less even than that."

"The spirit of darkness spreading throughout Christendom," superstition and unbelief increasing, the present age far surpassing that of Voltaire in infidelity, atheism taking the place of God, science becoming atheistic, eminent literary men teaching Positivism, the masses becoming pervaded by these ideas, and even Protestant ministers denying the fundamental facts of the gospel,—these are the prominent features of the times. Are these the harbingers of the promised millennium?

Prof. Johns Cairns, D. D., of Berwick, Eng., draws the following alarming but truthful picture of this generation:—

The advance, so rapid and wonderful, of science and art and the progress of education, and diffusion of literature, the self-assertion by long oppressed nationalities of their rights and liberties, the approximation to a commercial and political unity of the human race, all tend to foster the idea of man's inherent capacity and to set adooat

wild and chimerical schemes and hopes of moral regeneration, irrespective of Christianity. The dream of independent morality finds countenance. Theories of spiritual development more exaggerated and fictitious by far than these of physical development, are accepted. The march of intelligence or the revolutionary impulse is to make all things new. Meanwhile, the sad and humbling aspects of the nineteenth century—its hideous vices and crimes, its luxury, selfishness, and greed, set over against pauperism, debasement, and discontent, its wars and international feuds with ever-increasing conscriptions and standing armies—are overlooked.

Hon. Geo. H. Stuart, of Philadelphia, thus spoke before the Alliance:—

"The field is the world. It has in it 1,300,000,000 immortal souls, destined to meet us at the judgment bar of God. Of these 1,300,000,000, there are 800,000,000 bowing down to stocks and stones, the workmanship of their own hands. Besides these 800,000,000 heathens, there are 110,000,000 of Mohammedans, 240,000,000 of other false systems of religion, leaving only 100,000,000 of nominal Protestants. It is not for us to say how many of these 100,000,000 are true disciples of our risen and exalted Lord and Saviour Jesus Christ.

This view of the present condition of the world, thus presented by so many different and eminent religious men from all parts, is alarming indeed. And every year it is growing worse. Adventists are ridiculed as fanatics for believing that the Lord is soon coming to destroy the world for its wickedness and to save his people. But we ask the candid reader whether the man who, in the face of all these facts, believes in the speedy conversion of the whole world and the near approach of the millennium, may not more justly be regarded as a fanatic? While a few thousand ignorant pagans in heathen lands are receiving the gospel, millions in Christian lands are turning away from it and embracing socialism, infidelity, and atheism, and among those we find the higher, the educated, and the scientific classes taking the lead. Of the last days, Jesus said, 'Nevertheless when the Son of man cometh, shall he find faith on the earth?' Luke 18: 8. This plainly implies that there will be general unbelief upon the earth when he comes. Such a condition of things is now rapidly coming to pass. The world is about ripe for destruction. Its cup of iniquity is about full.

Reader, can you not discern the signs of the times? The very fact that about ten millions have within the last twenty-five years given up their faith in the word of God for the abominations of spiritualism speaks volumes as to the unbelief of this age. God's truth alone is able to keep us from falling under the power of the spirit of darkness. Reader, you need the help of God to keep you in the trying time that is coming. This you will have if you walk in the light which God is now giving his people. D. M. CANRIGHT.

Watsonville, Cal., Feb. 10, 1874.

Borrowing of the Egyptians.

W. H. POOLE, in "Guide to Holiness," gives the following as an illustration of Exodus 3: 21, 22; 12: 35, 36.

1. The word "borrow," which is *shaal* in Hebrew, means "to ask," "request," "demand," "require," and is not used to signify the act of loaning a thing. In the Greek text it reads, "She shall ask," and in the Latin it reads, "She shall demand."

The same word, *shaal*, is used in Deut. 10: 12, in regard to the requirements of God: "What doth the Lord thy God require [*shaal*] of thee." Also in Joshua 15: 18, where Caleb's daughter was moved to ask (*shaal*) of her father a field. It is also found in Judges 25: 23, where Sisera asked a drink of water. It also occurs in 1 Sam. 30: 22, when speaking of property that David recovered from those who had violently removed it. In none of these passages could that word be understood to mean "borrow," as we understand that word.

2. The Egyptians had been enriched by the labor of the Israelites, and God, who judges rightly, now constrains them to refund a part of that which was justly due to them as wages.

3. The Lord inclined the Egyptians to remunerate them willingly. "The Lord gave the people favor in the sight of the Egyptians."

4. The Egyptians felt it to be a forlorn hope, and esteemed it a good bargain to repay them; to settle up with them in full, in order to secure their departure. It is recorded that an Egyptian prince came to Alexander the Great, soon after the conquest of Syria, and said to the con-

queror, "Our nation has heard that you are so benevolent that you pay all the debts of your poor subjects, and of those whom you have conquered. I am sent to inquire." Alexander replied that he did pay all lawful claims. Then said the prince, "The Jews, a long time ago, borrowed jewels of silver, and jewels of gold, and costly plate, and never returned them. I demand, in behalf of my nation, both principal and interest." Alexander inquired as to the evidence supporting his claim. The prince referred him to the Jewish Scriptures, and to Egyptian records. Alexander asked three days to examine the evidence, and called in his secretary and treasurer, a learned Jew, named Mordecai. The secretary assured the parties that he was quite willing to entertain the case, but that the Egyptian prince must promise three things:—

1. To take the Jewish Scriptures and the Egyptian records as the only evidence for or against his claim.

2. To answer whether Egyptian law allowed servants a just and equitable compensation for services rendered, and how much?

3. To pay the balance, if due on the other side.

To this the prince agreed. Mordecai then produced Gen. 46: 6, where Jacob took their cattle and their goods, with their wealth and their families. They were there 215 years, and gave their labor and their service, and received no return of lands or cities, save only their bread. Egypt owed its existence, its laws, its policy, and its opulence, to Joseph, and yet they did not so much as furnish him with a grave. He then requested the prince to value the property taken down to Egypt; the flocks and the herds; to count up the wages; to calculate the interest; to double the sum for the time they did double work; to value the materials for the time that Pharaoh refused to furnish them; to find the total amount due the Jews, and from that sum deduct the small amount they received on their departure; then tell the balance. In this way, at very low wages, he brought the young prince immensely in debt. He also reminded Alexander that the prince did not understand the language of the Jews; that they did not borrow the gold and silver plate and jewels, but that they demanded it as a small installment of the amount long since due as wages.

The young prince made his best bow, and retired.

What Do the Scriptures Say?

THE Scriptures say in regard to the Sabbath institution, that God rested from his work on the seventh day. They do not thus particularize in regard to the first day. He claimed the seventh day as his own; he did not so claim the first day, but gave it to man for labor. He blessed and sanctified the seventh day; he did not sanctify the first day. He commanded that the seventh day should be kept holy; he did not command to keep the first day. He has uttered fearful threatenings against those who profane the seventh day; he has not spoken aught against those who labor on the first day. He has given special and great promises to those who keep holy the seventh day; he has not uttered one word of promise or blessing for keeping the first day. Everything that is necessary to give importance to the day, or that is calculated to induce a proper observance of the day, is produced in favor of the seventh day; nothing of the kind can be produced in favor of the first day,—no institution—no sanctity—no command—no penalty.

Friends, are you, or do you desire to be, "followers of God as dear children"? Are you believers of the word of God? Then you will surely, with me, consider as unavoidable the following conclusion: No obligation exists to observe, in any manner, as a rest day, or holy day, the first day of the week.

But it has been shown that we are under obligation to observe the seventh day; and as the observance of the first day infringes upon the commandment of God, which enjoins the observance of the seventh day, and interferes with such observance, all who bow to the authority of the word of God must also admit this conclusion: It is wrong to keep the first day of the week, or to give it the honor, place, or title, of the Lord's day, or "Sabbath of the Lord." CHARLES P. WHITFORD.

## The Review and Herald.

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

BATTLE CREEK, MICH., THIRD-DAY, MARCH 17, 1874.

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

EDITORS.

### The Entrance of Death.

THE existence of death in the universe of God was not consistent with the original order of things. Death is not possible in a state where innocence prevails. God gives life to his creatures, that their existence may be a blessing to themselves and may bring glory to his name. He does not willingly destroy the work of his hands. In fact, so long as his creatures continue in their uprightness, he is their shield and defense against all harm. The apostle Paul tells us how death gained a foothold in our world:—

"Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12.

Death is termed by the same apostle "the last enemy." 1 Cor. 15:26. The door by which this enemy entered our world is sin. The first man opened this door by rebelling against God. He who prompted him to rebel was Satan, the being with whom sin began. So death comes in consequence of sin, and sin itself came from Satan. The entrance of death is given with sufficient distinctness in Genesis 2 and 3.

"And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die." Gen. 2:16, 17.

This must signify either that man should actually die in the very day of his transgression, or else that on the day in which he sinned, the sentence of death should be passed on him, rendering it absolutely certain that he must turn again to dust. The event proved the latter to be the true interpretation. And this is well illustrated by the case of Shimei. 1 Kings 2:37-42.

Man being in honor did not abide in his high estate. Through envy of the devil came death into the world. Eve was tempted by Satan to sin, and Adam was led also to rebel when he found that Eve had taken of the forbidden fruit. These two did thus break God's commandment, and so sin entered our world. Man held his right to live on the sole condition of obedience. That condition was now violated and his right to life was therefore forfeited. The Lawgiver had annexed the penalty of certain death in case of disobedience, and that case had now arisen. Man's original probation was now closed. God designed that man should pass his probation in a state of innocence, until, having been fully tested, he should be confirmed in virtue and thenceforward nevermore in danger of falling into sin. But the probation of our race in innocence ended in their becoming sinners against God. Then there remained but one thing for the Judge to do, and that was to put the law into execution.

So the Judge proceeds to pass sentence upon the parties concerned in the transgression. The serpent is told that the seed of the woman shall bruise his head, while the serpent shall bruise his heel. Gen. 3:15. And in this declaration is embodied the whole work of human redemption, and of the final retribution for sin both in Satan and in wicked men. See the New Testament statements of this doctrine in Rom. 16:20; Heb. 2:14; 1 John 3:8. So that before God pronounces sentence upon Adam, he gives him the promise of a Redeemer, and, by necessary consequence, of a second probation in which to recover his lost innocence, and to become established in virtue, even as God designed that he should by his first probation. Having first done this, that man may not fall into absolute despair, the Judge pronounces upon Adam the irrevocable sentence of the law.

"Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree; . . . cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. . . . In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Gen. 3:17-19.

We have in these words the exact sense of the penalty of the law which was threatened in the probation under which Adam was first placed. The very first act of disobedience must bring this period of probation to a close; for it could last only while man maintained his innocence, and when he committed his first transgression, he

made the penalty of the law inevitable. Now he was a fallen being under sentence of death. He was excluded from paradise, and he must henceforth lead a dying life till he should return again to the ground from which he was taken.

Adam now possessed a sinful nature, and because of God's curse upon him for his sin, he bore within himself the seeds of death. The irrevocable sentence of death was pronounced upon him in the day of his transgression; but before passing this sentence on him, the Judge promised a Redeemer, and of necessity with that Redeemer did secure to man a second probation. To show that God was in earnest with man he makes death his certain portion. But in giving man the opportunity to recover his lost innocence and to regain paradise, the execution of the penalty was deferred till space for repentance could be first secured.

Adam's nature being sinful, he could transmit to his posterity no purer nature than himself possessed. In the loss of paradise he stood as the representative of his race. When he was excluded from it we also were excluded. Paul says that "it is appointed unto men once to die." Heb. 9:27. This appointment was made when God said to Adam, "Dust thou art, and unto dust shalt thou return," which proves that this sentence of death concerned Adam and his posterity alike. He now possessed only a dying life, and all who are descended from him can by nature possess no higher life than this. The sentence of death is upon all mankind, not for the actual transgression of each person, but because they possess only a forfeited life, the right of the race to live being lost when man lost his innocence, and when his first probation ended in having sentence of death passed upon him.

Now he lives by sufferance, the sentence of death hanging over him, but its execution being deferred in the case of each generation to give space for repentance. The entrance of death was an attestation that his innocence was lost and that the first probation of the race was a failure. And as death has been the portion of mankind without respect to character during the whole period of man's fallen state, it is plain that its present infliction upon men is not the punishment for their own personal transgressions. They are upon a second probation, and this involves a day of judgment at its close which shall determine the case of each individual, and shall award immortality to those who are worthy to receive it, and shall consign all others to the lake of fire and the second death. Rev. 20:14, 15; 21:8. This second death is the penalty for personal transgression under the second probation of our race. Rom. 6:23. We shall hereafter see that it is, in the measure of suffering involved, incomparably awful, and in no measure to be placed on a level with the death which comes in consequence of Adam's transgression.

We believe these statements respecting the origin of death, and concerning the relation which mankind sustains to it to be so just that Bible students will acknowledge their truthfulness. But there are important questions involved in this which some are not able to treat with candor.

What place had death in our world while man was innocent? Not any. What brought death into the world? Sin. On what ground does sin occasion the death of man? Simply this, that when man violated the law of God, he forfeited his right to live. God told Adam that disobedience would bring death. His innocence was his title to life. Sin was the occasion of death. If sin gives death admission to our world, is it reasonable to think that death gives us admission to Heaven?

Death was not the doorway to Heaven while man was innocent, for then there was no death. If Adam had continued in his uprightness, and God had seen fit to take him to Heaven, we have in the translation of Enoch an example of the manner in which he would have done it. Translation is the door by which Enoch and Elijah entered, and by which all shall enter who are alive at the coming of Christ. There was no occasion for sin to make a new door to Heaven by introducing death. Moreover, the character of death, which is that of an enemy, is no better fitted to inspire our confidence than is its parentage. And can we believe that death is the gate to endless joys when it has such an origin and such a character, and when Paul and John declare that it shall be destroyed? 1 Cor. 15:26; Rev. 20:14. That death is not the doorway to Heaven will be further evident when we study the doctrine of the resurrection. J. N. A.

### The Present Congress on the Religious Amendment.

SOME of the petitions, the past winter, in behalf of the Religious Amendment, by some misunderstanding found their way to Congress instead of to the Convention at Pittsburgh. These were referred to the Judiciary Committee of the House of Representatives, who reported thereon, through their chairman, Gen. Butler, as follows:—

"Your committee would respectfully report that upon examination even of the meager debates by the Fathers of the Republic in the convention which framed the Constitution, they find that the subject of the memorial was fully and carefully considered, and then, in that convention, decided, after grave deliberation, to which the subject was entitled, that, as this country, the foundation of whose government they were then laying, was to be the home of the oppressed of all nations of the earth, whether Christian or pagan, and in full realization of the dangers which the union between church and State had imposed upon so many nations of the Old World, agreed, with great unanimity, that it was inexpedient to put anything into the Constitution or form of government which might be construed to be a reference to any religious creed or doctrine. And they further find that this decision was accepted by our Christian fathers with such great unanimity that, in the amendments which were afterwards proposed, in order to make the Constitution more acceptable to the nation, none had ever been proposed to the States by which this wise determination of the fathers had been attempted to be changed. Wherefore, your committee report that it is inexpedient to legislate upon the subject of the above memorial, and ask that they be discharged from further consideration thereof, and that this report, together with the petitions, be laid upon the table."

The *Christian Statesman*, in noticing this report, thinks it augurs well for their cause, that this year the Committee venture to argue the question, whereas in preceding years, they have simply reported adversely on such petitions, and asked to be excused from further consideration of the subject. U. S.

### A Religious Reformation a Necessity of the Age.

WE are living in an age of invention, an age of great light, and of general investigation. The human mind was never more active. We cannot doubt that there is real advancement in many directions. But how is it in religion? Is a general advancement being made in this over the practices of our fathers? Or is there a positive declension?

God has given us a standard of true religion in his Holy Word. This is "able to thoroughly furnish the man of God unto every good work." If so, it is just right. Does the religious practice of this time correspond with this standard?

The apostolic church certainly set the highest example of Christian practice the world has ever seen. They were not too holy, too zealous. Indeed, it is evident that in many things their practice as recorded in the New Testament came short of the standard of perfection. How does the practice of the present time correspond with theirs? Does it equal or exceed it? If not, a reformation is demanded.

But when we consider that since the apostolic age there has been a great apostasy in the church, which resulted in the establishment of the papacy, and a general mixture of heathen rites and practices with those of Christian origin, until there was scarcely any resemblance between the result and the pure religion of the New Testament, then indeed should every one desiring truth look about him to see whether he has been holding the spurious in place of the genuine.

It is a question of great moment to every one desiring the truth, to know whether they are holding on to any of the rags of the "Moth-er of Harlots, and abominations of the earth." It cannot reasonably be supposed, that when Christ comes, his people, who are to be made immortal, and who are said to be without "spot or wrinkle, or any such thing," and "without fault," shall be following those practices, in any degree, which are of such origin. Christ left a pure church when he ascended to Heaven. He will find one when he returns.

The very thought seems monstrous that it can be according to the design of God that his professed people should be opposing each other and contending over points of doctrine. This is the work of an enemy. The infidel alone claims that the Bible contradicts itself. Christians admit it that teaches the one truth. Many, then, of the doctrines taught by the various churches must be contrary to it, because they

do not agree. The Protestant doctrine is "the Bible and the Bible alone." When this rule is really followed, there will, therefore, be a reformation in theory.

We boldly affirm that the Sunday Sabbath is of heathen and papal origin. We have no authority for it in the Bible. That book commands another day to be kept. No change of the Sabbath is brought to view upon the inspired page excepting the predicted work of the little horn of Dan. 7. This blasphemous power was to undertake to change the times and laws of God. The Protestant world have generally acquiesced in this work of the "mother church." Here a reform is plainly demanded.

The Bible clearly teaches that in the last days there will be great religious declension, that "the love of many will wax cold," Matt. 24:12, that the times will be perilous, and that a grievous catalogue of sins will be found in connection with religious professors, and that the power of godliness shall be denied, and merely the form retained, and it authoritatively adds, "from such turn away." 2 Tim. 3:1-5.

Having reached the period of time spoken of, viz., the "last days," we are in duty bound to look around us to see if such a state of things does exist; and if we are authorized from plain and notorious facts to conclude that it does, then we are solemnly bound to heed the requirement of the scripture.

It will be proper therefore to compare the condition of things around us in the religious world, with the only correct standard of religious practice, the Bible, to ascertain the truth.

The apostle evidently is not talking of the Catholic church. That fell many ages ago. Its rites and services are a mixture of heathenism and Christianity. But the Protestant churches which commenced the genuine work of reform under Luther, and which have enjoyed from time to time in the past the signal blessings of the Spirit, how is it with them? Is their practice in harmony with that of the apostolic church?

The Bible forbids the love of the world. It declares that "if any man love the world the love of the Father is not in him." 1 John 2:15. Speaking of a fallen church which should be utterly destroyed, the prophet says her "merchants were the great men of the earth." Rev. 18. Christ says we "cannot serve God and mammon." And James says the "friendship of the world is enmity with God." James 4:4. The Bible everywhere teaches that while it is the duty of God's people to labor for the salvation of wicked men, by bringing them to Christ, there must be a separation from the world. Its spirit, its honors, its pride, its pleasures, are not to be sought for by his disciples. In the apostolic church, we see an example of this kind. A profession of love for Christ cost something then. But now a membership in a popular church is oftentimes a help to worldly honor and position. It is eminently respectable. Is this because the spirit of modern society is so much more holy than it used to be? No. This is an age of frivolity, of pleasure-seeking, and these are often carried right into our religious sanctuaries. Godless amusements, such as are destructive to all solemnity of feeling, and are grossly immoral in their tendency, are held in the church itself and under its sanction all over our broad land. I refer to donation parties in which grab-bags and church lotteries figure, and women are kissed for a certain price paid into the treasury, and many other things of like character. Such practices as these prevail to an alarming extent all around us, and are so common as to excite little remark or thought. When these are held under the sanction of the church, the standard of religion is thus lowered down to a respectable worldly standard and in some cases much below it. I might speak of this to great length, but the subject is too painful.

These practices have even met the rebuke of respectable worldly journals, and I have no question but they enter largely into the cause of the general disrespect felt by a large class of intelligent skeptics and men of the world which we know exists all around us. When these things are whitewashed over, excused and fellowshiped, the church is responsible for this effect. How plainly the apostle's reference to "lovers of pleasures" is here illustrated.

The prevailing selfishness and universal desire to get rich is another illustration of the same principle. We do not observe any less desire for worldly riches among the professed popular church of Christ to-day than among worldlings who make no profession. Church members generally exert themselves fully as hard in this direction, and, in most cases, they do not scruple more at the means by which they obtain wealth. Sharpness and overreaching in deal are exceedingly common. And I cannot learn that there is any marked difference in this respect between church members and worldlings. Riches generally give men a high and influential position in the church, not because the person is morally better, but because he has money. This statement is indisputable.

The Bible does not sanction any such sentiment. Our divine Lord chose to come to this world, and even set an example of poverty. He might have come as a rich man had he chose to do so. But he says, while "the foxes have holes and the birds of the air have nests, the Son of man hath not where to lay his head." He has chosen the "poor of this world, rich in faith," for his peculiar followers. He has positively de-



clared that it is "easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of Heaven," yet we find no lack of modern professed followers of him anxious to make the experiment. He says, "Woe unto you that are rich, for ye have received your consolation." Luke 6:24. But who now believes these declarations? Most assuredly it is not the popular church of to-day. But the apostolic church did, and practiced upon them. They made themselves poor, as we learn in the first chapters of Acts, that they might do good to their fellow-men.

So I might take up the prevailing exhibitions of pride and vanity displayed in the modern churches. I confidently affirm that there are very few of their members indeed who pay any practical respect whatever to the plain teachings of the Bible upon the subject of dress. A godless and ridiculous fashion, originating in Paris, has tenfold more power upon the hearts of church members than the plainest declarations of Holy Writ. And this is thought to be something innocent.

How must God regard this matter? He caused inspired men to write directions for his people in regard to dress, forbidding ornamentation, wearing of gold, and vain display, and requiring modesty, neatness, and simplicity. 1 Tim. 2:9; 1 Pet. 3:3, 4. But a worldly church rides right over these things as of no consequence, and runs eagerly after worldly fashion. If they do not test themselves in this, and show that they have far more love for vain pride than for God, then I am no judge.

I might continue these comparisons indefinitely. But they are not pleasant. They do clearly prove, however, that there is a decided necessity for reformation. I do not see how a person can go on in harmony and fellowship with such a state of things without his actions carrying an influence in favor of it. When Christ comes, his people will not be mixed up with such practices. The apostle says, "From such turn away." "Come out from among them and be separate," says Paul.

The standard of pure doctrine and holy practice has been lowered down to harmonize with worldliness and pride. Our practice must be brought into harmony with God's word. It is the only rule of faith and practice. We are nowhere informed that we can deviate from this with impunity. God is not engaged in child's play. He does not tell mankind his wishes and will, and be just as well pleased if they disobey as obey. "Obedience is better than sacrifice, and to hearken than the fat of rams." Obedience is the highest possible service we can render to God. Here our loyalty is tested. If we do obey him, we must walk differently from the proud and vain, even if they belong to a worldly church.

There are many honest souls scattered here and there whose hearts are saddened by such things as I have referred to, and who long for something better. They hardly know which way to turn. There are many more whose minds have never dwelt particularly upon these things and they do not realize their tendency. They need instruction. But the great masses love these very things which are grieving the Spirit of God from the churches.

There is very little prospect of a reformation in a church capacity which will purify these bodies as a whole. Never in the history of the past have we an instance of a proud, worldly church, as a whole, turning to God. The downward process continues till finally there comes a separation of the pure from the corrupted mass. The Catholic, the Greek, and the national established churches of Europe, are familiar examples of this. Their membership became like the world. Those bodies, as such, cannot be brought back to holy practice. A coming out from them was the only hope.

We boldly affirm that there is a necessity of reform in Christian practice generally. And we do not believe that there is any rational hope that the worldly popular churches of our land can be brought back to humility and simplicity such as the Bible teaches.

No doubt there are many good things taught in our modern pulpits. But our rich and popular church members will not tolerate that teaching which lays bare their sins and applies the ax at the root of the trees. The plain truth is smoothed over and made palatable to rich and popular sinners. And in a large majority of cases, the ministers are the very ones who do not wish this order of things changed.

Where are the faithful men who cry aloud and spare not, and who "show my people their transgressions"? A popular church is sinking down lower and lower into conformity with the world, and the siren song of "peace and safety" lulls them into carnal security. The insane frenzy for worldly wealth continues, and where is the hope for reform? It is not in such surroundings; but it is in a separate work which calls out the honest to a higher and purer practice. All around us are evidences which show such a reformation to be a necessity. Christ is coming, and this reformation will herald his approach.

We ask the reader to ponder carefully these statements. They are not designed to excite or prejudice the mind; but they are designed to call attention to facts notorious to all. The sleeping senses of thousands of honest souls need to be aroused. Let us agitate, agitate, till the public conscience is touched, and people see the necessity of coming back to the humble simplicity of Bible teaching.

GEO. I. BUTLER.

Battle Creek, Mich., March 10, 1874.

### The Camp-Meetings.

In every important enterprise, it is best to plan beforehand. In this way, success is most likely to result. We have found out by past experience that these meetings are of vast importance to the cause. This is being demonstrated more and more every season.

The principal labor before our ministers is in new fields. Considering the greatness of the work to be done, and the limited number of laborers to perform it, it would be the height of absurdity for our churches to expect continual help from the ministers. The churches must not only mainly take care of themselves but be educating the best talent in their midst for usefulness beyond their own limits.

The missionary spirit must be greatly stimulated among us. Our churches must consider it nothing less than sinful to take up the time and strength of the minister in settling petty difficulties which grow out of unsanctified and selfish hearts, when souls are liable to perish around them for lack of that very labor. The available strength at our command must be used in carrying the light of truth to precious souls in darkness. With earnest efforts and yearning hearts, we must search out the honest here and there.

But there are certain things connected with the prosperity of the cause among our own people which must not be neglected. The minds of the people need to be stirred up to correctly view the importance of the work, the nearness of the end, the responsibilities of the hour, the pecuniary wants of the cause, and, especially, the necessity of a holy character, perfect and complete, which will stand the test of the Judgment.

It is not every one that preaches that can do this effectually. Some gifts excel in this particular direction; but they are so few in number that they cannot go to every church. Now, the camp-meetings furnish the best opportunity we can have to do this work. Our people need the relaxation from busy care which they afford. The surroundings are favorable and inviting. They should be made periods of great religious interest and solemnity. Our best and most powerful gifts should be on the ground. And it is not too much to say that the mass of our people should attend them.

I pity the moral blindness of those Sabbath-keepers who profess to be looking for the Lord, who will be kept away from such privileges from mere pecuniary considerations. I have carefully noticed the effect of this habitual absence from these gatherings upon our people, and I notice that uniformly they suffer a loss, and give evidence of the same. It is useless to say that our people cannot generally attend these State gatherings. I know they can; for we have some in almost every church, who do go nearly every time, who always expect to go. They plan for it, and they could not be persuaded to stay away. And it is not by any means the richest who do this, or those only who live nearest. There are scores who stay away from every meeting, who live nearer than some who attend. But it is zeal and earnestness which accomplishes this latter result.

In ancient Israel, three times a year every male must thus appear before the Lord. Deut. 16:16. They could do this in that age, when traveling on foot was the only resource of many. It is much easier to do this now, when such swift conveyances are at our command.

The attendance at these meetings is quite a good thermometer to determine the spiritual temperature of the different Conferences. Of course, circumstances have a bearing upon this. They are more favorable in some than in others; but, as a general rule, this is so. The friends of the cause in Missouri and Kansas made a special effort last spring to come out to the meeting. In no Conference did I find that it cost greater sacrifice than in this. And we had a good meeting; and the Lord blessed our efforts. His Spirit has been at work upon the people there ever since. And, considering all the circumstances, very encouraging results have been reached. Labor there has been blessed by an encouraging ingathering of souls.

So of Minnesota. Of late, I have learned from the president of the Conference that at least one hundred have embraced the truth there within a very few months. I might mention other Conferences. But, on the other hand, those States where there were but few comparatively attending, the cause seems struggling against adversity.

Illinois and New York should be determined not to have another camp-meeting pass, with such a small attendance as there was last season. The brethren should resolve, even now, to be prepared for the camp-meetings, and labor with reference to them. They cannot afford to deprive themselves of so great a blessing. It is for their good that they are held. And they are the ones who suffer a loss if they fail to attend. When great blessings are offered to us, and we refuse them, we cannot expect a continuation of God's approbation.

While, therefore, we regard these meetings as so important, and the necessity of attending them so great, we should endeavor to prepare for them properly. Those Conferences, especially in the Western States, where the earlier camp-meetings will be held, which have not

purchased them fixed grounds upon which to hold them, should be deciding their location at once. These should report to the REVIEW Office at once where they are to be held, so that the General Conference Committee will not be obliged to wait till the last moment before they know where to appoint.

There were several of our meetings held last season, when the notice was not sufficiently long, and some would have come if they had known earlier when and where they would be held. The notice should be given at least six weeks earlier than the meeting. We hope camp-meeting committees will act promptly upon this suggestion. All who see the notice need time to plan and get ready.

In making selections for grounds, those should be chosen which are attractive and commodious, where a plentiful supply of good water can be obtained. They should be as central as possible for the mass of the Sabbath-keepers of each respective Conference. Every ground should be inclosed, so that stock of all kinds can be shut off the grounds, and so that teams cannot be driven into the midst of the camp. Entire control of the ground should be obtained, so that none can annoy us, and we have no redress.

Every committee should see to it that proper arrangements are made to supply those in attendance with food, and those arrangements should be under the entire control of the committee. They should not, under any circumstances, admit irresponsible parties who will sell tobacco, in any of its villainous forms, and possibly liquor also, and who will often keep a crowd of idle fellows around to disturb public worship. Having had some experience in the workings of these things, I speak the more plainly. I hold that, if there are profits to be made at such a gathering, they should certainly go to those who have the expenses to meet. I see no justice at all in our people going to considerable expense to fit up grounds properly, furnishing seats for the congregations, and bringing ministers hundreds of miles on the railroads, as well as coming themselves long distances, and thus bringing about a large gathering which will make a demand for various articles, and then letting some shrewd worldling come in and put up a stand, and take away fifty or one hundred dollars clear profit, while those who have had all the labor put their hands into their own pockets, and pay all the expenses.

Some of our Conferences have learned how to manage these things, so that almost all their expenses are met from sales at the stand. They can there furnish such things as are proper to be sold, and control those which are not. Our committees should consider these things, and plan accordingly, and not let irresponsible parties, under any circumstances, put up stands near their grounds. In many States, and in perhaps all, the law makes provision for this very thing, and gives no right for parties, whether they own land near, or not, to set up stands for long distances away, without permission. It would be well for committees to ascertain just what right the law does give, and act accordingly. I have seen considerable trouble arising from these causes, and I speak in season.

Every camp-meeting should see that a proper and efficient committee is appointed to keep order, and to keep things neat and tidy. Grounds should be secured where teams can be kept at some distance from where the people camp, that no offensive odors may annoy.

Those who are accustomed to bringing their dogs to meeting, should find some other place for them; for it is not discernable that the dogs receive much benefit from the meeting, while it is decidedly unpleasant to be annoyed all night with their barking, and all day with their disturbance of the services. Having had some experience, we can say we speak from personal knowledge.

Our people should be planning in reference to tents, &c., even at this early day. Those who have means can purchase family tents, nice and comfortable, for a moderate price, while churches can get larger ones which will accommodate many.

People should plan to care for others, as well as themselves. There are always more or less people who are poor, or who come long distances, or, perhaps, strangers who need to be cared for. These gatherings are designed to bring souls to the truth. Our hearts should be full of liberality and interest. Much depends upon the influence of our camp-meetings. There is no better place to bring those who are half-persuaded to obey the truth. Strong moral influences prevail in such a gathering, which oftentimes balance the scale in the right direction. Therefore, everything should be made as favorable as possible.

These meetings will be more and more important till the end. Let us plan for it, dear brethren, and make them so. This cause is onward. Let us be determined to add our tithe of influence, and help make the camp-meeting season of 1874 the most important of any. We earnestly desire the attendance of Bro. and sister White at these meetings, and in behalf of our people generally, we extend to them an earnest invitation to cross the Rocky Mountains, and meet with the old and

new friends of the cause in their annual convocations. Their presence will give a special impetus to the work, and greatly add to the interest of the meetings. We hope they will find it consistent with their views of duty to come.

GEO. I. BUTLER, Pres. Gen. Conf.

### Universalism.

#### UNIVERSAL GLORY.

THE time will come when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Hab. 2:14; Isa. 11:9; Num. 14:21. This will be after the curse which devours the earth is removed—when there will be no more curse. Isa. 24:5, 6; Rev. 22:3. It will be after the harvest, which is the end of the present age, after sinners have come to perdition in the burning earth, or the furnace or lake of fire, and the new heavens and earth have appeared. Matt. 13:30, 38-43; 2 Pet. 3:7-13; Rev. 20:9, 15; 21:1. Christ and his angels must come first, the separation must be made, the saints must reign with Christ above for a thousand years, then, "the rest of the dead" must live, the fire from heaven descend and devour them, the elements of earth be melted with fervent heat, and then the new earth will appear, "wherein dwelleth righteousness," and wherein the righteous will dwell. "There shall be no more curse." "There shall be no night there." "The Lord God giveth them light; and they shall reign forever and ever." The glory of God shall then fill the earth, and there shall be

#### UNIVERSAL WORSHIP.

And a universal song of praise, a song in which all then living shall join. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. 5:13. The time foretold will then have come, when "the wicked shall not be," the prophetic prayer, "Let the sinners be consumed out of the earth, and let the wicked be no more," will have been answered; in view of which happy state the Spirit of inspiration in the sweet singer of Israel exclaims: "Bless thou the Lord, O my soul. Praise ye the Lord!" See Ps. 37:9-11, 20; 104:35.

There shall be universal light, glory, and knowledge, universal righteousness, and universal worship, and a

#### UNIVERSAL SABBATH.

"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall ALL FLESH come to worship before me, saith the Lord." Isa. 66:22, 23.

None then living will claim that the Sabbath was made only for a small portion of the human race. They will believe that "the Sabbath was made for man." None will call it a local institution, only designed for the land of Judea. None will claim that it cannot be kept on a round and rolling earth, nor that they cannot tell when it comes. None will hold that the Sabbath is no particular day, but only one day in seven; and thus be absent from the general convocation, and come on another day and find no meeting. And, consequently, there will be no disagreement in regard to the day—they will all observe the same day.

Which of the two days that are now rivals to each other will it be? Will it be the one which God made his Sabbath, or rest-day, by resting upon it, and which he blessed because he had rested on it, and sanctified, or commanded it to be kept holy? or will it be another day, a day which all know and admit that "there is no express command for its observance"? The Sabbath was made for man in Eden, before his fall. In Eden restored, it will be universally observed. None will then say that the day has been lost. The whole blood-washed throng will unite in the worship of God on that sacred day.

We exhort all to come to Christ for pardon while it may be found; keep the commandments, that you may enter into life and escape the second death; so that you may be accounted worthy of a part in the glorious world to come, and share in that universalism that shall then be realized.

"Oh! give me a place in Thy kingdom,  
When life with its turmoil is o'er,  
Let me dwell with the King in his beauty,  
And I ask, oh! I ask for no more!"

R. F. COTTRELL.

CHEERFULNESS.—There is no greater everyday virtue than cheerfulness. This quality of man among men is like sunshine to the day, or gentle, renewing moisture on parched herbs. The light of a cheerful face diffuses itself, and communicates the happy spirit that it inspires it. Be cheerful always. There is no path but will be easier traveled, no load but will be lighter, no shadow on heart or brain but will lift, in presence of a determined cheerfulness.

## ALL FOR CHRIST.

"Whosoever doth not bear his cross, and come after Me, cannot be my disciple."

Why fear to trust thyself to me?  
Or place thy trembling hand in mine?  
Why fear to let thy future blend  
Its fading hues and forms with mine?  
Why fear to give up all for me?  
My life was given all for thee.

I left a glorious home above  
In the blest mansions bright and fair;  
I took the form of sinful men,  
That I thy grief and woe might share.  
Fear not to peril all for me  
When all my love I gave for thee.

Each precept of God's holy law  
My grace shall aid thee to fulfill.  
No hand but mine can wake the chord  
To harmonize thy human will.  
No other voice can calm thy heart  
And give to thee the better part.

Dear Saviour, though with vision dim  
Thy wondrous, matchless love I see,  
I'll take the consecrated cross  
And gladly haste to follow thee.  
I will not act a double part,  
But yield my undivided heart.

J. A. GREGORY.

## Progress of the Cause.

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

## From Switzerland and Italy.

HAVING received a letter from Switzerland lately, I will translate a few lines from it, believing that they will be of some interest to the readers of the REVIEW.

In REVIEW Vol. 42, p. 80, mention is made of a Baptist evangelist living in Italy, who there embraced the third angel's message. As he desired to become more acquainted with our views, he visited the brethren in Switzerland. After remaining there some time, he returned to Italy, where he is now preaching the seventh-day Sabbath and the second coming of Christ. They now write concerning him:—

"We have rejoicing news from Bro. Ferraris from Italy. He is a faithful missionary, though very poor. He is obliged to support his family of seven children with \$10 a month, and some little gifts that we send him besides. He is working hard, speaking of the coming of Christ to every one with whom he has the privilege of conversing. He is also holding meetings wherever he can. He proclaims our views to all, Protestants or Catholics, telling them to prepare themselves for the soon coming of Christ. There are now five or six in Italy keeping the seventh-day Sabbath. He asks me for some French tracts, and questions on different subjects. We feel greatly the need of tracts to help.

"May the Lord bless and give wisdom to those who have the burden of the work, that this message may go forth to every nation, preparing a people to meet our Saviour in the air. Give our Christian love to the brethren of America.

"Your brother in Christ,

"ALBERT VUILLEUMIER.

As "many shall come from the east and west, and shall sit down with Abraham, Isaac, and Jacob, in the kingdom of Heaven," let us be willing to consecrate ourselves to God, and devote our talents to his service. May the Lord help us to be faithful.

ADEMAR VUILLEUMIER.

Battle Creek, Mich.

## Wisconsin.

I HAVE labored here ten days with some success. Sold some books. Obtained eight more subscribers for REVIEW, making in all, thirty-three. I have spoken on prophecy and the Sabbath. I think five or six will keep the Sabbath here. Many are favorable. Wicked men, old and young, are melted down by the power of God. I am trying to humble myself more and more as God blesses me more. In good courage I am laboring with all my might. I need the prayers of all.

D. DOWNER.

Feb. 28, 1874.

## Racine, Wis.

I HAVE held meetings among the Scandinavians in Racine about four weeks. There have been much prejudice and opposition; yet a few have embraced the truth. There is a company now of eleven who meet on the Sabbath for worship, and Wednesday evening for prayer. Several others are investigating. Two were buried in baptism first-day afternoon in Lake Michigan.

In Chicago, the cause is still onward. Five have embraced the commandments since I left.

The last two months have been much occupied with writing. I have written for two and a half numbers of *Advent Tidende* and for tracts, in all about 200 pp. foolscap, besides reading proof and other correspon-

dence, and holding eight or ten meetings a week.

We are thankful to our American brethren and especially to Bro. White for helping us along in getting the truth before our countrymen. May the Lord continue to add his blessing for the salvation of precious souls.

JOHN MATTESON.

Waterford, Racine Co., Wis., March 9, 1874.

## Atonement.—No. 7.

WHEN God gave his law, the ten commandments, to Israel, he said if they would keep it they would be "an holy nation." This proves that it is a holy law, for a law less than holy could not develop a holy character. Nor can there be two laws of that nature, for as God commands us to be holy because he is holy it is evident that the holiness required is pure and changeless. And it is not possible that there should be two diverse rules of holiness more than that the will or attributes of Deity should be contrary to each other. To this law David refers when he says: "The law of the Lord is perfect." And Solomon when he says, "Fear God and keep his commandments for this is the whole duty of man."

As this law is holy, just, good, and perfect, it must be so in all its parts. No one part of a holy law can be impure, or, of a perfect law be imperfect. But the man of sin, the papal power, despite its professions, has sought to corrupt and pervert or change the holy covenant. Dan. 7:25. To establish the worship of images, it has decided that the second commandment is ceremonial, and therefore not proper to be associated with moral laws. To introduce a festival day, the Roman Sun-day, it has decided that the fourth commandment is ceremonial, so far as it relates to the observance of a particular day, notwithstanding God blessed and sanctified the particular day on which he rested, to wit: the seventh day.

Alexander Campbell, in his debate with Bishop Purcell, charges upon the Catholic church, that it has made a change in the ten commandments, which, he says, are "a synopsis of all religion and morality." This declaration, warranted by the Scriptures, places those who teach the abolition of the ten commandments, or any one of them, in a very unenviable position.

There is no chance to deny that the Sabbath was made at creation, for then God rested on the seventh day, and sanctified it because he had rested on it. This is plainly stated in the second chapter of Genesis; and when the Lord gave his law to his people Israel, he gave the act of resting at creation as the reason of his blessing and hallowing the seventh day. This shows that it is, like marriage, a *primary institution*. Being made before the fall of man, it does not belong to any particular race or class of men. The objection that we find no commandment to keep the Sabbath in the book of Genesis is of no weight, for the book of Genesis is a book of history, not of law, and we find better evidence that the Sabbath law was given to man in the beginning than that some other moral duties were made known at that time. In all of Genesis there is no hint that profanity was sinful; nor is there any commandment relating to any duty enjoined in the decalogue excepting, perhaps, the sixth commandment, in the words of the Lord to Cain.

But no one argues thence that such duties were not obligatory in that age. Why, then, do they discriminate against the Sabbath, and urge as an objection against it that which is not accepted as an objection against other duties, though it applies to them with equal force? Doubtless prejudice has much to do in establishing this objection in the minds of the people. But it becomes us to examine without prejudice all questions concerning God's revelation to us, our duty to him, and our eternal welfare. That the Sabbath was "set apart" or given to man by precept in the beginning, we quote the following remarks as decisive:—

"The Hebrew verb *kadash*, here rendered *sanctified*, and in the fourth commandment rendered *hallowed*, is defined by Gesenius, 'to pronounce holy, to sanctify; to institute an holy thing, to appoint.' (Heb. Lex., p. 914, ed. 1854.) It is repeatedly used in the Old Testament for a public appointment or proclamation. Thus when the cities of refuge were set apart in Israel, it is written: 'They appointed [margin, Heb., sanctified] Kadesh in Galilee in mount Naphtali, and Shechem in mount Ephraim,' &c. This sanctification or appointment of the cities of refuge, was by a public announcement to Israel that these cities were set apart for that purpose. This verb is also used for the appointment of a public fast, and for the gathering of a solemn assembly. Thus it is written: 'Sanctify [i. e., appoint] ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God.' 'Blow ye the trumpet in Zion, sanctify [i. e., appoint] a fast, call a solemn assembly.' \* And

Jehu said, Proclaim [margin, Heb., sanctify] a solemn assembly for Baal." (Josh. 20:7; Joel 1:14; 2:15; 2 Kings 10:20, 21; Zeph. 1:7, margin). This appointment for Baal was so public that all the worshippers of Baal in all Israel were gathered together. These fasts and solemn assemblies were sanctified or set apart by a public appointment or proclamation of the fact. When, therefore, God set apart the seventh day to a holy use, it was necessary he should state that fact to those who had the days of the week to use. Without such announcement, the day could not be set apart from the others.

"But the most striking illustration of the meaning of this word may be found in the record of the sanctification of mount Sinai. Ex. 19:12, 23. When God was about to speak the ten commandments in the hearing of all Israel, he sent Moses down from the top of mount Sinai to restrain the people from touching the mount. 'And Moses said unto the Lord, The people cannot come up to mount Sinai; for thou chargedst us, saying, Set bounds about the mount and sanctify it.' Turning back to the verse where God gave this charge to Moses, we read: 'And thou shalt set bounds unto the people round about, saying, Take heed to yourselves that ye go not up into the mount or touch the border of it.' Hence, to sanctify the mount was to command the people not to touch even the border of it, for God was about to descend in majesty upon it. In other words, to sanctify or set apart to a holy use mount Sinai, was to tell the people, that God would have them treat the mountain as sacred to himself; and thus also to sanctify the rest-day of the Lord was to tell Adam that he should treat the day as holy to the Lord.

"The declaration, 'God blessed the seventh day and sanctified it,' is not indeed a commandment for the observance of that day; but it is the record that such a precept was given to Adam. For how could the Creator 'set apart to a holy use' the day of his rest, when those who were to use the day knew nothing of his will in the case? Let those answer who are able."—*History of the Sabbath*, by J. N. Andrews.

It is objected also that the fourth commandment is not moral as the other precepts of the decalogue. But we may compare it with any of them and we shall find that it will be sustained by any argument that will prove their morality. Take the eighth, for example. No one can be proved guilty by merely proving that he took and used a certain piece of property: beyond this it must be proved that the property was another's, to which he had no right. Thus this commandment rests upon the right of property; and if this were not recognized it would be a nullity. But surely, no one can prove a clearer right, or put forth a more positive claim to any property, than has the Lord, to the seventh day. Many times in his immutable word has he told us it is his; that he has hallowed it; and he warns us against desecrating it, or appropriating it to our own use. If it be an immorality to take without license what our neighbor claims as his, how much more so to take against God's positive prohibition what he claims as his own.

Two positions are taken against the Sabbath of the Lord on the New Testament. One, that it was changed to the first day of the week. But the evidence against this is clear and decisive. 1. There is no reason given in the Scriptures for a change. 2. There is no record that such a change was made. 3. There is no precept enjoining the change, or recognizing it. 4. The fourth commandment in its facts and reasons forbids the idea of a change. a. Sabbath means rest; the Lord's Sabbath means the Lord's rest-day. But the Lord rested on the seventh day, and on no other. It never can be true that the Lord rested on any day but the seventh; therefore no day but the seventh can become the Lord's Sabbath or rest-day. b. The reasons for the institution of the Sabbath are connected with the work of creation and creation week, and with no other events or time. God sanctified the day because he rested on it from his work of creation, and he never sanctified any other day. c. The commandment embraces these and no other facts or reasons. This is so clearly true that if you read any other day into the fourth commandment of the decalogue you not only destroy the sense, but make it say what is not true. This being so, it is not possible to make that commandment enforce any other than the seventh day. Let it here be borne in mind that all denominations use the fourth commandment, and they admit that there is no other precept in the Bible enforcing a weekly Sabbath. It must therefore be duty to observe that day which is enjoined in that commandment, and no other.

The other objection is, that because there is no precept in the New Testament for the Sabbath, therefore no duty exists to observe it. But we have seen that such a reason is not valid when applied to the book of Genesis. Nor will it hold good in the New Testament. The Sabbath was not typical; it

was made before the fall; it is commemorative, and refers only to the work of God. Dispensations have no influence over it. It is the rest-day of Jehovah, the Creator, not that of man, or of any race of men. And other precepts of the decalogue stand or fall with this; for others are not directly commanded in the New Testament.

But the whole law is enforced in the New Testament, in the plainest and most express terms. The New Testament enforces all moral obligation, but originates none. The gospel is not an independent system of itself, but is founded on the necessities of man, these arising from his own violation of the moral law of God. The law is primary, and was binding before the fall, and would have remained binding if man had not fallen. But the gospel is secondary, instituted because man fell, and could not have existed if man had not fallen. Therefore, while the perpetuity of the law is necessary to the existence of the gospel, the existence of the law is not at all affected by the absence, nor by the introduction, of the gospel.

We repeat the words of Mr. Fuller:—

"Atonement has respect to justice, and justice to the law, or the revealed will of the sovereign, which has been violated, and its very design is to repair its honor." With this agree the words of the Scripture: "He will magnify the law and make it honorable." "Do we then make void the law through faith? God forbid; yea, we establish the law."

To those who wish to investigate fully this important subject, we would recommend the reading of the "History of the Sabbath," the "Ten Commandments not Abolished," "Vindication of the True Sabbath," "Truth Found," and other works, published at the Office of the REVIEW AND HERALD, Battle Creek, Michigan.

The limit of a series of articles like these will not permit a more lengthy examination of the subject of the law and the Sabbath, but those who wish to understand the extent and relations of the atonement will find themselves well repaid in reading even to any length, whatever will remove the errors which have obtained against the law of God; that law which is the basis, not only of the atonement, but of God's government, and of all his dealings with man, and the rule of the future judgment.

J. H. WAGGONER.

## The Papal Temporal Dominion.

THE talk of Montgomery, in his speech at the celebration quoted in our last, was very plain; but, before passing to give the speech by Splivalo on the opposite side, I will introduce a few testimonies of Catholics of the ultramontane school, corresponding with that of Montgomery.

The first is a statement made by Archbishop Hughes, of New York city. When he was in Rome, in 1863, he wrote a document in defense of the papal temporal dominion, which was signed by three hundred cardinals and bishops, and made quite a sensation in Italy. The *Boston Journal* of that year thus speaks of the document prepared by Hughes:—

"The remarkable address was written by Archbishop Hughes, of New York, in behalf of the Catholic world, and more particularly of Italy, affected more than any other country upon earth by the question of the temporal power of the pope, and signed by three hundred cardinals and bishops now congregated at Rome. In this address, Archbishop Hughes asserts that 'the temporal power of His Holiness, being granted to him by a peculiar desire of divine Providence, all the nations of the earth combined are powerless against it; that Rome and the papal domain do not belong to Italy, but to the Catholic world, and that they can never cease to be its property.'"

By comparing the statements of Hughes and Montgomery, this "gift of divine Providence" (?) was through France and other people. Certain it is that the temporal dominion of the pope never came from Christ, who said, "My kingdom is not of this world." But the papists give that text a very peculiar explanation, so as to destroy its force against temporal dominion. The cardinal Jesuit, Bellarmine, says of the text, "Christ answered in this way because he was just about to die. He said, 'My kingdom is not of this world' because he was going to his Father; therefore his kingdom was not any longer of this world, but in the other, or everlasting world."

Pope Pius IX., in one of his encyclical letters, openly affirms that "the spiritual power of the pope cannot be separated from his temporal." This is only in harmony with the claims of former popes. Pope Celestin, writing to the emperor, says, "Remember, in the beginning God created two great luminaries, the greater, the sun, for the day, the smaller, the moon, for the night. The sun is the spiritual power of the pope, the moon the power of the emperor; and as the light of the moon is subject (being only reflected), so the power of the empire is a



reflection and condition of the temporal and spiritual power of the pope." This statement ought to be plain enough to inform all what the pope would do when he has the power to enforce his temporal dominion. Of course he will make all kingdoms reflect and enforce his doctrines as he has done in the past.

The Catholic priests look with holy horror upon the fall of the temporal power of the pope in Rome. In their paper, called *The Monitor*, of 1870, they say: "The sacred city of St. Peter's is overwhelmed by a deluge of wickedness and corruption; the vicegerent of God is deprived of the liberty which his sublime office imperatively demands." "The sovereign pontiff should be free. To deprive him of that liberty would be to do violence to the gospel of which he is the authorized interpreter and guardian, and to the human conscience of which he is the director and guide. But should the pope be subject to any civil government, it is obvious to any one who has given the matter a moment's serious reflection that his spiritual liberty would be precarious and illusory."

The clergy and laity of the diocese of New York in 1870 sent an address to Pius IX., in which they say: "With the indignation of honest men . . . who revere the sacred sovereignty of the holy see over its temporal domain, we repudiate and condemn the lawless injustice which has invaded your legitimate domain as a sovereign prince."

"We also protest against the invasion of the liberty of the church in the person of its head, both as an outrage against the sacred prerogative of Your Holiness as supreme pontiff, and as the violation of a right which we as Catholics possess, of being governed by a chief completely exempt from and independent of all civil authority, for in no other condition could our intercourse with him be free and unrestricted."

But that we may understand this matter more fully, I will make a few more quotations: *The Catholic World*, a paper published by I. T. Hecker, superior of the congregation of St. Paul, N. Y., indorsed by the archbishop of New York city, by Cardinal Barnabo of Rome, and by Pope Pius IX. (good Catholic authority sure), in its issue of June, 1871, copied into the *N. Y. Tribune*, of June 24, says, "While the State has rights, she has them only in virtue and by permission of the superior authority, and that authority can only be expressed through the church—that is, through the organic law infallibly announced and unchangeably asserted, regardless of temporal consequences."

The *Tribune* justly remarks that this is "a flat contradiction of the American doctrine that governments derive their just powers from the consent of the governed. It is a virtual affirmation that the civil power is subordinate to the church. . . . The doctrine carried to its legitimate result would make the pope the master of the world."

The *Catholic World*, in its number for August, 1871, says, "We of course deny that the Catholic hierarchy is a foreign hierarchy or anti-republican, for what is Catholic is universal, and what is universal is never and nowhere a foreigner, but yet, because the supreme pontiff does not reside personally in America, and its power does not emanate from the American people, Protestants, Jews, and infidels, will hold that it is a foreign power. . . . The Catholic hierarchy is supernatural, not natural, and, therefore, no more a foreigner in one nation than in another. But it is only the Catholics that can see and understand this."

Again, the same article says, "We maintain that civil society can no more dispense with the church than the body with the soul. The secular is insufficient for itself, and needs the informing life and vigor of the spiritual. . . . There is no form of government more in need of the church than the republican; founded on the modern doctrine of popular sovereignty, and the maxim, 'The majority must rule.' . . . We need the church to consecrate the government, to give the laws a spiritual sanction, to create in us habits of reverence, of submission, and docility."

As a matter of fact, however, the church has never condemned any particular form of civil polity, or erected one form or another into a Catholic dogma, and a man may be a monarchist, a republican, or a democrat, as he pleases, and at the same time be a good and irreproachable Catholic, if he holds the political power subordinate to the divine sovereignty."

"The only question is, Shall the State be informed and directed by the infallible and holy church of God, or by the synagogue of Satan? No man who is at all competent to pass a judgment on the question but agrees with the syllabus\* in condemning not the distinction, but the separation of church and State."

Candid, thinking men and women cannot

fail to see what the above means. It means, if it means anything, we don't care what your government is, provided in ALL things it advances the interests of the *Romish church*. The Catholics profess to be greatly in love with our republican government, and why? Because here they expect to spread themselves unmolested, until they are numerically strong enough to assert and enforce their own tenets upon the people, and then you will see how much they favor the republican principle of freedom of conscience.

Bishop McQuaid, in a sermon, on the occasion of the consecration of Dr. Carrigan, as bishop of Newark, N. J., which sermon was published in the *Boston Pilot*, a Catholic paper, of May 17, 1873 says: "The spirit of nationality stood in the way of the Christians when the early apostles commenced their work. The same spirit exists at this very day. And why this opposition? Has not the divinely constituted church wisdom enough and power enough to overspread the world without regard to political forms of government?"

Of the bishops of Germany, in the contest there between church and State, he says: "Before God's altar to-day, I would blush for shame if I thought that the bishops of the church of God would bend before any power on earth, however mighty. . . . Here in free and blessed America the Catholic church is prosperous."

Prosperous; yes, indeed she is; and the figures that indicate their prosperity, numerically, are startling. I quote from the "Catholic Directory and Ordo, a comparison of the Catholic statistics of the United States in 1840 and in 1870. "In 1840 there were 13 dioceses, 12 bishops, 373 priests, 300 churches and stations, and the Catholic population was 1,500,000. In 1870 there were 53 dioceses, 62 bishops, 3,483 priests, 5,219 churches, Catholic population 5,000,000."

Before me is a still better statement from the *Cleveland Herald* of May 3, 1873: "Father Spaulding, a Roman Catholic priest of Louisville, delivered a parting lecture to his congregation, in which he indulged in the most sanguine anticipations of the final supremacy of the Romish religion in this country. . . . 'Now,' he said, 'there are 64 dioceses in this country, and, go where you will, there is a priest. The number of priests has doubled in the last ten years, now reaching to 5,000. One-fifth of the natives, to wit, 8,000,000, are Roman Catholics, and they are making remarkable conversions.'"

The masses look on this picture of Catholic prosperity with indifference, but, we ask in all candor, what means this rapid increase of numbers? and what do the Catholics design? The answer is at hand, in the words of Gavazzi, a Catholic priest, a chaplain in the Roman army, who was exiled from Italy in 1848 for having favored Italy's freedom. "America, beware! Note the signs that everywhere mark the progress of papal dominion—forget not the ecclesiastical pride, haughtiness, arrogance, cupidity, oppression, cruelty, assassinations! This is no story to divert you. These are facts written by history, written for the instruction of men. . . . Now do the Jesuits plot; they have lost in Italy; and they dare to boast that they will gain in England. Yes, they wish to gain in England, but more particularly in America. Hither their eyes turn fondly. Here is a fresh stage; what they have lost in Italy they hope to gain in the New World."

The Duke of Richmond, formerly governor of Canada, in a speech, said: "The government of the United States will be destroyed by subversion. The Church of Rome has a design upon that country; popery will in time be the established religion, and will aid in the destruction of that republic. I have conversed with many of the sovereigns and princes of Europe, and they have unanimously expressed their opinion relative to the government of the United States and their desire to subvert it." He goes on to describe the *modus operandi* as follows: "To send over the surplus population of Europe, who would come among us with foreign views and feelings, and in the course of time be prepared to rise and overthrow the government."

Papists profess to admire our government. They dare not do otherwise while in a minority here, or their scheme would be at once exploded. But are they really tolerant? One of the later popes said: "Liberty of conscience is a most pestilential error. . . . unbridled liberty of opinion is that pest of all others most to be dreaded in the State."

In a work on "Roman Unity," which appeared in Rome in 1870, written by the Jesuit, Clement Schrader, and welcomed by Pius IX., we read: "Christian kings and princes, must, on no account admit of liberty of faith and worship in their territories, if they can prevent it."

Said Bishop O'Connor, of Pittsburg: "Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic world." A Catholic

periodical called *The Shepherd of the Valley*, the organ of the archbishop of St. Louis, says: "The church is of necessity intolerant; heresy she endures when and where she must; but she hates it, and directs all her energies to its destruction. If Catholics ever gain—which they surely will—an immense numerical majority, religious freedom in this country will be at an end."

Do they mean simply that they will teach against religious freedom, or will this Roman sun (Catholic church) cause the moon, (the civil government) to compel obedience? Let us hear the voice of the great Catholic Ecumenical Council of 1870 on the subject. See Canon XII. "Whosoever says that Christ, our Saviour and sovereign, has conferred upon the church the power to direct only by advice and persuasion those who turn aside, not to compel them by orders, by coercion, by external verdicts and statutory punishments, let him be anathema."

J. N. LOUGHBOROUGH.

#### Self-Examination.

"EXAMINE yourselves, whether ye be in the faith; prove your own selves." 2 Cor. 13: 5.

Dear brethren and sisters, are we heeding this command? and if so, how? Are we digging deep, and making sure and thorough work for the kingdom? or is it only a surface work? The vast importance attached to this work demands an assurance with each of us that it is deep and thorough; for nothing short of this will stand the test of the Judgment. It is true that

"To study self is earnest work,  
And poise the scale with care;  
And weigh the motive for each work  
That we're achieving here;

"To watch our love for ease and pelf,  
Then take the steady helm,  
And steer between the rocks of self  
And reckless martyrdom."

But it is possible for us to do it; and every day should witness an advance step in this direction until we are prepared to stand "without spot or wrinkle, or any such thing." The sands of probationary time are "fast ebbing to their finish." What is done for ourselves and others must be done quickly, else we shall ere long be "weighed in the balance and found wanting."

I am well aware that it is far from a pleasing task. So much of self is revealed that in deep anguish of spirit we would often cry out, "Who is sufficient for these things?" did we not know that help was laid upon One who is mighty to save. And we also know that he is sitting "as a refiner and purifier of silver," and will perfect that which concerns us, if we put forth the requisite effort on our part.

"Let us then be up and doing,  
With a heart for any fate;  
Still achieving, still pursuing,  
Learn to labor and to wait."

And setting our faces like a flint Zionward, let us press our way henceforth steadily onward "toward the mark for the prize of the high calling of God in Christ Jesus." Then, and only then will, our influence tell on the right side, and gather ever with Christ. And only then, with all that we have and are fully consecrated to God, can we be successful co-workers in scattering light and truth, and winning precious souls to the knowledge and practice of the truth as it is in Jesus.

M. E. HASKELL.

#### The Great Commandment.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Luke 10: 27.

This precept is found also in Deut. 6: 5; 10: 12 and 11: 1, 13, 22; also, 19: 9; 30: 16; Josh. 22: 5; 23: 11; Matt. 22: 7; and Mark 12: 30.

This precept is connected in the Old Testament with some of the most precious promises which are to be found in the Bible; and in almost every case, it is found so connected. Please turn to the above-mentioned references, and read the context in each case.

In almost all pursuits, there is some leading idea which, when fully understood and comprehended, seems to lie at the foundation of all good moral action, impelling and guiding the whole; and it is this, Love to God; not a mere friendship, but a love, passionate and warm, undying and true, and constant as the sun; it must be the ruling passion of the soul, and hold control of every thought, and word, and act.

Nothing short of this strong and constant flame of love will purify the heart; it must be so strong as to hold every other lawful love in the most complete subjection, and so full as to purge out every impure and unholy passion.

Such love will quickly purify, not the life and words only, but the motives; it will permeate the whole man, and create him anew; and lacking this, all "the moral machinery is out of order."

JOS. CLARKE.

#### Gospel, vs. Choirs.

GEO. H. HEPPORTH, in the *N. Y. Independent*, says on this subject:—

Choirs, as a general thing, are a nuisance. They are the bane of the minister's life. Instead of occupying a subordinate place, they insist upon undue prominence. I once told my choir—it was in the days of my youth, before I had learned to bow before the authority of the soprano—that after the prayer a simple strain was enough. The first Sunday they sang a single verse; but the second Sunday, they gave me the whole of "Home, Sweet Home," in five stanzas, with solos and chorus. I was reminded of a friend of mine, who, occupying a strange pulpit, asked the sexton in a whisper if the choir did anything after the prayer. "Yes," responded the illiterate but truthful man; "they sing a little—just enough, you know, to do away with the effect of the prayer."

When our new church was built, I took the precaution to have the pulpit end so constructed that a place for professional musicians is simply an impossibility. I can't describe my emancipation. I have the delightful consciousness—and how much it is worth only the minister can tell—that the simple gospel does not share the honors with any celebrated tenor or soprano. We save the expense and the wear and tear of a choir, and we have the very best kind of singing for a church; for we attempt only the old-fashioned tunes, and all the people feel that they are praising God with their own voices, and not by proxy.

But, says a friend at my elbow, a fine choir is a great attraction. I read in the paper the other day, among other notices, that on a given Sunday Mr. Blank would preach on "Regeneration," and that the choir would furnish "elaborate music." Well, if the gospel fails to draw a congregation, we will learn how to preach it in a way that will attract; but do not override the pulpit with opera. We cannot afford to make our church services spicy and toothsome with the pepper and vinegar of secular songs. Unmeaning or lustful attractiveness does not constitute religious success. I suppose we could all draw a crowd by having a trapeze hung above the pulpit, and an advertisement in the morning papers stating that the minister would read the fifth chapter of Matthew while balancing himself on one foot or turning a double summersault; but I doubt whether such a performance, or the crowd which might attend it, would indicate a healthy religious condition. The truth is, that our choirs are an element of sham, and that our present style of church singing lowers the standard of our services. The congregation are harmed because the simplicity of the gospel is mixed with the tawdry musical decorations of the stage; and the minister is fettered, because he is constantly overwhelmed with the feeling that the sermon is of little account, and must be cut short to give the organ gallery a fair chance.

It is a great deal better to have a small church built on the gospel than to have a large one founded on the choir. The best thing the religious world can do is to sweep the singing gallery clean, and come down to the hard-pan of the New Testament. Less opera and more Scripture is a good motto. Smaller numbers but greater power would be the result. Heaven is on the side of those who do their own singing and give the choir-money to the poor.

#### Obituary Notices.

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

DIED, in Battle Creek, Mich., Feb. 16, 1874, Harriet S. Zoller, of Marquette Co., Wis., aged fifty-one years, two months, and eight days. Her disease was cancer in the stomach. She leaves three children to mourn their loss. Her remains were taken to her home in Wisconsin for burial. The funeral services were held in the Universalist meeting-house at Briggsville, Marquette Co., Wis. Words of comfort were spoken from Rev. 14: 13, by Bro P. S. Thurston, to a large congregation of sympathizing friends and acquaintances. Sister Zoller embraced the third angel's message about six years ago. She has ever been a zealous, humble, and devoted Christian, having much of the missionary spirit. In her last sickness, she was reconciled to the will of God.

N. M. JORDON.

DIED, in Muir, Mich., on the morning of the 25th of February, 1874, my father, Horatio Flower, in the seventy-fifth year of his age. The last eighteen months he spent with his son, W. H. Flower, and died at his residence.

W. H. FLOWER.

DIED, in Belvidere, Ill., Jan. 23, 1874, after an illness of two days, little Lizzie, daughter of J. H. and Sarah Bennett, in the fifth year of her age. They laid her away to rest in sweet hope of meeting soon when the Lifegiver shall come to gather his elect. Discourse by the writer, from 1st Thess. 4: 13-18.

T. M. STEWARD.

\* Syllabus—a short sentence taken out of the whole case. In this instance referring to the syllabus of Pius IX. on church and State.

# The Review and Herald.

Battle Creek, Mich., Third-day, March 17, 1874.

## Our Publications.

OUR publications have been written with great care, and are printed on superior paper, with good type. They will favorably compare with those of the best religious publishing houses in the United States.

Authors have written them with little or no pay, printers have labored with small wages, and our publishing business has been managed with that care and economy to enable the Seventh-day Adventist Publishing Association to offer them at very low prices, and at the same time be able to give a report of profits equal to ten per cent on the entire capital invested.

The trustees of the Association, feeling the importance of keeping on hand a good supply of all our works, from an eight-page tract to a respectable bound volume, and realizing the importance of these being put into the hands of the reading public without delay, have published largely, so that at this date there is on hand ready to ship not less than \$25,000 worth.

Our preachers have generally been colporters. And for their accommodation, agencies were established in the different States for a time. But for want of the spirit of benevolent co-operation on the part of some of both agents and colporters, heavy losses were sustained, and the credit system has been abandoned, which has a tendency to limit the sales of our publications.

And notwithstanding the efficiency of the tract and missionary system, it is evident that there is a great want of interest among our people generally to circulate our publications.

And right here we wish to state that everything has been done that can be done by the Association to encourage the broadcast circulation of our publications. And the last effort, but by no means the least, was to strike from the publication column the entire list of prices of postage, which takes several thousands of dollars from the business annually. Now our patrons can have our publications taken by the U. S. mail to their very doors at the same prices they have paid for them at our camp-meetings, or elsewhere.

And the publications, properly enveloped, will generally reach the homes of our people in better order than they now do, subject to the wear and exposure of the common modes of transportation.

One thing stands in the way of sending our publications out in the mails. It is the fear of losses. But with care in enveloping money, and in directing both letters and packages of books, we do not believe the risks will exceed one in ten thousand. Money can be sent in drafts and money orders. Or, from localities where these are not obtainable, not exceeding \$2.00 in one envelope, money may be sent at the risk of the Association.

Our friends on the Pacific Coast can remit in gold dollars, first, closely enveloped in soft paper or cloth, then safely folded in the note of directions, and properly enveloped and directed.

We have been greatly disappointed that hundreds of the History of the Sabbath have not been ordered by mail each week. Brethren, you should order this invaluable volume for your friends everywhere. And there is the Family Physician, Bro. Littlejohn's book on the Religious Amendment to the Constitution—the Sunday and Sabbath—and other books of the kind. They are waiting at the Office to be ordered out where they can be read.

And there is no way that the scriptural illustration, entitled, "The Way of Life," can come to you in perfect safety from damage, only by the U. S. mail. Please look over our lists of publications, both in the REVIEW and in the Reformer, and no longer wait for the very books you and your friends should read. Send in your orders, and let the books come to you by mail, in the safest way, and in as cheap a way as you can obtain them.

Responsibilities rest upon those to whom the present truth is committed. And it is our opinion that those who have prepared our publications, and have published them, have done their work in a manner to meet the Master's approval, "Well done." And we appeal to our numerous friends to whom we have looked to give them wings to fly abroad everywhere, to do their duty, and act their part in this work. Come up to the help of the Lord, brethren, to the help of the Lord against the mighty.

Let your orders come in a cloud and light upon the counting-room tables by thousands. Three steam presses are moving, and when the present stock of books gets low, we will have more presses. God speed the work.

JAMES WHITE, Pres. S. D. A. P. A.

We have received, the past week, a copy of *The Pastor and People*, a paper published in Boston, Mass., edited by Wm. M. Cornell, LL. D. Price, \$1.00 per year, in advance.

Also, the *Biblical Messenger*, published at Plainfield, Vt., by A. A. Hoyt, edited by H. F. Car-

penter and A. A. Hoyt. Terms, 60 cents per year, in advance.

M. L. WILLIAMS: See article on the connection of the tree of life with immortality, in present volume of REVIEW, No. 9.

**SANCTIFICATION.**—A correspondent writes: "Please tell us the difference, if there is any, between sanctification, and growth in grace." The word sanctification occurs five times in our English version. In the Greek, however, it occurs ten times, being rendered five times, holiness. These latter texts are, Rom. 6:19, 22; 1 Thess. 4:7; 1 Tim. 2:15; Heb. 12:14; wherein it is set forth as that which is obtained by a holy life. Robinson defines the word, "Sanctification, purity of heart and life, holiness;" the Spirit, 2 Thess. 2:13; 1 Pet. 1:2, being the means by which it is produced, and Christ, 1 Cor. 1:30, being its cause or author.

## Marriage, According to Spiritualism.

A FEW days since, I was told in conversation that the spiritualists did not deny or oppose marriage—that this charge they denied. My answer was that they do not oppose what they call marriage, but they do oppose what others call marriage. To show that my statement was correct, and that the above denial is but an evasion, I copy the following paragraph from the "Creed" published in the last number of *Hull's Crucible*.

"CONCERNING MARRIAGE.—We believe that true marriage is the union of two souls, the blending of two natures; that where this soul-blending does not obtain, no priest can make men and women husbands and wives; that where it does obtain, no priests are needed to make men and women husbands and wives; that marriage lasts while the blending lasts, and no longer; when the blending ceases, the law of divorce steps in and does its work without the aid of judges or jury." J. H. W.

## Youth's Instructor.

THE *Youth's Instructor* is published monthly by the Seventh-day Adventist Publishing Association, and is a noble sheet. Relative to size, general taste, richness and variety of matter, it is decidedly the very best juvenile paper in our country. Who has not been disgusted with the dog and cat stories, and a thousand and one silly things in nearly all the children's papers in the land? And what seems the very climax of folly, is the effort of many writers to come down to an insipid, baby-talk style in their chaffy productions.

As with very many of the books in the Sunday-school libraries, so in many of these youth's periodicals, they are cursed with a sort of religious fiction. We are glad to see the *Instructor* dealing in, not only the great matters of religion and the world to come, but also the most interesting and instructive matters of fact relative to this world and this life. It is expected that the subscription lists of the *Instructor* will be so increased that it can be afforded to all for 25 cents a year. It is now offered at the following

### TERMS IN ADVANCE.

Old Subscribers,	50 cents
New " "	25 "
When furnished by Tract Society,	25 "
When a present to friends,	25 "
We now appeal for new subscribers for the very small sum of 25 cents a year. Specimen copies sent free.	
Address,	REVIEW & HERALD, Battle Creek, Mich.

## Health Reformer.

THE *Health Reformer* is a Monthly Magazine, containing thirty-two pages of reading matter, devoted to Physical, Mental, and Moral culture. Price, \$1.00 a year, in advance. Those who wish to subscribe for the *Health Reformer* for their friends, and actually pay for it for their friends, can have it for 50 cents a year.

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

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

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

HEALTH REFORMER,  
Battle Creek,  
Mich.

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

### PUBLISHERS.

## Appointments.

And as ye go, preach, saying, The kingdom of Heaven is at hand.  
\* \* \* Services in Chicago, every Sabbath (seventh day), at 269 West Erie St. All Sabbath-keepers spending a Sabbath in Chicago are invited to attend.

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

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

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

S. N. HASKELL.

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

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

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

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

H. NICOLA.

No preventing providence, I will meet with the Belvidere, Iowa, church, at the Seaton school-house, Sabbath and first-day, March 28, 29.

J. W. McWILLIAMS.

QUARTERLY meeting at Kickapoo, Wis., the first Sabbath and first-day in April. LORENZO HILL, Clerk.

MONTHLY meeting for Cattaraugus Co., N. Y., will be held at Randolph, Sabbath and first-day, March 21, 22, 1874. S. THURSTON.

HOOKS POINT, Hamilton Co., Iowa, April 4, 5; Horton, Bremer Co., Apr. 11, 12; will also meet with the brethren at Bradford and Fredericksburg after the close of the Horton meeting. We expect Eld. C. A. Washburn to meet us at Horton, also our friends from Bradford and Fredericksburg. J. H. MORRISON.

MEETINGS at the school-house south of Marshall, near Jas. Gilbert's, March 28, 29.

M. B. MILLER.

QUARTERLY meeting of the Clark Center church, Sabbath and first-day, March 28, 29. I desire to see every one present who can come.

Bro. Solomon Wilson's, near Robinson, on Sabbath, April 4. Friends in Crawford Co., please meet me there.

Jeffersonville, Wayne Co., where Bro. Scott may appoint, Sabbath and first-day, April 11 and 12, 1874. G. W. COLCORD.

QUARTERLY meeting of the Allegany church at Niles Hill, N. Y., April 4 and 5, 1874. Members requested to be present or report. D. C. PHILLIPS, Clerk.

## Business Department.

Not slothful in Business. Rom. 12:11.

### RECEIPTS

For Review and Herald.

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

\$2.00 EACH. Garret Gerould 46-1, R D Tyson 45-4, S Althouse 45-5, Margaret Stafford 45-13, Eva Huffaker 45-11, John G Stapt 45-14, O S Stevens 45-2, E V Wiard 45-5, G P Newman 45-2, T C Davis 45-18, N Fahnestock 45-5, Thos M Bennett 45-13, L Sheldon 45-11, John Sharpe 45-14, Eld Samuel Ayers 45-13, M J Miller 45-13, C Jewett 45-13, Wm Burgess 45-13, Jane Cooley 45-13, Asa McLure 45-13, D Deveraux 45-10, Robert Meggison 45-9, N Hubbard 45-14, Eld J B Goodrich 45-15, John J Bauer 45-13, E A Worster 45-14, Lucretia Day 45-14, Mrs A Miller 45-14, J L Edgar 45-13, Samuel T Crosby 45-13, John G Cook 45-14, E H Bramhall 45-14.

\$1.00 EACH. N G Spencer 44-5, J L Lewis 44-1, A W Shepherd 44-19, Sylvester Elliott 45-18, Rebecca Shafer 44-13, Angeline Snover 44-13, Jane Sumner 44-13, Wm Pell 44-13, Ira Humphrey 44-13, Chloe Redway 44-13, Lucinda Cutcher 44-13, James Ferrall 44-14, J Luella 45-13, Geo Stone 44-5, R McFadden 45-13, Martin Northrop 44-14, Mrs Anna Beckwith 45-13, S G Chaney 44-13, L J Shaw 44-14, C M Johnson 44-14, A J Scott 44-14, S A Street 44-14, Emeline H Wilson 44-14, A E Tallman 44-6, M M Hassen 44-11, Louisa Horr 44-14, A D Carter 41-1, J F Upham 40-1, Ann Jensen 43-14, E W Coy 41-1, L McCormick 36-9, Mrs N R Bolles 44-6, J F Bangham 45-13, E E Hahn 45-13, Susan P Nichols 44-15, L H Davis 44-14, A H Lewis 44-15, J D Hough 44-14, Hannah Bartlett 45-13, L B Ricker 45-5.

MISCELLANEOUS. E L Lane \$1.50 44-15, W J Brannin 50c 44-1, P D Lawrence 50c 44-22, A J Corey 50c 43-19, C N Franklin 50c 43-26, Wm Hewitt 25c 44-1, Lather Hewitt 25c 44-1, Jacob Sanford 25c 44-1, Wilks Hewitt 25c 44-1, Mark Hewitt 25c 44-1, P Farr 25c 44-1, Rachel Burgess 25c 44-1, Mrs Mary Peightal 25c 44-1, A B Hawkins 25c 44-11, N Bolinger 70c 44-7, Mrs Wm Staples 50c 44-1, Mrs L Hobart 50c 44-1, Gilbert Parish 50c 44-12, Joseph Pile 25c 44-1, Carrie d Smith 25c 44-1, Geo Dipple 25c 44-1, J F Clayton 25c 44-1, Memory Phillips 25c 44-1, J M Newcomb 25c 44-1, Marion McFarren 25c 44-1, J M Dugan 25c 44-1, Dr H Smith 25c 44-1, Wm O Davison 25c 44-1.

50 CENTS EACH, Paying to 44-12. Carrie Loomis, Wm S Clymer, Mrs P Rutlage, C G Wade, Harvey Bushnell, James Earler, Owen Rogers, Emma Wood, Mrs L Lane, J A Emory, H J Kendall, Mrs S M Chaffin, Mrs S J Jones, Jerome Shaw, O F Dean, Miss Martha Keyes, F P Rox, Stephen Aker, George Dollner, Matilda A Simmons, F A Cantril, Henry Nun, E L Gillett, Mrs Charles Brown, Catherine Ross, John P Burger, Louisa Bethurum, J C Bethurum, Mrs Thomas Miller, Wm Miller, J Whitecar, C P Kenney, J T Rogers, Francis Mattox, Z H Gurley, T Johnson, R M Jelley, Robert M Johnson, John Butterhall, Christian Kein, Noah Petersheim, Wenzel Hummer, Jacob Broomeley, Mrs H Huson, Gertrude E Woodhouse, Ebenezer Huggard, J J Wilkins, Mrs A Boswell, Etta Chadbound, J P Larson, C Nelson, A M Brewer, J M Pollett, George Humenes, Andrew Mur-

phey, A L Curl, Cole Mortlain, H F Coffman, D H Coffman, O Letson, Elizabeth Keirk, Samuel Chestnut, Alden Horrick, Wm Catline, Gardner Stover, Mrs Wm Dustin, Laura Lott, Mrs G B Kingsley, Mrs M B Pratt, Mrs G W Whallon, Mrs Wm W White, Mrs Johnson, John Gault, David Bates, A Gillet, J H Smith, J H Brown, J O Shaner, C R Strong, G Shaner, Abigail Tower, W O Bassett, James Decker, S A Wright, W A Pepper, N J Bacon, John Stephenson, A B Stiles, S S Devenport, Mrs Elizabeth Haynes, Horace Cummins, E W Heisler, M L Weatherwax, E S Elkwood, William Lusk, Alexander Avery, O D Hughes.

50 CENTS EACH, Paying to 44-13. Mrs Martha Shelton, Mrs Elizabeth Richardson, Maggie Babb, Enoch McKine, J W Wheeler, James Watt, Levi Kauable, J S Kanable, P M Try, Manil Barnes, B Bastall, Y G Lawton, W H Morris, J J Moon, Sarah C Stevens, Hiram Hibart, G W Harris, Johannah Syverson, I J Bush, M J Connelly, Margaret McClarren, Matthew Hares, Sarah Sutherland, Eda Wilkinson, David Haggerty, Enoch Farmer, Ann Nadeau, Mrs Wm Rawell, Addison Chaffee, Wm K Veetch, Frank O Ellis, Mrs Lizzie Donhue, Mrs Margaret Sanford, Wm Sweasaker, Amanda Chadwick, Joseph Melick, Mrs Albert Cathran, Elihu Lenney, Lucy Wait, Eli Hathway, Aujlett Pratt, John Ormenson, Daniel C Resieger, Jane Covey, Hiram Jones, Joseph Milligan, James Hall, George Bridg, Eld Warner, Stephen Scott, J B Tracy, George Hawthorn, Mrs Pauline Frink, Jane Randall, Mrs Relief F Eddy, Alonzo Lobdell, Dr Gish, Eld Miller, Julius Johnson, Wm Atkinson, Wells Woodward, Elizabeth Donaldson, Mrs McClelland, Widow Morgan, Levi Winné, O Kelley, J Swartout, Thomas Johnson, A Turk, M Speers, L Pellum, M Sanford, Mrs Hattie E Pierce, Mary Rhodes, Joe Miller, J H York, A S Smock, J E Moelter, W E Young, Henry R Smith, Wm More, Charles Hudson, Eld Wells, Eld Goodhue, Mrs Melina Tompkins, Jane Ashmore, Casey Sould, Calinda Sheffield, J G Keller, Lewis McCuin, Susan Brown, Conrad Nagle, Wm Kelley, G Blanchard, Lewis Brittan, Mrs L M Ladu, J W Ayres, Eld J H Lewis, C D Goodwin, C M Lockwood, Wilson Auman, Samuel Stroup, Samuel Siders, Mrs Bennett Campbell, Benjamin F Filpott, Eld S Dailey, Eld Henry Meeker, Philip Brown, Mr Hagins, Calvin Ward, Mr Wexson, Mrs I Webster, Joseph Creg, John Warner, Amos Lamphere, Z Curand, Alonzo Greenman, Rosetta Baker, Geo C Myres, Tho Opp, Jessy Kanauus, J B Furman, Chapell Hill, Mrs Polly Goss, Charles W Kitchin, Bradley Easterly, John Prince, Joseph Danis, Wilson Patric, Joseph Patric, Jas Patric, R Wood, A E Knight, Philander McCrory, Mr Cumstock, Eld E T Hayes, Edwin Gorton, Daniel Fairbanks, Geo W Coffey, Joseph Donald, Aron Vradeuburge, J D Nichols, John Wolverton, Moses Shaw, John Bowers, E C Bennett, Robert Grainer, W Page, George Rock, Mrs Josie Poore, Dr Wilkinson, A S Bauserman, Mrs C Barnett, J A Cathey, John Haggerty, Mrs Edah Boyer.

### Books Sent by Mail.

Helen W George \$1.10, G W Warner 25c, C W Stetson 20c, O I Conner 25c, J O Young 2.00, Mrs Mary Keeney 40c, Wm W Collins 1.20, G S Redding 50c, Clara Robinson 1.20, Z Daves 10.00, W G Bralliar 1.00, John Sandhovel 50, Geo W Rogers 20c, Havilah Stalker 30c, Geo T Johnson 30c, Henry Bossard 60c, Berton V Smith 80c, J J Townsend 2.46, Frank Starr 3.60, Clarence Hamilton 2.00, A Atwood 1.00, W A Workman 1.25, Luther K Crane 1.00, Mrs Margaret Kirley 1.00, J M Gillette 75c, P G Carter 50c, Mattie C Roberts 20c, Samuel W Murphy 2.50, Robert Green 1.20, Alden Green 1.00, E A Straw 2.00, H S Habbell 3.80, D Toggort 20c, N Gillman Smith 20c, L H Densmore 56c, E C Hertzog 1.20, Ford Lewis 30c, Wm Covey 1.00, Mrs G W Parkhurst 20c, J H Hollingsworth 1.00, Lena Janson 1.00, E P O'Connor 1.00, Mrs M E McKnight 1.00, John B Leland 85c, W H Lippert 60c, Mrs Emma Cooley 15c, W M Sharp 1.50, Phurua Shellabarger 20c, Dr G W Harvie 20c, Martha J Rhodes 21c, John Snow 8.20, Thos H Pardon 6.60, John Willhart 2.60, B B Dunlavy 2.00, Chas F Stevens 1.00, Mrs J Lovejoy 50c, Mrs M Yates 2.25, J L Rumery 2.25, Salina Alexander 1.00, Louisa Upson 6.14, H Rand 1.00, G S Honeywell 1.25, Wm Minisee 2.00, Mrs Jose Chase 50c, J Luella 50c, G W Bartlett 25c, E M Jackson 75c, C A Crawford 1.00, I G Camp 1.00, Chas E Hall 40c, G H Brownson 1.00, R B Graham 20c, Homer Hitsman 15c, W W Sharp 1.00, John C Miller 50c, W T Currie 60c, Mrs G Geppert 20c, A R Ham 15c, Mrs C A Burt 1.00, Mrs P Hammond 1.00, L H Densmore 15c, Edward Daniel 20c, Mary E Cook 1.00, Lewis Morrison 30c, Mrs Jane E Cramer 40c, C P Finch 25c, Mrs A C Emery 15c, John J Baner 1.00, John P Zirkle 71c, Orrin Stebbins 40c, J S Howard 65c, Emma Hillgass 1.00, Henry Brackin 5.00, Edwin Nittingham 10c, J D Hough 1.00, Richard Marty 1.00, B C Sherman 2.50, J C North 2.40, G W States 25c, Josiah Fisher 1.10, J Bartlett 75c, S A Slade 1.00, G K Owen 3.00, M A Bell 10c, Harriet Evans 1.00, Pierce Hackett 1.00, John Reiff 1.00, J G Ridgley 20c, C C Newton 50c, L J Lamson 20c, Mrs S M Cushman 1.55, J P Miller 1.50, Addison Chaffee 20c, J B Vaughn 8.50, A H Wood 75c, James Keefover 2.00, L D Carpenter 3.00, Chas T Potter 50c, Mary A Rodes 1.00, James W Wright 4.00, Geo W Lewis 1.00, Louisa Fox 1.00, Benj F Kittinjer 15c, Mrs M A Craddock 25c, Chas S Thomas 20c, J Grubb 35c, Wm Lawton 1.25, Mrs Flavel Simonson 13c, Joel Gulick 1.00, W T Olds 1.40, James A Meadows 1.00.

### Books Sent by Express.

Mary E Bromley, Waukau, Wis., care of A Wood \$7.20, J C Willworth, Oshkosh, Wis., 19.00, Geo L Cope, Florence Hights, New Jersey, 10.80, J B Vaughn, Wapello, Iowa, 8.80, Elijah Hartson, Flushing, Genesee Co., Mich., 10.00, Samuel Bone, Mr Morris, Genesee Co., Mich., 6.00, J D Hughes, Onawa, Monona Co., Iowa, 6.10, C H Bliss, Carey, Cumberland Co., Ill., 5.00, D H Lamson, Armda, Macomb Co., Mich., 3.75, Agnes T Perry, Amboy, Ill., 9.60, J S Van Deusen, Lowell, Mich., 6.00.

### Watches Sent by Express.

D Hildreth, Hannibal, Mo., \$20.00.

### Books Sent by Freight.

Eld James White, Santa Rosa, Cal., \$83.88.

### S. D. A. Educational Society.

\$100.00 EACH. A A Bradford.  
\$50.00 EACH. J W Whipple.  
\$30.00 EACH. Wm P Andrews & wife.  
\$25.00 EACH. Cyrenius Smith, L Hobert, N M Jordon, M B Cyphers, Samuel W Flanders.  
\$20.00 EACH. Eugene C Decker, Chas F Stevens.  
\$15.00 EACH. Geo Foreman, Emily Foreman, Edwin Berry.

\$12.50 EACH. Wm Sevey.  
\$10.00 EACH. Abner Brown, John F Klostermyer, G L Holiday Joel Gulick, Wm H Moody, A W Gould, J J Townsend, Thos Hare, Clara Strite, Almira Smith.  
\$5.00 EACH. Lydia A Gordon, Louisa Smith, James Hanson, Loverna Null, B G Jones, Rimmon Carr, B F West, G W Newman, D L Gulick, Alice C Morrow, Alfred Hurlbitt, Mary A Nourse.

MISCELLANEOUS. Mary Eaton \$3.40, John Rathfon 2.00.

### Donations for the Danish Monthly

Wm P Andrews \$10.00, John F Klostermyer 1.00, A friend 2.00.

### Book Fund.

Wm P Andrews \$15.00, Stephen Perkins 2.50, A Lover of the Truth 2.00, A friend 7.00, Martha J Olds 25.00.

### Cash Received on Account.

Maine T and M Society \$50.00, Cal. T and M Society 50.00, Vermont T and M Society 408.00.

### Michigan Conference Fund.

Received from Church at Bushnell \$23.35, Williams 17.20, Vassar 25.00.

## The Review and Herald.

### TERMS:

One year in advance .....\$2.00.

" " " " when paid by Tract Societies or individuals, for the poor, or to other persons, on trial.....\$1.00

Address, REVIEW & HERALD, BATTLE CREEK, MICH.